

School of Theology at Claremont



1001 1350842

# THE MINISTER'S ANNUAL

---

1936

**Expositor Edition**

---

**VOLUME EIGHT**



The Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE  
CLAREMONT, CALIFORNIA







# THE MINISTER'S ANNUAL

VOLUME EIGHT

1936

A VOLUME OF ESPECIALLY WRITTEN SERMONS, A SERIES OF SERMONS ON THE CHURCH YEAR TEXTS, MID-WEEK MEDITATIONS, SUNDAY SCHOOL LESSONS BASED ON THE INTERNATIONAL LESSON TEXTS, SUGGESTIONS FOR SERVICES, INCLUDING PSALMS, HYMNS, OFFERTORY SENTENCES, OFFERTORY PRAYERS, AND ANTHEMS FOR CHOIR AND ORGAN. THIS VOLUME IS DESIGNED FOR THE USE OF PASTORS, EVANGELISTS, MISSIONARIES, RELIGIOUS EDUCATORS, AND SUNDAY SCHOOL TEACHERS.

## ADDENDA

### SERMONS FOR SPECIAL DAYS

Pages 499 to 554

A collection of thought-provoking sermons for the various special days of the year.

### SERMONS FOR CHILDREN AND YOUNG PEOPLE

Pages 555 to 576

Suggestive for up-to-date addresses to juniors, suitable for various Sundays of the year.

ILLUSTRATIONS are included in all sermons, and a casual examination of the volume will give one hundreds of pointed illustrations in their natural setting as a part of the sermon.

SUNDAY SCHOOL LESSONS, based on the International Series of Texts, are found in each chapter for the 52 weeks of the year.



## SERMON CONTRIBUTORS

John H. Ainsworth, Charles E. Anderson, George Wells Arms, Gaius Glenn Atkins, Charles Aurand, Jesse H. Baird, Charles F. Banning, John Barlow, Henry H. Barstow, C. Irving Benson, William E. Biederwolf, William St. John Blackshear, J. G. F. Blaes, William S. Bowden, Harold Francis Branch, Charles S. Bream, Bishop Arthur W. Brooks, William H. Burgwin, David DeForest Burrell, George A. Buttrick, S. Parkes Cadman, George Cameron, William Carter, Edmund B. Chaffee, Allen Knight Chalmers, Luther Rice Christie, Frederick B. Clausen, Henry E. Cobb, John Leonard Cole, Wilson Griffin Cole, John S. Cornett, Frank Q. Crockett, Charles F. Dapp, Frank J. Davis, Samuel M. Dorrance, William E. Dudley, John A. Dykstra, Raymond Lalor Forman, Paul Levi Foulk, Robert Freeman, John Newton Garst, Richard H. Gerberding, William E. Gilroy, Marion G. Gosse-link, James M. Gray,\* Sidney L. Gulick, W. Franklin Harkey, Samuel Harkness, Frederick W. Hatch, Doremus Hayes, Ira Wemmell Henderson, John Andrew Holmes, Harvey Daniel Hoover, J. Percival Huget, H. A. Ironside, Burris Jenkins, Orvis F. Jordan, Ralph Welles Keeler, Earl Kernahan, Hugh Thomson Kerr, Arthur Lee Kinsolving, Paul R. Kirts, Paul G. Krutzky, Thomas J. Lacey, Maitland M. Lappin, Frederick W. Lewis, Lawrence O. Lineberger, Mason Linton, W. R. McGeary, Claude Allen McKay, H. D. McKeehan, Clarence Edward Macartney, Peter Albert MacDonald, Murdock Mackinnon, Alvin E. Magary, John B. Magee, W. Bradford Maskiell, J. C. Massee, T. Howard E. Mather, Gordon W. Mattice, J. Lane Miller, Richard K. Morton, Charles Haddon Nabers, Bertram Osgood, Albert W. Palmer, William Tait Paterson, Norman Vincent Peale, Timothy Peskoff, Herbert H. Peters, E. P. Pfatteicher, Glenn Randall Phillips, Eliot Porter, Frederick W. Raymond, George S. Reamey, Harry Lathrop Reed, Christian F. Reisner, Howard Chandler Robbins, W. Glenn Roberts, L. W. Rupp, George J. Russell, Joseph D. Ryan, Wilbour E. Saunders, Martin Schroeder, Frederick F. Shannon, Samuel M. Shoemaker, William R. Siegert, Frank E. Simmons, Prof. W. H. Smith, T. S. Smylie, John Snape, Ralph W. Sockman, William L. Stidger, James I. Vance, Francis C. Viele, Herbert Whiting Virgin, John Curry Walker, C. W. Watch, Alfred Grant Walton, Herbert L. Willett.

## ADDITIONAL FEATURES

### MID-WEEK OUTLINES

William Tait Paterson, D.D.

SERMONS FOR YOUNG PEOPLE (See Children's Sermons, page 555.)

### SUNDAY SCHOOL LESSONS

Harold Francis Branch, D.D.

## ORDER OF SERVICE

### PRAYERS

### ANTHEMS

### HYMNS

### YOUNG PEOPLE'S TOPICS

### BULLETIN BOARD SLOGANS

### SEED THOUGHTS

Joseph McCray Ramsey, Editor of *The Expositor and Homiletic Review*, Editor of *The Minister's Annual* for 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936.

---

\* James M. Gray, Pastor Emeritus of Moody Church, Chicago, was called to rest since this manuscript was written.

A200  
E82  
V.8

THE EXPOSITOR'S MINISTERS

# *The* MINISTER'S ANNUAL

VOLUME EIGHT

Original Material contributed especially for this Volume, and arranged  
for the fifty-two weeks in the Calendar year of 1936.

APPENDIX  
SECTIONS FOR SPECIAL DAYS  
COLLECTION of sermons prepared for the  
year  
By

COMPILED AND EDITED

By

JOSEPH McCRAY RAMSEY

Editor of

*The Expositor and Homiletic Review*

1936

F. M. BARTON COMPANY, *Publishers*, INC.

NEW YORK CLEVELAND CHICAGO



## ADDENDA

### SERMONS FOR SPECIAL DAYS

Pages 499 to 554

A collection of thought-provoking sermons for the various special days of the year.

### SERMONS FOR CHILDREN AND YOUNG PEOPLE

Pages 555 to 576

Suggestive for up-to-date addresses to juniors suitable for various Sundays of the year.

ILLUSTRATIONS are included in all sermons, and a casual examination of the volume will give one hundreds of pointed illustrations in their natural setting as a part of the sermon.

SUNDAY SCHOOL LESSONS, based on the International Series of Texts, are found in each chapter for the 52 weeks of the year.

BOYKIN LIBRARY 3.14.57

Theology Library

SCHOOL OF THEOLOGY  
AT CLAREMONT  
California

THE MINISTER'S ANNUAL, VOLUME EIGHT (1936)

Printed in the United States of America



## FOREWORD

THIS volume of THE MINISTER'S ANNUAL, like former volumes in the series, is designed to aid Preachers and Teachers in presenting the Gospel of Salvation through Jesus Christ through their preaching and teaching efforts. It is an answer to an expressed need.

Since preaching is not an end in itself, but a means to make known to the multitude the Words of the Holy Scriptures, that ONE single aim of preaching must be kept in mind by the men who are Called to fulfill this mission in the world of men, as they prepare from week to week the sermons to be delivered to those who come seeking the Words of Life. This aim has been foremost in the minds and hearts of the men who have responded so gladly and wholeheartedly to the call for a vital presentation of the texts chosen.

THE MINISTER'S ANNUAL has been welcomed by ministers as a vital help in the preparation of sermons, because the tendency toward preaching on everyday topics, simply giving information on topics of current interest, rather than adhering to the ONE CENTRAL THEME of all true preaching, is an ever present one and can be more easily overcome with a guide, such as THE MINISTER'S ANNUAL, kept at hand throughout the year.

The contributors to this volume, as well as the editor, believe a thorough study of the contents will renew in the heart of the reader a glowing desire to lay aside all else and devote his time and energy toward revealing the Saving Grace of the Gospels, and with that end in view, we do not claim perfection for the contents, nor do we herald this series as *best sellers*, and a cure-all for all problems besetting the work of a minister, but a volume presented to readers with the wholehearted recommendation of the many who have had a part in the making, as the consummation of a sincere effort to fill the expressed needs of men who have used THE MINISTER'S ANNUAL in former years as a guide and help toward more vital preaching. Actual statements from men who assist in making THE MINISTER'S ANNUAL and use it in their work will give the reader the true description he seeks, hence we let them speak:

*Dr. W. H. Smith*, Vancouver, British Columbia, says: "My copy of THE MINISTER'S ANNUAL reached me today. In examining it, I am amazed and delighted with the treasures it contains for the working minister, and as this work grows richer year by year, I wonder at the resourcefulness which is able to keep up the pace. I am confident that the results of this volume will be widely felt in all the churches. I am enclosing a sermon which I have recast, and if you feel it is worthy of a place in the 1936 volume, I shall feel it a distinct privilege to have such a medium through which to reach my brethren."

*Dr. Edward Laird Mills*, Editor of the *Pacific Christian Advocate*, wrote: "The book is defective at only one point that I can see, and that is it does not give a fair representation to the excellent Preaching on the Pacific Coast. Trusting the suggestion may not be without value, I am, very cordially yours."

Dr. Mills, as well as thousands of other ministers, will be interested to know that his suggestion bore fruit in this volume.

*Dr. John Benjamin Magee*, Seattle, author of "That All May Understand," writes: "I appreciate the honour you do me in this request. I find that things done *for the profession*, or for the sheer good they may do, often bring a better reward than that done for an honorarium. I am glad to comply with your wish."

*Dr. Glenn R. Phillips*, Hollywood, writes: "I appreciate your invitation, and am sending a sermon, 'What God Does for the Soul.' You are doing a splendid work in editing THE MINISTER'S ANNUAL. I have found it helpful more than once. I also



am glad to acknowledge my indebtedness to *The Expositor* and *Homiletic Review*. I certainly would not want to be without this *assistant pastor* which I turn to again and again for inspiration and suggestion. With every good wish and cordial greetings."

Dr. Francis C. Viele writes: "It is a pleasure to have a humble part in making possible a volume that has found so large a place in the affections of so many American clergymen. Hoping you will continue to enjoy the witnessing approval of the Divine Presence in all that you are doing to vitalize the ministry of this generation."

Dr. W. Glenn Roberts says: "Finally I have a sermon to submit for the next ANNUAL. I waited until I had something I was willing to send in, because THE ANNUAL is no place for just *another sermon*. I very much like the arrangement of the last ANNUAL. You are doing a very helpful piece of work."

Dr. Howard Chandler Robbins, General Theological Seminary, says: "In accordance with your kind invitation I take pleasure in offering you the enclosed sermon for the 1936 volume of THE MINISTER'S ANNUAL."

Dr. Bertram M. Osgood says: "I trust that my humble contribution to the 1936 MINISTER'S ANNUAL will, by the favour of God, be a blessing to many of the readers of that important volume. The Lord bless you in all your efforts for the extension of our Master's Kingdom on earth."

Dr. J. Lane Miller writes: "I feel that you are rendering a great service to clergymen the country over in making available for study and stimulation this contemporary sermonic material. I am enclosing my sermon, 'Finding God in the Sea.'"

Dr. William R. McGeary says: "I am grateful to you for wishing a sermon of mine in your very helpful volume, and here it is. Your excellent *Expositor* and *Homiletic Review* brings me much help."

Dr. Murdock A. Mackinnon, Toronto, says: "I am reminded of my failure to acknowledge the receipt of a handsome and substantial volume which you kindly sent me containing my sermon. I have looked it over and consulted it already quite a number of times. Please accept my thanks and congratulations. Each volume is an improvement on the one preceding. I am sending 'The Magnetism of Jesus.'"

Dr. Ralph Welles Keeler says: "THE MINISTER'S ANNUAL is better every year. I am very happy to be included among those privileged to present a message to those who are using this book as an inspiration and suggestive corrective."

Dr. Orvis F. Jordan says: "I keep THE ANNUAL on my desk, and find it a useful aid in my work. Thank you for the invitation to help."

Dr. John Andrew Holmes says: "I congratulate you on the 1935 ANNUAL, which seems even better than former issues."

Dr. Doremus A. Hayes says: "I shall consider it a privilege to contribute to Volume 8 of THE MINISTER'S ANNUAL, as you request. It is an honour to be included in such a list of contributors."

Dr. Samuel Harkness says: "I enclose a sermon for THE MINISTER'S ANNUAL for 1936, as you suggest. I believe this book is finding an increasing place in the attention of ministers, as many of them have spoken to me about it."

Dr. Robert Freeman, Pasadena, says: "You may be sure I appreciate this honour."

Dr. George A. Buttrick, New York, says: "It is a privilege to have some small part in THE MINISTER'S ANNUAL."

The content of this volume of THE MINISTER'S ANNUAL, like that of former volumes, is not specifically related to the year 1936, outside of the yearly calendar presented as an immediate help for a correct schedule. Like the Scriptures on which these messages are based, the appeal is timeless and of constant help in coming years.

This eighth volume of THE MINISTER'S ANNUAL is placed in your hands with a yearning hope that it will be of instant help in carrying out your determination to do as did the old Puritan preacher quoted by Dr. Charles L. Goodell, "Since there are so many who are preaching on The Times, let one poor brother speak on the Eternities."

JOSEPH McCRAY RAMSEY.

# CONTENTS

	PAGE
ABUNDANT LIFE.....	331, 363, 385, 388, 391, 400, 409, 420, 423, 426, 430, 442, 461, 468, 469, 488
ADVANCING YEARS .....	75, 78, 290, 303, 440, 483, 493
ADVENT .....	65, 456, 462, 464, 473, 483
ADVERSITY .....	37, 78, 185, 260, 309, 315, 336, 356, 403, 467, 468
ANTHEMS (See Each Chapter)	
ARMISTICE DAY .....	412, 420, 429, 531, 536
ASCENSION .....	231
ASH WEDNESDAY .....	100
BACCALAUREATE .....	215, 226, 305, 310, 516, 518, 519, 521
BENEDICTIONS (See Each Chapter)	
BIBLE, THE .....	154, 264, 323
BROTHERHOOD .....	264, 458
CALL TO WORSHIP (See Each Chapter)	
CHARACTER BUILDING.....	37, 42, 48, 49, 62, 66, 78, 110, 140, 145, 149, 194, 226, 233, 266, 309, 310, 344, 367, 450
CHILDREN'S DAY .....	45, 68
CHILDREN'S SERMONS .....	555-575
CHRISTMAS .....	208, 457, 462, 464, 479, 481, 485, 545, 575
CHURCH, THE .....	27, 94, 106, 193, 207, 212, 287, 370, 394, 402
CITIZENSHIP.....	73, 105, 158, 194, 214, 255, 266, 294, 336, 341, 347, 400, 412, 420, 423
COMFORT .....	95, 126, 185
COMMENCEMENT .....	237
COMMUNION .....	182, 250, 373
CONVERSION .....	54, 103, 118, 149, 166, 329, 350, 384, 385, 459
COURAGE .....	37, 42, 71, 78, 84, 95, 126, 215, 309, 317, 412, 419
CROSS, THE .....	163, 165, 167, 268, 376
DECISION DAY .....	48, 54, 74, 127, 165, 310, 328, 347, 376, 433, 459
DOUBTER .....	92, 158, 367
DUTY .....	37, 49, 62, 145, 194, 202, 317, 333, 334
EASTER .....	169, 171, 175, 177, 181
EPIPHANY .....	32
EVANGELISM .....	49, 54, 60, 69, 74, 118, 127, 166, 323, 327, 329, 340, 345, 375, 379, 381, 382, 499, 501, 502
FAITH .....	49, 54, 60, 84, 107, 120, 140, 189, 225, 263, 388
FAMILY .....	40, 51, 52, 68, 294, 403, 558
FATHER'S DAY .....	32, 35, 36, 37, 73, 190, 204, 292, 435, 437, 538
FEAR .....	144
FORGIVENESS .....	123, 190, 210, 221, 278
FOURTH OF JULY .....	105, 294, 297
FRIENDSHIP .....	21, 77, 182, 294, 297, 325, 397, 478
FUNERAL SERMON .....	95
GOLDEN RULE .....	363



	PAGE
GOOD FRIDAY .....	163, 165, 268, 506
GRACE .....	95, 100, 115, 137, 403, 488
HANDS .....	367
HARVEST .....	327, 343, 440
HOLY SPIRIT .....	57, 302, 307
HOLY WEEK .....	156, 185
HOME .....	40, 51, 59, 294, 409
HOPE .....	118, 171, 175, 177, 222, 403, 409, 412
HYMNS (See Each Chapter)	
IMMORTALITY .....	118, 171, 175, 177, 181, 184, 191, 201, 239
INCARNATION .....	65, 456, 462, 464, 473, 483
INDEPENDENCE DAY .....	105, 294, 297, 403, 409, 526
JUNIOR SERMONS .....	555-576
LABOUR .....	200, 217, 236, 254, 266, 290, 310, 319, 321, 343, 391, 403, 419
LEADERSHIP .....	48, 49, 56, 66, 69, 106, 110, 117, 217, 222, 266, 294, 321, 412
LENT .....	123
LINCOLN .....	117, 321, 403
LODGE SERMON .....	154, 200, 205, 319, 341, 346, 403, 412
LORD'S DAY .....	83, 87, 100, 199, 361, 470
LOVE OF CHRIST .....	31, 160, 187, 204, 229, 243, 265, 339, 356, 441, 488
MAGNIFICAT .....	473
MARRIAGE .....	217, 259, 262, 294
MEMORIAL DAY .....	244
MEN .....	73, 86, 101, 105, 106, 110, 134, 138, 154, 158, 191, 277, 292, 313, 346, 412, 435, 446, 452
MID-WEEK SERMONS, <i>Paterson</i> (See Each Chapter)	
MISSIONS .....	134, 185, 325, 329, 345, 362, 382, 390, 496, 548
MOTHER'S DAY .....	36, 37, 40, 45, 51, 59, 68, 185, 204, 217, 219, 294
NEIGHBOURS .....	122, 214, 334, 372, 388, 406, 415
NEW PARISH .....	390, 394
NEW YEAR .....	21, 24, 26, 412, 490, 498, 551
OBEDIENCE .....	32, 51, 120
OFFERTORY PRAYER (See Each Chapter)	
OFFERTORY SENTENCE (See Each Chapter)	
OLD AGE .....	75, 78, 185, 290, 303, 440, 493
OPENING OF SCHOOLS .....	353, 412
OPPORTUNITY .....	120, 207, 214, 252
ORDINATION .....	504
PALM SUNDAY .....	156, 158, 160, 165, 167
PASSION .....	156, 185
PASTORAL WORK .....	93
PATRIOTISM .....	117, 294, 297, 301
PEACE .....	117, 129, 204, 258, 294
PENITENCE .....	54, 250, 348
PENTECOST .....	248, 302, 323, 512, 514
PERSONAL SERVICE .....	49, 93, 114, 147, 202, 207, 215, 382
PRAYER .....	27, 42, 52, 57, 75, 103, 133, 182, 221, 229, 231, 240, 430
PRODIGAL .....	190, 528

	PAGE
PROHIBITION .....	334, 425
PSALMS (See Each Chapter)	
REDEMPTION .....	123, 163, 169, 187, 286, 376, 485
RESURRECTION .....	169, 175, 177, 181, 201, 279
SABBATH DAY .....	83, 87, 100, 199, 361, 470
SALVATION .....	52, 75, 99, 283, 286, 376, 399, 459
SIN .....	90, 123, 138
SONS .....	32, 35, 36, 143, 190, 241, 252, 292
SPECIAL DAY SERMONS (See Special Sermon Section) .....	499-554
STEWARDSHIP .....	21, 102, 189, 200, 215, 241, 312, 347, 417, 540
SUFFERING .....	37, 185, 210
SUMMER .....	242, 273
SUNDAY SCHOOL LESSONS, <i>Branch</i> (See Each Chapter)	
SYMPATHY .....	182, 185, 210, 397, 419
TEMPERANCE .....	334, 425, 523
TEMPTATION .....	95, 187, 255
THANKSGIVING .....	106, 210, 343, 448, 454
TRANSFIGURATION .....	393
TREES .....	313
TRINITY .....	262, 514
UNEMPLOYMENT .....	343
WAR .....	117, 129, 204, 244, 258, 294, 412, 420, 429
WASHINGTON .....	117, 321
WATCH NIGHT .....	21, 24, 26
WHITSUNDAY .....	248, 302, 512, 514
WITNESSING .....	149, 307
WORSHIP .....	87, 370
YOUNG PEOPLE .....	215, 217, 222, 262, 412, 498
YOUTH .....	310, 319, 353, 357, 412, 450, 459, 490, 498

# SERMONS

	PAGE
Aim of Life, <i>Blackshear</i> .....	409
Alabaster Affection, <i>Dykstra</i> .....	160
Ambitions, Three Worthy, (FATHER'S DAY), <i>Gosselink</i> .....	538
Amos: Herdsman and Prophet, <i>Ainsworth</i> .....	321
Armistice Day, <i>Keeler</i> .....	429
Art, A Noble, <i>Siegart</i> .....	325
Art of Living, (BACCALAUREATE), <i>Saunders</i> .....	521
Ascension Day, <i>Mather</i> .....	231
Bartimæus, <i>Ainsworth</i> .....	120
Beatitudes, <i>Lineberger</i> .....	426
Beauty as Highway to God, <i>Walton</i> .....	270
Belief and Bread, <i>Krutzky</i> .....	140
Benedictus, Song of Zacharias, <i>Rupp</i> .....	483
Benefits, Forget Not .....	448
Bethesda .....	361
Building a New World, <i>Harkey</i> .....	66
Cake Not Turned, <i>Robbins</i> .....	194
Care for the Morrow .....	388
Casting Shadows, <i>Bowden</i> .....	103
Challenging Angels (BACCALAUREATE), <i>Freeman</i> .....	226
Charm of Impossible, <i>Siegart</i> .....	252
Cheers, Fears, Tears, (MEMORIAL), <i>McKay</i> .....	244
Christian Imperative, <i>Dudley</i> .....	49
Christianity, A Conquering, <i>Lappin</i> .....	376
Christianity Not a Religion of Fear, <i>Lappin</i> .....	144
Christmas Meditation, <i>Garst</i> .....	479
Christmas Star Shines, <i>Keeler</i> .....	481
Christ, a Challenge to Youth, <i>Massee</i> .....	499
Christ in a Changing World, (NEW YEAR), <i>Crockett</i> .....	551
Christ, The Unchanging, <i>Simmons</i> .....	319
Christ, The Wonderful, (CHRISTMAS), <i>Biederwolf</i> .....	545
Church as the Body of Christ, <i>Gray</i> .....	394
Church of Today, The, <i>Palmer</i> .....	69
Church Workers and Worshipers, <i>Krutzky</i> .....	370
Comfort for Sad and Lonely, <i>Reisner</i> .....	95
Conquest, (BACCALAUREATE), <i>Cole</i> .....	518
Daily Bread, <i>Ainsworth</i> .....	343
Dawn, Fingers of, <i>Bream</i> .....	456
Day of Rest, <i>Macartney</i> .....	470
Death, After—What, <i>Reamey</i> .....	191
December, Life's, <i>Schroeder</i> .....	493
Discipleship, A Dynamic, <i>Kernahan</i> .....	501
Do, What Must I, <i>Dapp</i> .....	310
Duty, Christian Ideal of .....	333



	PAGE
Duty of Fullness, <i>Bream</i> .....	62
Easter, After—What, <i>Aurand</i> .....	187
Economy, A New Kind, <i>MacDonald</i> .....	347
Enduring Satisfactions, <i>Chalmers</i> .....	21
Enjoying Sermon, <i>Viele</i> .....	93
Essential, The Forgotten, <i>Dudley</i> .....	341
Eye Seeth Thee, <i>Siegart</i> .....	84
Faithfulness, <i>Ainsworth</i> .....	82
Father's Joy in His Son, (EPIPHANY), <i>Bream</i> .....	32
Fear, Freedom from, (INDEPENDENCE), <i>Schroeder</i> .....	297
Fellowship with God, <i>Maskiel</i> .....	262
Find God, Where to .....	430
Finding God, <i>Miller</i> .....	273
Flesh and Spirit, <i>Cadman</i> .....	496
Freedom, Path to, <i>Bream</i> .....	217
Giveth, Not as World, <i>Magary</i> .....	391
God Among Men, <i>Burgwin</i> .....	462
God, In Touch with, <i>Shoemaker</i> .....	385
God, The Kingdom of, <i>Krutzky</i> .....	379
God, Why Not Try, <i>Peale</i> .....	60
Golden Rule, <i>Baird</i> .....	363
Good Friday; That All Might Understand, <i>Magee</i> .....	506
Gospel for an Age of Doubt, <i>Kerr</i> .....	158
Grace, Abounding, <i>Smith</i> .....	137
Grace, A New Day of, <i>Blaesi</i> .....	115
Grace of God, (ASH WEDNESDAY), <i>Ainsworth</i> .....	100
Growing Up, (BACCALAUREATE), <i>Raymond</i> .....	519
Guilty, <i>Peters</i> .....	476
Hands, Christ's Revealing, <i>Lewis</i> .....	367
Harvest, Fields White Unto .....	327
Heaven in Cares of Life, <i>Anderson</i> .....	468
Here I Stand, <i>Atkins</i> .....	412
Hitherto, <i>Willett</i> .....	106
Hour, Most Important of Week, <i>Smylie</i> .....	87
Hunger, <i>Walton</i> .....	373
Ignorance, Handicap of, <i>Schroeder</i> .....	207
Jesus, An Interview .....	350
Jesus' Friends, <i>Siegart</i> .....	397
Jesus in Modern Experience, <i>Harkness</i> .....	147
Jesus, Magnetism of, <i>Mackinnon</i> .....	234
Jesus Prays for Followers, <i>Ainsworth</i> .....	240
Jesus, We Would See, <i>Ainsworth</i> .....	99
Jesus, Whose Birthday We Celebrate, <i>Clausen</i> .....	485
Jonah, Sign of Prophet, <i>Roberts</i> .....	201
Knowledge of God, <i>Osgood</i> .....	118
Life an Adventure, <i>Hatch</i> .....	303
Life's Compromises, <i>Keeler</i> .....	255
Life's Contradictions, <i>Cornett</i> .....	400

	PAGE
Life's Supreme Lesson, <i>Russell</i> .....	353
Light in Darkness, <i>Morton</i> .....	131
Live, Where Do You, <i>Forman</i> .....	357
Living Moment, (ADVENT), <i>Davis</i> .....	464
Loss, Unconscious, <i>McGeary</i> .....	446
Love and Compassion, <i>Krutzky</i> .....	315
Love, Patience, Peace, (TRINITY), .....	258
Magnificat, Mary's Hymn, <i>Rupp</i> .....	473
Make It Sure, (EASTER), <i>Ironsides</i> .....	175
Mankind Serving Larger Interests, (ARMISTICE), <i>Kinsolving</i> .....	420
Man, The Average, <i>Banning</i> .....	292
Man with Golden Wand, <i>Shannon</i> .....	204
Mary of Bethany, <i>Ainsworth</i> .....	338
Master's Way, The, <i>Peshkoff</i> .....	542
Men and Trees, <i>McKeehan</i> .....	313
Messiahship of Jesus, <i>Dapp</i> .....	305
Mind of Christ in Us, <i>Pfatteicher</i> .....	24
Ministry of Jesus, (ORDINATION), <i>Foulk</i> .....	504
Modernism, True and False, <i>Lacey</i> .....	212
Money, (STEWARDSHIP OR EVERY MEMBER CANVASS), <i>Barstow</i> .....	540
Money, What for, <i>Cole</i> .....	417
Neighbour and Ourselves, <i>Ainsworth</i> .....	415
New and Old, The, <i>Reed</i> .....	490
Night is Coming, Work for .....	441
Now, (DECISION SERVICE), <i>Baird</i> .....	459
One World at a Time, <i>Banning</i> .....	433
Orderly World, An, <i>Dorrance</i> .....	336
Palms and Cross, <i>Morton</i> .....	167
Paradox, An Arresting, <i>Harkey</i> .....	215
Pattern of the Mount, The, (BACCALAUREATE), <i>Arms</i> .....	516
Peace, Shock Troops of, (ARMISTICE), <i>Chaffee</i> .....	531
Personal Conflicts, (FATHER'S DAY), <i>Jordan</i> .....	437
Power to Hold Together, (CITIZENSHIP), <i>Sockman</i> .....	294
Prayer and the Church, <i>Buttrick</i> .....	27
Prayer for Christ, <i>Cobb</i> .....	182
Prayer, I Believe in, <i>Porter</i> .....	42
Praying in Holy Ghost, <i>Snape</i> .....	57
Praying Saviour, <i>Simmons</i> .....	52
Preaching to Dry Bones, <i>Kerr</i> .....	382
Prodigal Son, The, <i>Mattice</i> .....	528
Profession Demanded, <i>Gerberding</i> .....	149
Quarrel, Starting from, <i>Hoover</i> .....	110
Rebuilding Walls, <i>Reamey</i> .....	450
Redeeming the Time .....	290
Religion, (WHITSUNDAY), <i>Brooks</i> .....	512
Religion as Life, (EVANGELISM), <i>Barlow</i> .....	502
Religious Concepts of East and West, (MISSIONS), <i>Gulick</i> .....	548
Religion, New Dawns for, <i>Gilroy</i> .....	287

	PAGE
Remedy, The Only, <i>Pfatteicher</i> .....	31
Resurrection Dawn, <i>Dykstra</i> .....	177
Revealing Insight of Jesus Christ, <i>Clausen</i> .....	277
Rich and the Poor, <i>Vance</i> .....	403
Riches of God, <i>Hoover</i> .....	266
Rolling Away the Stone, (TEMPERANCE), <i>Virgin</i> .....	523
Secret Springs, <i>Christie</i> .....	242
Seeing Him in Them, <i>Hoover</i> .....	45
Separated Life, <i>Gerberding</i> .....	229
Shibboleth, Can You Say, (CITIZENSHIP), <i>Benson</i> .....	526
Song in Heaven, <i>Burrell</i> .....	75
Soul, New Life in, <i>Jordan</i> .....	123
Soul, What God Does for, <i>Phillips</i> .....	222
Spiritually Minded, <i>Kerr</i> .....	331
Spiritual Manhood .....	423
Spiritual Radium, (PENTECOST) .....	248
Storms and Their Master, <i>Bream</i> .....	70
Straits, (COMMENCEMENT), <i>Jenkins</i> .....	237
Sympathy, <i>Stidger</i> .....	185
Tempered and Mellowed, <i>Kirts</i> .....	309
Tetelestai, (GOOD FRIDAY), <i>Huget</i> .....	163
Text in Two Words, Save Lord, <i>Nabers</i> .....	283
Thanksgiving, <i>Hayes</i> .....	454
Three Questions and Answers, <i>Banning</i> .....	37
Touching the Taper to Dawn, <i>Forman</i> .....	171
Treasures in Heaven, <i>Baird</i> .....	442
Trouble, How Deal with, <i>Holmes</i> .....	78
Unchanging Light of World, <i>Henderson</i> .....	127
Unpardonable Sin, (PENTECOST OR TRINITY), <i>Carter</i> .....	514
Victory Has Not Come, (ARMISTICE), <i>Cameron</i> .....	536
Vision in Temple, <i>Dudley</i> .....	264
Watchfulness, Duty of, <i>Ainsworth</i> .....	90
Way to God .....	406
Who Are You, <i>Aurand</i> .....	197
World, How Large is Your, <i>Walker</i> .....	134
World Today, <i>Kerr</i> .....	154
Zacchæus, an Earnest Soul, <i>Ainsworth</i> .....	54

## SERMONS FOR SPECIAL DAYS

	PAGE
Ambitions, Three Worthy (FATHER'S DAY), <i>Gosselink</i> (Psa. 37:4) .....	538
Art of Living (BACCALAUREATE), <i>Saunders</i> (1 Cor. 12 and 13) .....	521
Can You Say Shibboleth, (CITIZENSHIP), <i>Benson</i> (Judges 12:6) .....	526
Christ, a Challenge to Youth, <i>Massee</i> (Matt. 4:18b) .....	499
Christ, The Wonderful (CHRISTMAS), <i>Biederwolf</i> (Isa. 9:6) .....	545

	PAGE
Conquest (BACCALAUREATE), <i>Cole</i> (Rom. 8:37) .....	518
Discipleship, A Dynamic, <i>Kernahan</i> (Matt. 26:46-58) .....	501
Eternal Christ in a Changing World, The (NEW YEAR), <i>Crockett</i> (Isa. 42:4; John 8:58; Heb. 13:8) .....	551
Good Friday; That All Might Understand, <i>Magee</i> (John 19:20) .....	506
Growing Up (BACCALAUREATE), <i>Raymond</i> (1 Cor. 13:11) .....	519
Master's Way, The, <i>Peskoff</i> (Matt. 12:30) .....	542
Ministry of Jesus (ORDINATION), <i>Foulk</i> (John 13:15) .....	504
Money (STEWARDSHIP OR EVERY MEMBER CANVASS), <i>Barstow</i> (Luke 12:15) ..	540
Pattern of the Mount, The (BACCALAUREATE), <i>Arms</i> (Heb. 8:5) .....	516
Peace, Shock Troops of (ARMISTICE), <i>Chaffee</i> .....	531
Prodigal Son, The, <i>Mattice</i> (Luke 15:11-32) .....	528
Religion as Life (EVANGELISM), <i>Barlow</i> (Luke 10:30-36) .....	502
Religion (WHITSUNDAY), <i>Brooks</i> (Acts 2:28) .....	512
Religious Concepts of East and West (MISSIONS), <i>Gulick</i> (Gen. 1:1; John 3:16; Rev. 21:1) .....	548
Rolling Away the Stone (TEMPERANCE), <i>Virgin</i> (John 11:39) .....	523
The Unpardonable Sin (PENTECOST OR TRINITY), <i>Carter</i> (Eph. 4:30; Matt. 12:31; Mark 3:28) .....	514
Victory Has Not Come (ARMISTICE), <i>Cameron</i> .....	536

## JUNIOR AND CHILDREN'S SERMONS

	PAGE
Alarm Clock, <i>Ryan</i> (Luke 15:17) .....	555
Bricks in the Wall (Rom. 8:16) .....	558
Children's Day, <i>Linton</i> (Gen. 2:9) .....	563
Christmas (Endless Treasures) (Mark 4:21) .....	575
Counterfeits, <i>Ryan</i> (Matt. 12:33) .....	555
Easter (Stone Moved Away), <i>Linton</i> (Matt. 28:2) .....	571
Family Pride, <i>Linton</i> (Gen. 24:24) .....	573
Gods Aplenty (Ex. 20) .....	559
God's Spotlight (Isa. 60:20b) .....	559
Gold, The Lure of, <i>Linton</i> (Gen. 24:30) .....	573
Gratitude (THANKSGIVING), <i>Linton</i> (Gen. 24:21)) .....	574
Home, The, <i>Linton</i> (Matt. 10:35) .....	567
Making a Speech, <i>Linton</i> (Matt. 10:20) .....	567
Memorial for God, <i>Linton</i> (Ex. 3:15) .....	572
Mother's Influence, <i>Linton</i> (Gen. 24:29) .....	566
Peggy, <i>Ryan</i> (Acts 8:31) .....	556
Preacher's Difficulty, <i>Linton</i> (Ex. 4:1) .....	562
Promises, Boy's, <i>Ryan</i> (2 Pet. 3:9) .....	557
Regaining Control, <i>Linton</i> (Ex. 4:4) .....	569
Righteousness, <i>Linton</i> (Psalm 4:5) .....	569
Sympathy, <i>Linton</i> (Ex. 3:16) .....	570
Talking to God, <i>Linton</i> (Psalm 5:1) .....	568
Time-Keepers in Life (Acts 22:13) .....	560
Weedy Talk (Gen. 1:18) .....	561



# MID-WEEK SERMON OUTLINES

*The Rev. William Tait Paterson, D.D.*

	PAGE		PAGE
Building Up Our Faith .....	263	Ground, Hold Your .....	225
Christ, Not Known to .....	202	Home Beautifying .....	59
Christ, The Human .....	356	Home in Need of God .....	51
Christianity in Churches .....	86	Home Values and Obligations .....	40
Church, Bungling .....	393	Jesus and the Irreligious .....	428
Church, God in .....	94	Jesus and the Ordinary Man .....	419
Church, That is to be .....	193	Jesus, Delighted to See .....	435
Church, The Insipid .....	400	Jesus Makes a Church Survey .....	411
Colony of Heaven, A .....	384	Jesus, The Worldly Knowledge of .....	452
Comfort in Time of Distress .....	126	Jesus, Ticketing .....	445
Courage in Time of Disaster .....	136	Living, Conduct in Daily .....	145
Diluted Wine .....	272	Living on Tiptoe .....	498
Easter and Personality .....	169	Man Has Forever .....	184
Endurance, The Dynamic of .....	254	Opportunity, A Blind Man's .....	366
Enemy, Making Friend of .....	77	Opportunities, Unnoticed .....	214
Eye, The Generous .....	469	Presence, The Continuing .....	156
Facing 1936 Squarely .....	26	Reconditioned by Christ .....	346
Family Before Lord .....	68	Sleeping Through Life .....	488
Fools, Intelligent .....	461	Treasure and the Heart .....	243
Friendliness, Gesture of .....	478	Victory of the Vanquished .....	117
God's Sake, For .....	286	World Upside Down .....	105
Gospel Hucksters .....	375	Yoked in Kindliness .....	236

# SUNDAY SCHOOL LESSONS

*International Series 1936 by Harold Francis Branch, D.D.*

	PAGE
Jan. 5: Mother's Song (Luke 1:46-47) .....	36
12: Prophetic Vision (Luke 2:30-31) .....	48
19: Jesus Prepares for Work (Luke 4:8) .....	56
26: Jesus Declares Purpose (Luke 4:18-19) .....	65
Feb. 2: Jesus Enlists Helpers (Luke 5:11) .....	74
9: Jesus Insists on Righteousness (Luke 6:46) .....	83
16: Jesus Helps Doubter (Mark 9:24) .....	92
23: People Before Property (Luke 16:13) .....	102
Mar. 1: Vision and Service (John 15:5b) .....	114
8: Jesus Teaches Neighbourliness (Luke 10:27) .....	122
15: Jesus Teaches Disciples to Pray (1 John 5:15) .....	133
22: Jesus Teaches True Values (Matt. 6:33) .....	143
29: Jesus Explains the Kingdom (Luke 13:29) .....	153
Apr. 5: Jesus Invites All People (Luke 14:17) .....	166
12: Jesus Triumphs Over Death (John 14:19) .....	181
19: The Forgiving Father (Psa. 103:13) .....	190
26: Jesus Looks at Wealth and Poverty (Prov. 22:2) .....	200
May 3: Jesus Teaches Forgiveness, Humility, Gratitude (Eph. 4:32) .....	210
10: Effectual Power (Luke 18:13) .....	221
17: Jesus Inspires Honesty (Ex. 20:15) .....	233

	PAGE
24: Building for the Future (Luke 21:19) .....	241
31: The Last Supper (Luke 22:19) .....	250
June 7: Jesus in Gethsemane (Luke 22:42) .....	260
14: Jesus Crucified (Rom. 5:8) .....	268
21: Jesus Exalted (Phil. 2:9) .....	279
28: Jesus Meeting Human Needs (Acts 10:38) .....	291
July 5: The Coming of the Holy Spirit (Acts 1:8) .....	302
12: Witnessing Under Persecution (Acts 5:29) .....	307
19: Social Service in the Early Church (Acts 20:35) .....	312
26: Christianity Spread by Persecution (Rev. 2:10) .....	317
Aug. 2: Philip's Missionary Labours (Acts 8:4) .....	323
9: Saul Converted and Commissioned (Acts 26:19) .....	329
16: Sowing and Reaping (Temperance) (Gal. 6:7) .....	334
23: The Gospel for All Men (John 3:16) .....	339
30: Beginning of World Missions (Isa. 42:6-10) .....	345
Sept. 6: Turning to the Gentiles (Acts 13:47) .....	352
13: The Council in Jerusalem (Gal. 5:13) .....	362
20: Christian Living (Gal. 2:20) .....	372
27: Christianity in Asia (Acts 14:27) .....	381
Oct. 4: The Macedonian Call (Matt. 28:19) .....	390
11: Becoming a Christian (Acts 16:31) .....	399
18: Spoken and Written Word (Heb. 4:12) .....	407
25: Christianity as Love (1 Cor. 13:13) .....	416
Nov. 1: Law, Love and Temperance (Rom. 14:21) .....	425
8: Christian Warfare (Eph. 6:10) .....	432
15: The Heroism of Christian Faith (John 15:13) .....	441
22: An Ambassador in Chains (Phil. 4:13) .....	450
29: Christian Brotherhood (Gal. 3:28) .....	458
Dec. 6: Paul's Parting Counsels (2 Tim. 4:7) .....	467
13: John's Vision on Patmos (Rev. 1:17-18) .....	475
20: The Supreme Gift of Love (Luke 2:14) .....	488
27: Christianity in Europe (Rev. 11:15) .....	495

## CHURCH YEAR SERMONS

	PAGE		PAGE
New Year (Jan. 1)		Fifth Sunday after Epiphany (Septua-	
<i>Mind of Christ in Us</i> , Luke 4:16-21.	24	gesima) (Feb. 9)	
Second Sunday after Christmas (Jan. 5)		<i>Faithfulness</i> , Matt. 24:14-30.....	82
<i>The Only Remedy</i> , Matt. 3:1-12.....	31	Sixth Sunday after Epiphany (Sexa-	
Epiphany (Jan. 6)		gesima) (Feb. 16)	
<i>The Father's Joy in His Son</i> , Matt.		<i>The Duty of Watchfulness</i> , Mark 4:	
3:13-17 .....	32	26-32 .....	90
Sunday after Epiphany (Jan. 12)		Seventh Sunday after Epiphany (Quin-	
<i>Seeing Him in Them</i> , Mark 10:13-16.	45	quagesima) (Feb. 23)	
Second Sunday after Epiphany (Jan. 17)		<i>We Would See Jesus</i> , John 12:23-36.	99
<i>Zacchæus—An Earnest Soul</i> , Luke		Ash Wednesday (Feb. 26)	
19:1-10 .....	54	<i>The Grace of God</i> , Luke 6:20-49;	
Third Sunday after Epiphany (Jan. 26)		Gal. 2:21 .....	100
<i>The Duty of Fullness</i> , Luke 17:5-10.	62	First Sunday in Lent (Invocavit)	
Fourth Sunday after Epiphany (Feb. 2)		(March 1)	
<i>Storms and Their Master</i> , Matt. 14:		<i>Starting from a Quarrel</i> , Luke 22:	
22-23 .....	71	24-32 .....	110

	PAGE		PAGE
Second Sunday in Lent (Reminiscere) (March 8)		Trinity 7 (July 26)	
<i>Bartimaeus</i> , Mark 9:17-29; Mark 10: 46-52 .....	120	<i>Love and Compassion</i> , Matt. 10:24- 31; Mark 8:2 .....	315
Third Sunday in Lent (Oculi) (March 15)		Trinity 8 (Aug. 2)	
<i>A Light Shining in Darkness</i> , John 8:42-51 .....	131	<i>Amos, Herdman and Prophet</i> , Matt. 7:22-29; Amos 7:14-15 .....	321
Fourth Sunday in Lent (Laetare) (March 22)		Trinity 9 (Aug. 9)	
<i>Belief and Bread</i> , John 6:36-51 .....	140	<i>Fields White Unto Harvest</i> , Luke 12: 32-48; John 4:35-36 .....	327
Fifth Sunday in Lent (Judica) (March 29)		Trinity 10 (Aug. 16)	
<i>Public Profession Demanded</i> , Matt. 10:32-42 .....	149	<i>The Christian Ideal of Duty</i> , Matt. 11:16-24; Luke 17:10 .....	333
Sixth Sunday in Lent (Palm Sunday) (April 5)		Trinity 11 (Aug. 23)	
<i>Alabaster Affection</i> , Mark 14:3-9 .....	160	<i>Mary of Bethany</i> , Luke 7:36-50; Mark 14:1-11 .....	338
Good Friday (April 10)		Trinity 12 (Aug. 30)	
<i>Tetelestai</i> , John 19:30 .....	163	<i>Our Daily Bread</i> , Matt. 31-42; 6:11 .....	343
Easter Sunday (April 12)		Trinity 13 (Sept. 6)	
<i>The Resurrection Dawn</i> , Matt. 1:8 .....	177	<i>An Interview with Jesus</i> , Matt. 20: 20-28; John 3:2-3 .....	350
First Sunday after Easter (Quasimodo- geniti) (April 19)		Trinity 14 (Sept. 13)	
<i>After Easter—What</i> , John 21:15-19 .....	187	<i>Bethesda</i> , John 5:1-15; 2-9 .....	361
Second Sunday after Easter (Miseri- cordias) (April 26)		Trinity 15 (Sept. 20)	
<i>Who Are You</i> , John 10:22-30 .....	197	<i>Church Workers and Worshippers</i> , Luke 10:38-42 .....	370
Third Sunday after Easter (Jubilate) (May 3)		Trinity 16 (Sept. 27)	
<i>The Handicap of Ignorance</i> , John 14:1-11 .....	207	<i>The Kingdom of God</i> , John 11:19-45; Luke 13:18 .....	379
Fourth Sunday after Easter (Cantate) (May 10)		Trinity 17 (Oct. 4)	
<i>The Path to Freedom</i> , John 8:21-36 .....	217	<i>Care for the Morrow</i> , Mark 2:18-28 .....	388
Fifth Sunday after Easter (Rogate) (May 17)		Trinity 18 (Oct. 11)	
<i>The Separated Life</i> , John 17:1-19 .....	229	<i>Jesus' Friends</i> , John 15:1-17 .....	397
Ascension Day (May 22) Luke 24: 46-53 .....	231	Trinity 19 (Oct. 18)	
Sunday after Ascension (Exaudi) (May 24)		<i>The Way to God</i> , John 1:35-51; 14: 6; Matt. 5:23 .....	406
<i>Jesus Prays for His Followers</i> , John 17:20-26 .....	240	Trinity 20 (Oct. 25)	
Whitsunday (Pentecost) (May 31)		<i>Our Neighbour and Ourselves</i> , Matt. 21:28-44; Luke 10:29 .....	415
<i>Spiritual Radium</i> , John 14:15-21; 1 John 1:5-7 .....	248	Trinity 21 (Nov. 1)	
Trinity Sunday (June 7)		<i>Spiritual Manhood</i> , John 4:31-42; 1 Cor. 13:11 .....	423
<i>Love, Patience and Peace</i> , Matt. 28: 18-20; 2 Thess. 3:5 .....	258	Trinity 22 (Nov. 8)	
Trinity 1 (June 14)		<i>Where to Find God</i> , Matt. 18:1-20 .....	430
<i>The Riches of God</i> , Luke 12:13-21 .....	266	Trinity 23 (Nov. 15)	
Trinity 2 (June 21)		<i>Work for the Night is Coming</i> , Mark 12:41-44; John 9:4 .....	440
<i>The Revealing Insight of Jesus</i> <i>Christ</i> , Luke 7:36-50 .....	277	Trinity 24 (Nov. 22)	
Trinity 3 (June 28)		<i>Forget Not All His Benefits</i> , John 5: 17-29; Psa. 103:1-5 .....	447
<i>Redeeming the Time</i> , Luke 15:11-32; Eph. 5:16 .....	290	Advent Sunday (Nov. 29)	
Trinity 4 (July 5)		<i>Fingers of Dawn</i> , Luke 1:1-25 .....	456
<i>Freedom from the Fear of Enemies</i> , Matt. 5:43-48 .....	297	Advent 2 (Dec. 6)	
Trinity 5 (July 12)		<i>The Living Moment</i> , Luke 1:26- 35; 2:9 .....	464
<i>Messiahship of Jesus</i> , Matt. 16:13- 26 .....	305	Advent 3 (Dec. 13)	
Trinity 6 (July 19)		<i>Mary's Hymn, The Magnificat</i> , Luke 1:39-56 .....	473
<i>What Must I Do</i> , Matt. 19:16-30 .....	310	Advent 4 (Dec. 20)	
		<i>Song of Zacharias; The Benedictus</i> , Luke 1:67-80 .....	483
		Christmas (Dec. 25)	
		<i>Jesus, Whose Birthday We Celebrate</i> , John 1:1-14 .....	485
		Sunday after Christmas (Dec. 27)	
		<i>Life's December</i> , Luke 2:22-32 .....	493

# SCRIPTURE INDEX

Code: (S) Sermons; (MS) Mid-Week Sermons; (SS) Sunday School Lessons;  
(JS) Junior Sermons; (CS) Children's Sermons.

	PAGE		PAGE
Gen. 1:1 .....	548	Hosea 7:8 (S).....	194
Gen. 1:18 (JS).....	561	Amos 7:14-15 (S).....	321
Gen. 2:9 (CS).....	563	Amos 8:5 (S).....	470
Gen. 3:3 (S).....	353	Jonah 1:1-3 (MS).....	26
Gen. 4:26 (MS).....	51	Matt. 2:2 (S).....	481
Gen. 24:21 (CS).....	574	Matt. 3:1-12 (S).....	31
Gen. 24:24 (CS).....	573	Matt. 3:13-17 (S).....	32
Gen. 24:29 (CS).....	566	Matt. 3:17b (S).....	32
Gen. 24:30 (CS).....	573	Matt. 4:18b (S).....	499
Gen. 32:1 (S).....	226	Matt. 5:1-11 (S).....	426
Ex. 3:15 (CS).....	572	Matt. 5:13 (Moff.) (MS).....	402
Ex. 3:16 (CS).....	570	Matt. 5:14-16 (Wey.) (S).....	49
Ex. 4:1 (CS).....	562	Matt. 5:17 (S).....	437
Ex. 4:4 (CS).....	569	Matt. 5:23-24 (S).....	406
Ex. 20 (JS).....	559	Matt. 5:43-48 (S).....	297
Ex. 20:15 (SS).....	233	Matt. 5:44 (S).....	297
Deut. 6:4-9 (MS).....	59	Matt. 5:47 (Wey.) (MS).....	478
Deut. 20:19 (S).....	313	Matt. 5:48 (S).....	409
Judges 12:6 (S).....	526	Matt. 6:11 (S).....	343
Judges 16:20c (S).....	446	Matt. 6:19-20 (S).....	442
1 Sam. 3:9 (S).....	385	Matt. 6:21 (MS).....	243
1 Sam. 3:10 (S).....	87	Matt. 6:22 (Moff.) (MS).....	469
1 Sam. 7:12 (S).....	106	Matt. 6:33 (SS).....	143
2 Chron. 20:13 (MS).....	68	Matt. 7:7 (S).....	303
Neh. 4:6a (S).....	450	Matt. 7:11 (S).....	479
Neh. 6:11 (Moff.) (S).....	412	Matt. 7:12 (S).....	363
Job 14:14a (S).....	191	Matt. 7:21 (S).....	341
Job 42:5 (S).....	84	Matt. 7:22-29 (S).....	321
Psa. 4:5 (CS).....	569	Matt. 7:23 (MS).....	202
Psa. 5:1 (CS).....	568	Matt. 8:26a (S).....	294
Psa. 5:3 (S).....	231	Matt. 9:13 (Goodspeed) (MS).....	428
Psa. 18:28-29 (Moff.) (S).....	222	Matt. 10:20 (CS).....	567
Psa. 20:9 (S).....	283	Matt. 10:24-31 (S).....	315
Psa. 37:4 (S).....	538	Matt. 10:29-30 (S).....	336
Psa. 46:4 (S).....	242	Matt. 10:32-42 (S).....	149
Psa. 62:5 (S).....	60	Matt. 10:35 (CS).....	567
Psa. 90:17 (S).....	270	Matt. 10:39 (S).....	215
Psa. 103:1-5 (S).....	448	Matt. 10:42 (S).....	149
Psa. 103:10 (S).....	137	Matt. 11:16-24 (S).....	333
Psa. 103:13 (SS).....	190	Matt. 11:25 (Goodspeed) (MS).....	461
Psa. 107:23-24 (S).....	273	Matt. 11:30 (MS).....	236
Psa. 119:105 (S).....	154	Matt. 12:30 (S).....	542
Prov. 22:2 (S).....	403	Matt. 12:31 (S).....	514
Prov. 22:2 (SS).....	200	Matt. 12:31-42 (S).....	343
Ecccl. 3:11 (MS).....	184	Matt. 12:33 (JS).....	555
Ecccl. 7:10 (S).....	287	Matt. 13:52 (S).....	490
Ecccl. 12:3 (S).....	336	Matt. 14:14 (MS).....	356
Isa. 1:22 (MS).....	272	Matt. 14:32 (S).....	71
Isa. 6:1 (S).....	264	Matt. 15:17 (MS).....	419
Isa. 9:6 (S).....	545	Matt. 16:13-26 (S).....	305
Isa. 32:17 (S).....	429	Matt. 18:1-20 (S).....	430
Isa. 38:15b (S).....	309	Matt. 19:16-30 (S).....	310
Isa. 42:4 (S).....	551	Matt. 20:20-28 (S).....	350
Isa. 42:6-10 (SS).....	345	Matt. 20:28 (S).....	420
Isa. 43:25 (MS).....	286	Matt. 21:13 (S).....	27
Isa. 55:2 (S).....	21	Matt. 21:28-44 (S).....	415
Isa. 58:13 (S).....	470	Matt. 25:14-30 (S).....	82
Isa. 60:20b (JS).....	559	Matt. 25:44-45 (MS).....	214
Jer. 12:5 (MS).....	136	Matt. 26:46-58 (S).....	501
Ezek. 2:7 (S).....	93	Matt. 27:62-66 (S).....	175
Ezek. 37:4 (S).....	382	Matt. 28:1-8 (S).....	177
Dan. 3:25 (S).....	212	Matt. 28:2 (CS).....	571
		Matt. 28:18-20 (S).....	258
		Matt. 28:19 (SS).....	390
		Matt. 28:20 (S).....	147
		Mark 1:35 (S).....	52
		Mark 1:41 (S).....	185
		Mark 2:18-28 (S).....	388



	PAGE		PAGE
Mark 3:28 (S)	514	John 5:1-15 (S)	361
Mark 4:21 (CS)	575	John 5:2-9 (S)	361
Mark 4:26-32 (S)	90	John 5:17-29 (S)	448
Mark 8:2 (S)	315	John 6:35 (S)	373
Mark 9:17-29 (S)	120	John 6:36-51 (S)	140
Mark 9:24 (SS)	92	John 6:47-48 (S)	140
Mark 10:13-16 (S)	45	John 8:12 (S)	131
Mark 10:46-52 (S)	120	John 8:21-36 (S)	217
Mark 10:46-52 (MS)	366	John 8:42-51 (S)	131
Mark 11:11 (MS)	411	John 8:58 (S)	551
Mark 11:22 (S)	454	John 9:4 (S)	440
Mark 12:15 (Moff.) (MS)	452	John 9:29 (Wey.) (MS)	445
Mark 12:41-44 (S)	440	John 10:22-30 (S)	197
Mark 13:37 (S)	90	John 10:24 (S)	158
Mark 14:1-11 (S)	338	John 11:19-45 (S)	379
Mark 14:3-9 (S)	160	John 11:39 (S)	523
Luke 1:1-25 (S)	456	John 12:1-9 (S)	338
Luke 1:26-35 (S)	464	John 12:12-13 (S)	167
Luke 1:39-56 (S)	473	John 12:23-36 (S)	99
Luke 1:46-47 (SS)	36	John 12:32 (S)	234
Luke 1:67-80 (S)	483	John 13:15 (S)	376, 504
Luke 2:9 (S)	464	John 14:1 (MS)	126
Luke 2:12 (S)	144	John 14:1-11 (S)	201
Luke 2:14 (SS)	488	John 14:6 (S)	406
Luke 2:22-32 (S)	493	John 14:15-21 (S)	248
Luke 2:25	493	John 14:19 (S)	95
Luke 2:30-31 (SS)	48	John 14:19 (SS)	181
Luke 2:38 (Goodspeed) (MS)	498	John 14:27 (S)	391
Luke 3:14 (S)	347	John 15:1-17 (S)	397
Luke 4:8 (SS)	56	John 15:5b (SS)	114
Luke 4:16-21 (S)	24	John 15:13 (SS)	441
Luke 4:18-19 (SS)	65	John 17:1-19 (S)	229
Luke 4:24-30 (S)	134	John 17:3 (S)	118
Luke 5:11 (SS)	74	John 17:3 (MS)	184
Luke 6:20-49 (S)	100	John 17:20-26 (S)	240
Luke 6:46 (SS)	83	John 19:30 (S)	163
Luke 7:36-50 (S)	277, 338	John 19:20 (S)	506
Luke 9:41 (MS)	393	John 19:30 (S)	163
Luke 9:51 (S)	252	John 20:9 (MS)	169
Luke 10:27 (SS)	122	John 20:20 (S)	367
Luke 10:29 (S)	415	John 21:15-19	187
Luke 10:30-36 (S)	502	Acts 1:8 (SS)	302
Luke 10:38-42 (S)	370	Acts 2:24 (MS)	169
Luke 11:29 (S)	201	Acts 2:28 (S)	512
Luke 12:13-21 (S)	266, 540	Acts 4:24-30 (S)	42
Luke 12:32-48 (S)	327	Acts 5:15 (S)	103
Luke 13:18 (S)	379	Acts 5:29 (SS)	307
Luke 13:29 (SS)	153	Acts 8:4 (SS)	323
Luke 14:17 (SS)	166	Acts 8:31 (JS)	556
Luke 14:25-35 (S)	277	Acts 9:6 (S)	115
Luke 15:11-32 (S)	290, 528	Acts 10:38 (SS)	291
Luke 15:17 (JS)	555	Acts 13:49 (SS)	352
Luke 16:13 (SS)	102	Acts 14:27 (SS)	381
Luke 17:5-10 (S)	62	Acts 16:31 (SS)	399
Luke 17:10 (S)	333	Acts 17:6 (MS)	105
Luke 18:13 (SS)	221	Acts 19:6 (MS)	94
Luke 19:1-10 (S)	54	Acts 20:35 (SS)	312
Luke 19:5 (S)	496	Acts 22:13 (JS)	560
Luke 19:8 (MS)	26	Acts 23:1 (MS)	145
Luke 21:19 (SS)	241	Acts 26:19 (SS)	329
Luke 21:36 (Moff.) (MS)	488	Acts 28:15 (S)	325
Luke 22:19 (SS)	250	Rom. 5:8 (SS)	268
Luke 22:24-32 (S)	110	Rom. 5:20 (S)	137
Luke 22:42 (SS)	260	Rom. 7:15 (S)	400
Luke 23:8 (Moff.) (MS)	435	Rom. 8:6 (S)	331
Luke 23:28 (S)	244	Rom. 8:16 (JS)	558
Luke 24:29 (S)	182	Rom. 8:37 (S)	518
Luke 24:46-53 (S)	231	Rom. 12:18-20 (S)	437
John 1:1-14 (S)	485	Rom. 13:7 (S)	244
John 1:14 (S)	462	Rom. 14:21 (SS)	425
John 1:35-51 (S)	406	1 Cor. 11:27 (S)	476
John 1:38-39 (S)	357	1 Cor. 12 and 13 (S)	521
John 3:2-3 (S)	350	1 Cor. 13:11 (S)	423, 519
John 3:16 (S)	548	1 Cor. 13:13 (SS)	416
John 3:16 (SS)	339	2 Cor. 1:5 (S)	78
John 4:31-42 (S)	423		
John 4:35-36 (S)	327		

	PAGE		PAGE
2 Cor. 2:17 (MS).....	375	1 Tim. 5:4 (MS).....	40
2 Cor. 6:2 (S).....	433, 459	2 Tim. 1:7 (MS).....	346
		2 Tim. 4:7 (SS).....	467
Gal. 2:20 (SS).....	372	Titus 3:8 (S).....	127
Gal. 2:21 (S).....	100	Heb. 4:12 (SS).....	407
Gal. 3:28 (SS).....	458	Heb. 8:5 (S).....	516
Gal. 5:13 (SS).....	362	Heb. 11:27 (MS).....	254
Gal. 6:7 (SS).....	334	Heb. 11:39 (MS).....	117
		Heb. 13:8 (S).....	319, 551
Eph. 1:22-23 (S).....	394	Jas. 1:12 (S).....	255
Eph. 2:5 (S).....	123		
Eph. 4:30 (S).....	514	2 Pet. 3:9 (JS).....	557
Eph. 4:32 (SS).....	210		
Eph. 5:16 (S).....	290	1 John 1:3 (S).....	262
Eph. 6:10 (SS).....	432	1 John 1:5-7 (S).....	248
Eph. 6:14 (Moff.) (MS).....	225	1 John 3:2 (S).....	37
		1 John 5:14 (SS).....	133
Phil. 1:23 (S).....	237	1 John 5:15 (SS).....	136
Phil. 2:9 (SS).....	279	Jude 20-21 (MS).....	263
Phil. 3:10 (S).....	171		
Phil. 3:14-16 (MS).....	86	Rev. 1:17-18 (SS).....	475
Phil. 3:20 (Moff.) (MS).....	384	Rev. 2:10 (SS).....	317
Phil. 4:13 (SS).....	450	Rev. 3:13 (S).....	69
		Rev. 3:15 (S).....	292
Col. 1:18 (MS).....	193	Rev. 4 and 5 (S).....	75
Col. 1:21 (MS).....	77	Rev. 5:9-10 (S).....	75
Col. 4:5 (S).....	290	Rev. 11:15 (SS).....	495
		Rev. 21:1 (S).....	66, 548
1 Thess. 5:18 (S).....	468	Rev. 21:3 (MS).....	156
2 Thess. 3:5 R.V. (S).....	258	Rev. 21:15 (S).....	204
2 Thess. 3:16 (S).....	258		

# NEW YEAR'S DAY, 1936

## THEME: *Enduring Satisfaction.*

THE REV. ALLEN KNIGHT CHALMERS, D.D.

TEXT: "Wherefore do you spend your labour for that which satisfieth not." Isa. 55:2.

It is quite valuable as a part of the motivation for "The New Earth"—knowing that no city of God can be built in the clouds—for us to draw our year's emphasis together around the text: "Wherefore do you spend your labour for that which satisfieth not?"

As a definition of satisfactions we have said: "Those things which give a sense of something added to life," and on this basis many of you have, during the year, written down as a piece of valuable spiritual stimulation those ten or a dozen things which have given you lasting satisfaction; things which make you feel better, somehow, cleaner, wiser, stronger. Not all these at once, but, somehow, after the experience you feel you have gained a little on life, your hold on it, understanding of it, attainment of its purpose and meaning. A satisfaction, also, which endures.

When I asked you to list these satisfactions it was for your own advantage, but because we do get a composite picture of man's interests, his joys, his places of uplift, I have arranged these lists of satisfactions that you have handed to me that we may look at this composite picture of our fellowship.

It is quite obvious that a mass of details will not be of value to us. It is the lines which have been drawn over and over again that will give the picture meaning.

These lines fall naturally into seven main divisions. Three, we shall only mention: sports, nature, and the arts (music, sculpture, painting, literature, drama, and so on). To fail to say more about these things is not to neglect their importance, nor to deny their contributions to the other four. It is rather to recognize the limitation of space. Many individual books, works of art, pieces of music, specific places in nature, and so on, were mentioned. There is evidence of well-rounded lives in the satisfactions recorded in these lists.

A fourth satisfaction would, under other circumstances, deserve larger mention—that is *Family*. The child, the wife or husband, the parents, the unity of them all which is the meaning of family, are, whenever mentioned, sources of strength. We must not forget the phrases Jesus used to visualize the idea of God—Our Father;—nor His understanding, through the story of the Prodigal Son, of what the sense of family could do if only we would see. Then the lists showed this: a sense of power was for so many of us added to life because we had had the experience of testing the fibre of family life and knew it held. Feeling this, for some people there comes the goal to strive for that in all other contacts we seek to care as much for others, and to treat others, as we would in the family ideal.

All these things are true and important. A part of the composite picture, and essential, in its shading. The heavy lines, however, are three.

*Friends*:—All but three set down this word, friends. It is interesting to trace that word back through other languages, to see how, from the source roots, we find the word *free* springing. Free, you see, in the sense that one



is not a slave; interesting also to see how often in other languages the words for *love* have come from that same root.

There is this note I would keep in your mind about friend; the dictionary says a person in whom a kindly, favourable attitude *can be assumed*. I like that, "can be assumed." One does not need to worry about harsh misunderstanding.

My own definition is: "A friend is one who never lets you down." There is the sense of "love never faileth" in that, and it is no simple ideal. There is in it, of course, the sense that if he never lets you down, he often holds you up—holds you up to that which is high until, sometimes, you cry, "let me go. I am not what you say I am. I cannot do what you want me to do, nor be what you want me to be." Yes, it does make you think of the old hymn, does it not? Go, do, speak, be what you want me to be.

"No," we cry. "I cannot." But your friend never lets you down. There is no greater power on the level of man's world—I mean by this in the practical man to man contact in the plane of this earth—than this experience of having friends. Jesus was admitting to the highest inner circle of trust those to whom He said: "Henceforth, I call you not servants, for the servant does not understand—nor need to understand—what his lord doeth; all *he* needs to do is to obey orders. Henceforth, I call you friends, for whatsoever hath been revealed of My Father, I have made known unto you."

There is, then, no higher ideal we can now conceive for the Church than to earn the right to be called the Friends of God. And achieving it, no gusts of passion, within or without, can break the contact with the Most High. There is an upholding, an eternal strength in the experience of having Friends which is one of the enduring satisfactions of life.

The second line, heavily drawn, had to do with *Work*. Many called it "my job." "A job well done" will be the common denominator.

It was interesting how much the idea of perfection came in there. Precision was a word used several times. (In tools—and that does not mean mechanical instruments alone. The use of words—the use of ideas—is included.) As one expressed it, "to *overcome honest and effective opposition* by clear, precise reasons." Don't you like that touch in "effective opposition." No cheap victory is satisfying. One's reason, one's faith, one's life truly tested. "Doth Job serve God for nought?" "Yes," was the answer. "Why not?" said the Devil. "Who wouldn't serve God when life goes so easily. But let me get my hand on him—" And when he was permitted, he found an unconquerable life.

We are taking a wide view of the meaning of job, you see. We do not mean merely one's paid employment. Nor is this a time when we emphasize the so obvious and so easily forgotten fact for those of us whose job is also a joy, that so many jobs are hard and dreary and without satisfaction;—without, in one sense, the chance of satisfaction. To make special emphasis on that would be to forget our theme. We mention it that we may not forget it.

From the positive standpoint, we are dealing with a hunger in man, and the knowledge that when that hunger has its opportunity for *daily bread*, it adds a value of strength to life. Here is the second great enduring satisfaction of our fellowship as you have permitted me to see it.

The third heavy line is *Religion*. It would be a mistake to think that the universality of this item on our list was evidence of a universality in mankind

in general. *We* have come together because there is in us this hunger to know the meaning of life beyond the things we see. If we had not set it down, we should rightly question whether our church was doing its job. To have people come to it for friendship, or social contacts, or interest in good causes, or any other motives, fine in themselves, but not to feel the hunger and thirst after the knowledge of meaning and purpose, of the connection between man and God, of the relationship of them both with this world and with the universe of truth, would be to evidence our failure to meet the fundamental object of our fellowship.

It was, however, evident that there is, for those who sent in lists, an enduring satisfaction in a type of approach to religion which we have tried to exemplify. That is, religion as truth:—not as dogma, not as words, not as forms;—as truth. No fear in it. Nothing we dare not doubt. No truth we are afraid to face. No false idea we would want to retain. There is no fear in religion. That makes religion a search in which further knowledge, sometimes making one throw out old ideas, does lead us on to a higher knowledge.

Into this satisfaction, all the other satisfactions seemed to flow, contributing their peculiar values, adding to the unique value religion gives to life. Mountain-tops, quiet lakes and the unquiet ocean, gardens and trees, music and memories, activity and rest, all add to knowledge, to experience, to that mighty thing called wisdom. All set going in us the urge for the perfect, the unsatisfied longing for truth in the knowledge that only truth can satisfy. As one expressed it, "the knowledge that, God being what He is, and we, being what we are, no solution of the world's problems will be finally accepted but the right one." There is the implication therein, that an emphasis, now two years old, about the power to become perfect, is accepted as a fundamental of religion.

We have not spoken much about our text—but it is all there in the consciousness that it is our background. If these things mean the difference to us between enduring satisfaction and the hell life becomes when we do not feel we are gaining on it at all, then we must so develop, so express, so extend the witness of this fellowship that Isaiah's vision of high beauty may be for men a power.

We have been considering the text, "The Lord hath a controversy with His people," and the words, "The New Earth," have been much in our minds. It is quite valuable for us, as a motivation for "The New Earth," to draw together these thoughts about our text, "Wherefore do you spend your labour for that which satisfieth not?"

We are banded together to build "The New Earth," to uphold each other and to be upheld by the fellowship of those who try to think through the mind of God, to see through His eyes. To have no joy except as we do transform the thorns and briars into the everlasting signs of His truth. To have no peace—no enduring satisfaction—except in the knowledge that we are making progress toward the ever more perfect.

The wheels of man's institution slow down a bit. Some of them stop. There is no controversy of God with men in that.

His controversies are with our blindness, our lack of faith in the perfect, our stupid acceptance of the fact of past failures in war, race and work, in man's relationship to man. His controversies are with lips that blaspheme lives when our lives do not even intend to try. His controversy, that we spend our time

upon those things which satisfy not. When the ideas that we have expressed are all forgotten, may there be for us all the remaining joy that somehow through this emphasis this year, life shall be more satisfying for ourselves and those with whom we have and shall make contact.

(2)

**New Year's, January 1.**

**THEME: *The Mind of Christ in Us.***

THE REV. E. P. PFATTEICHER, D.D.

*SCRIPTURE:* Luke 4:16-21.

*HYMNS:* A Few More Years Shall Roll.—*Chalvey, S. M. D.*

For Thy Mercy and Thy Grace.—*Culbach, 7,7,7,7.*

Starting all over again! Some years ago it was my privilege to attend a Sunday service at the Fifth Avenue Presbyterian Church in New York City. The preacher of the day was the scholarly Dr. Patton, of Princeton. As the congregation emerged at the close of the service a student walking down the aisle by my side said: "Isn't it a shame a mind like that can't be turned over to someone else when he dies?"

"Let this mind be in you which was also in Jesus Christ." The mind of Christ goes on year after year in this old world. How about imitating Christ and learning of Him that His mind, His will and His deed may live in us?

Here is Christ returning from His wilderness wandering and His Spirit-led experience to His early abode. How stimulating to find that all that had taken place in those forty charged days in the desert had but strengthened His longing to turn back upon His steps to bring forward His old friends to the only newness of life possible for them. He comes back home not as a prodigal son, but as a son who has seen God as well as the adversary of God, and in Him God lives and carries on.

Then again, how stimulating and helpful to note that He does not come home by the newer way of the lecture platforms of the intelligentsia. He comes home by way of the synagogue—the old church to which He was taken by His mother, the old schoolhouse in which He had been taught the law and the prophets, Himself, to teach the law and the prophets. How many of us there are, moderns we call ourselves, who think that newness consists in breaking away from primitive surroundings and schools rather than in the emancipation of our souls and those of others in and, if need be, through the old environment. Who can measure the consequences for the hearers of that Sabbath day experience in the old synagogue because One who could truly say "behold, I make all things new" had come back to them instead of asking them to come forward to meet Him. "His customs" and their customs were changed into a larger experience. Intimations of immortality suddenly burst upon a people given to sing the praises of the past.

The present and the future, however, seemed to grow out of the past, and this is as it should be, for we are interested as new years dawn in restudy and reformation, the reformation of God's plan, rather than in revolution, the destruction of God's plan. Did the act of the leaders of the synagogue in handing Jesus the book of Isaiah have no significance? Was blind chance at



work or was God seeking through the old to make manifest the new? Isaiah, the foremost apostle among them all, the book of Isaiah, the greatest book in the Old Testament! Isaiah, with his twofold message of the suffering servant and the light to come! Isaiah, a John the Baptist for that Nazareth congregation on that Sabbath day, pointing to the Lamb of God!

The passage from Isaiah needs likewise to be noted in these days of social security programmes in which the Church is so apt to rejoice that the state seems anxious to take over a trying part of its programme. Can the state preach the gospel to the poor? Can the state heal the brokenhearted? Can the state preach deliverance to the captives? Can the state preach recovery of sight to the blind? Can the state set at liberty them that are bruised? Can the state preach the acceptable year of the Lord? There are many things, thank God, the state can do. There are some things it cannot do.

Is it not well at this point with Christ to close the book the better to look upon Him? As we look upon Him, need we be told anew: "This day is this scripture fulfilled in your ears"? The changeless Christ in a changing world is not a changeless Christ in the sense that He is a static Christ, for this Son of God, Who is the same yesterday, today and forever, is a living, dynamic Saviour, not a God of the far distant hills. To close the book and to open it anew—to close it, not to close Him out whom the book proclaims, but to open the eyes of the Spirit to what we have read, then to open it anew because the Spirit during our moments of meditation has shown us how inadequately and how blindly and haltingly we have read it! This is a lesson worth learning today!

## MORNING PRAYER

*Our Heavenly Father, help us this morning to feel that we are truly Thy children. Although we may often be rebellious and disobedient, and although we may often wander far away from Thee, help us to remember that we can never wander beyond the reach of Thy love and care.*

*Take each of us by the hand and lead us lovingly but firmly each hour of the day and each step of the way. May the touch of Thy hand inspire us with confidence and fill us with a joy that nothing can take from us. May we be eager to go forward with Thee, and learn what Thou hast in store for us.*

*If we are absorbed by the joys and pleasures of the moment, keep us from allowing these to turn us aside from the goal for which we are striving.*

*When we stumble or fall, lift us up and start us on our way again, wiser and more alert because of the experiences through which we have passed. If our steps at times falter and our spirits grow faint, inspire us with Thine own strength. If we are discouraged by reason of the difficulties of the way, or if we become oppressed by its dangers, may the realization of Thy nearness dispel every fear.*

*When skies are dark and we are chilled by the encircling gloom, help us to rejoice in the knowledge of Thy presence, and choose to walk with Thee in the dark rather than to walk alone in the light of our own understanding.*

*So we pray that Thou wilt go with us and lead us this day, and may we follow Thee faithfully, trusting implicitly in Thine infinite wisdom and resting calmly in Thine infinite love. Amen.—Rev. George J. Russell, D.D.*

## MID-WEEK SERMON

**THEME:** *Facing 1936 Squarely.*

**TEXT:** Jonah 1:1-3; Luke 19:8.

Launched on 1936! What it holds depends on how we face life and life-situations. Consider two men in the Bible.

**JONAH:** Who Tried to Run Away from Life. Preacher, with commission. Had own ideas as to where ought to preach. He is any man denying clear call of obvious duty. Note results in life and character. (1) He cut himself off from God. Sailors praying. Jonah could not say, "Jehovah!" (2) He did not escape. Never saw Tarshish. If he had, would have found himself there. He had to face his task in the end. (3) He lost the true vision. He faced his task seriously handicapped.

**ZACCHÆUS:** Who Faced His Life Situation. Jericho was the pantry of Judea. Chief tax-collector would be wealthy. (1) Jesus comes to Jericho. Healed blind man. Story ran like wild-fire. Everybody tried to see Him. "Little man up a tree." (2) Jesus and Zacchæus after dinner. Wealthy furnishings of fine home. What did Jesus discuss with him? Business good? Soul-destroying effects of corruption and graft. Human suffering of poor under system. Man's responsibility before God for spirit in which he does his task. (3) Zacchæus faces his life situation. He accepts God; in fact, not theory. He has faith in Jesus' integrity and wisdom. Boldly resolves to act. No excusing, no explaining. He was a party to the system and he was responsible. First: care of the poor. "I give!" Second: restitution. "I restore!"

**OURSELVES, JESUS AND LIFE.** Jesus can help us in 1936, if we are honest and face facts; if we act openly in light of actual situation, and let light in on own heart and conduct; if we make the bold venture of faith. Live as we believe God wills. Build on teachings of Jesus. We shall hear the Master, "This day is salvation come to this house."

## FOR THE BULLETIN BOARD

Don't make a living; make a life.

Push and Pull: a team that will win.

Dig your well before you grow faint from thirst.

The elixir of life is purity of heart.

Not how long you live, but how well.

Christ can make you a new man in a new year.

The New Year is a new way.

Give yourself a real chance with God.

The Church has made goodness commonplace.

Are you a sponge soaking up benefits of Christianity and giving nothing back?

## SUNDAY, JANUARY 5

**CALL TO WORSHIP:** "Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen, Praise ye the Lord." Ps. 106.

**PSALM:** 90.

**PRELUDE:** Andantino.—*Lemarc.*

**ANTHEM:** God So Loved the World.—*Stainer.*

**OFFERTORY:** Prelude in A.—*Hollins.*

**POSTLUDE:** Fugue in G Minor.—*Dupre.*

**OFFERTORY SENTENCE:** "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Matt. 6:19-21.

**OFFERTORY PRAYER:** We thank Thee, O God, for Thy transcending Love which Thou hast so graciously bestowed upon us, and we come to Thee in all humility with this offering of a small portion of Thy bountiful blessing to us. Accept these gifts in Christ's name. Amen.—W.

**BENEDICTION:** The Lord Jesus Christ be with thy spirit.

### MORNING SERMONS

(1)

**THEME:** *Prayer and the Church.*

THE REV. GEORGE A. BUTTRICK, D.D.

**TEXT:** "And he said unto them, It is written, My house shall be called a house of prayer." Matt. 21:13.

**HYMNS:** When the Lord of Love Was Here.—*Armstrong, 7,7,5,7,7,5.*

Dear Lord, Who Sought at Dawn.—*Stirewalt, L. M.*

There is frequent rejoicing or moaning, according as a man is critic or friend of the Church, that church-attendance is on the wane. It always has been, so far as we can learn. The Church ought to apologize, as did King Charles the Second in his last sickness, for being "so unconscionable a time in dying." The striking fact is not that people stay away from church, but that they continue to come. They are not drawn mainly by preaching, for of most of us who preach the Scotsman's comment would hold. "Is he a good preacher?" someone asked him about his minister. "Admirable," came the reply; "he does remarkably little harm."

The theatres spend thousands of dollars in advertising, make constant changes in programme, and adopt a thousand sensational tricks to persuade people to be amused. But the Church, with a few great hymns and a few great prayers and no shallow expedients, draws people generation after generation—not to be amused: to be indicted, rather, and cheered and blessed. What draws them? What draws the compass-needle of all ships? There is a Mystery, a Magnetism, hidden yet mighty. An ancient prayer tells the reason: "Thou hast made us for Thyself, and we find no rest until we rest in Thee."

#### I

But, to get back to our early contention, it is the sense of a Presence that draws people age after age to the Church. Jesus was exiled from the Church, but He would have preferred to stay. He went regularly to the synagogue in His native town, He loved the Temple at Jerusalem, for it was love that

prompted Him to drive out with a knotted scourge the money-changers and those who bought and sold within the sacred courts. With flaming zeal He turned on them: "It is written, My house shall be a house of prayer, but ye have made it a den of robbers." From the Old Testament Jesus could have chosen many another description of the Temple. He chose this because, stirred to the depths of His nature, this struck the deepest chord: "A house of prayer for all people."

He did not mean, surely, that the Church was to speak no word about the common life or the tangled realm of business or the gulf that is set between race and race. A Christianity at stellar distance from practicalities is merely un-Christian. A remotely abstract discussion of religion ends by being irrelevant. Was not Jesus here speaking His word about business, a business dealing in animals for the Temple sacrifice and in coins for the Temple tax, which had crept up the hill and into the outer court—a business which had desecrated a holy place and had fattened meanwhile on the credulity of the poor? Was not Jesus speaking His word about race-prejudice: "A house of prayer for all people"? What Jesus said, His Church must say.

Nor did Jesus mean that a church must confine itself to exercises of worship. Read on through this story, and you will find these words: "and the blind and the lame came to Him in the Temple and He healed them." Trading was out of place, but healing was decidedly in place. Worship without works is a solemn pretence: works without worship are an unrelated drudgery. You and I can rejoice that we belong to a church which, however many its faults, has grappled with human need in these recent dark years of depression. We have not pleaded here for any economic "ism" or pet world-scheme, for that is not our job; but we have pleaded under the mind of Christ that old, blundering, unbrotherly ways in toil and nationhood are condemned: and we have tried, until such times as roads are made safe, to act the Good Samaritan to those who have fallen on our wayside. This church has faults enough: we are not trying on any haloes. But think what it would have been like in these late years to belong to a merely comfortable church: we would have "exploded" (even oftener than we have exploded!), or gone mad. No; when Jesus said that a church is a "house of prayer" He did not mean that it had no practical word or work. It must speak His word, or it had better close its doors; and it must, in its own distinctive way, work His works. But Jesus did mean that the central and deepest word is always the word about God: and that the best and most radiant work is the work of prayer. "It is written," He said, "My house shall be called the house of prayer."

## II

But if the deepest word is prayer, why build a temple? A man can pray in his home: it would be far less costly in money and time. That kind of prayer Jesus taught us to keep unfailingly. But He also taught, both by precept and example, the value of corporate prayer. It is a truism that we are both individual and social in nature: we oscillate wisely between solitude and comradeship. So in worship: private worship had its own peculiar blessing, and public worship its insights and enrichments otherwise ungained. When Jesus said, "Where two or three are gathered together in my name, there am I in the midst," He was not offering a consolation-prize to a sparsely populated church:



He was stating a law of the spiritual life—a law of such vast scope and such profound effect that, if we fully understood, our minds scarce could vision it. "Two or three" means that, or "fifty or sixty," or "two or three hundred." It means corporate praise and prayer. In public worship, Jesus would tell us, if people are of one mind (that is to say, if each worshipper is intent on His name or nature), it is as though a divine electricity flashed from life to life! It is like a great music—each note separately would be a monotony, but many notes in haunting sequence and rich harmony make a "New World Symphony!" It is as though a fire were kindled: one brand could never make a burning, but many brands set one another ablaze, and every heart is warmed! It is as though—nay, not "as though:" "There am I in the midst, and that to bless."

Now we understand how prayer and the Church are forever linked. A crowd, if evil-minded, can persuade us to deeds of which in solitude we would never be guilty. So a crowd, if Christ-minded, can move us to resolves which singly we would never know. A bad crowd makes a lynching. A prayerful crowd once made the Day of Pentecost. "Where nine or ten are gathered in holiness," says the old Jewish proverb, "there is the majesty of God." If we understood this deep law, what responsibility and joy would be ours. My neighbour's blessing depends on our loyalty in worship, and on the bending of our mind to Christ. Our failure in true worship cuts the nerve, both for our neighbour and for us, or revelations and girdings which only worship can bestow. If all of us in this church are intent now on Christ, we shall go to our homes with a glory in the mind, and a strength undreamed, because He is "in the midst."

### III

Prayer in the Church takes the ancient form of individual petition: it runs the gamut of thanksgiving, confession, and intercession. In corporate thanksgiving all our life in its common joys is celebrated before the unseen face of God: the solace of home, the grand fidelity of the world's labour (for, after all, the crooks are few; and the men in mine, on the ocean, on the railroads, and in far-flung fields in many lands who toil faithfully are legion), our schools, our hospitals, our charities, our books and art and churches (what a vast wealth it is!) are passed in review. In overflowing heart we praise Him before whose eyes the generations rise and pass away.

Corporate confession here takes the form of acknowledgment of our part in social sin. A Japanese philosopher, writing on the breakdown of civilization in our modern world, has said: "We have had too many gods with a small g, and no God with a big G." Here in the solemnity of corporate prayer we test our common life, not by some small god (not by the standard of living in other countries, for example, or by what men used to be and do), but by "the high and holy One that inhabiteth Eternity." An artist's picture of a hillside in springtime may be enkindling when judged by other pictures. But what if it be judged by the hillside? This cruel madness of armaments which breeds only armaments, these millions out of work, the fact that juvenile delinquency has increased 400% in Harlem during depression years, that there are 67,000 tenement firetraps in New York City, that in our own area there are 44,000 rooms without direct light and air—we bring this to the test, not of Africa

or the Middle Ages, but of the eyes of Christ! and confess our share in the common woe.

Corporate intercession in the Church springs directly from this confession.

"For all are brethren far and wide,  
Since Thou, O Lord, for all hast died;  
Then teach us, whatsoe'er betide,  
To love them all in Thee."

Do you know the old legend of how the site for the Temple was chosen? Two brothers had neighbouring harvest fields. One said: "My brother has a wife and children for whom to provide. Under cover of darkness I will carry sheaves into his field." The other said: "My brother is lonely. That he may have greater cheer I will carry sheaves under cover of darkness into his field." Thus they met at the gate; and on that spot the Temple was built. Are temples ever built or hearts made really one until we love one another in God? Francis Thompson, in a poem entitled :*The Fallen Yew*," imagines a wife saying to her husband, they having been recently wed, "I take you to my inmost heart, my true;" and then comments that she does not possess the keys to her inmost heart:

"Ah, fool, but there is one heart you  
Shall never take him to.

"The hold that falls not when the town is got,  
The heart's heart whose immure plot  
Hath keys yourself keep not!

"Its gates are deaf to earthly Love, high summoner;  
Yea, love's great warrant runs not there;  
You are your prisoner,

"Its keys are at the cincture hung of God!"

The keys to our inmost heart are always hung at the girdle of God. He alone can open that door. He does open it when we pray in the face of the Ideal; and heart is then, and then only, joined to heart. And "there am I in the midst, and that to bless."

#### IV

In this corporate prayer of thanksgiving, confession, and intercession is our deepest ground of hope. Confidence is not renewed by glib assurances that prosperity is just around the corner, or that this plan and that plan will heal our hurt . . . as though any trick or scheme could heal us apart from the inviolable and kindly will of God! There is ground enough for misgivings. So many demagogues with just enough of truth to win acclaim, and more than enough of cheap ambition! So many die-hards quite content to accept bloodshed and the mazes of poverty as God's ordained purpose for our planet! So much confusion of tongues; one is tempted to ask of certain newspapers long plaguing our nation: "How long, O Lord, how long!" So fierce a temptation, as always in times of depression, to go to war, to project all our futile individual desire to hit somebody into one vast assertion of force—as if war could do anything except make "confusion worse confounded!" So little cleaving to the hard highway of Christ! There is ground enough for misgiving—until we pray together.

Then the Ideal Life invades our life. Then the horizon of Love conquers all our little walls of division. Then we say in quiet trust:

"Well roars the storm for him who hears  
A deeper Voice across the storm."

Then we know that the keys of the world are still hung at the girdle of God. Then, as courageously we live or die for Him, we know that all our times are in His hand. Then our life becomes once more an ordered landscape: above its factories and fields a spire is raised. We go back to our homes with a glow in our hearts. Our work and play thereafter is in sight of the spire. There is a finger pointing to the over-arching Sky! We pray constantly that the worship of this church may grant you that final grace. Amen.

(2)

## Second Sunday After Christmas.

### THEME: *The Only Remedy.*

THE REV. E. P. PFATTEICHER, D.D.

SCRIPTURE: Matt. 3:1-12.

HYMNS: All Hail the Power of Jesus' Name.—*Laud*, C. M.

As with Gladness Men of Old.—*Dix*, 7,7,7,7,7.

I sometimes wonder, as I know you do, whether we have not in more recent years preached too sentimental a gospel and thereby betrayed our Lord and those for whom He died. It is one thing to preach the love of Christ which conquers sin and death. It is quite another thing to be everlastingly stressing a sentimental love which tolerates sin and its consequences. A recent otherwise very excellent sermon on "The Laughter of God" was completely neutralized by the manner in which the preacher turned in closing from the writer's meaning of the text he had chosen to his personal interpretation of a milder form of God's laughter.

In this third chapter of the gospel according to Matthew we are dealing with the honest attempt of an honest man to get all within hearing of his voice to flee from "the wrath to come." This "wrath to come" is no abstraction. It is no mere figure of speech. It is no mere superstition or primitive taboo. It is as real as anything in the realistic age through which we are passing. Jesus Himself has something to do with this "wrath to come," for we confess that He shall come again to be our judge. God Himself has something to do with this "wrath to come," for it is He who says: "vengeance is mine, I will repay." There are few who have so definitely sensed the connection between "the wrath to come," and the love of our Lord Jesus Christ as has John the Baptist.

He, the Baptist, senses the cataclysm which is impending. He recognizes the only remedy. As Moses sensed the oncoming of cataclysmic death among his followers and as God pointed out the remedy, so here. The Baptist cries out in a piercing voice "repent" and pleads in a beckoning voice: "behold the Lamb of God which taketh away the sins of the world."

The Baptist recognizes no half-way measures in this inward, spiritual purge. He sees many men and women who have deluded themselves into believing "Thou wilt not require it" as they seek to see and learn what is going on. They laugh at the austerity of the prophet as they think they understand the long suffering of God. It is such as these whom John the Baptist addresses

with his scathing question: "who warned you?" He is shrewd enough to know that they need to be shown up before they can be shown.

There is an echo of the austere laughter of God in the cruel, cutting, yet incisive and constructive question of the Baptist addressed to the self-styled religious leaders of his day: "O generation of vipers, who hath warned you to flee from the wrath to come?" Those to whom he addressed his stinging rebuke as a personal application of and enlargement upon the theme: "repent ye: for the kingdom of heaven is at hand," had come to this baptism. No greater proof of the revival of religion in the days heralding the coming of the King is needed. Pharisees and Sadducees were made at last to acknowledge the need of something more than the empty forms and the exact legal prescriptions which they had come to identify with religion. As the multitudes broke with these blind leaders of the blind they found themselves in a most embarrassing position. They, the leaders, needed something for themselves—either the conviction on the basis of the direct study of such movements as that of John that they were right after all, or the frank admission of the need of readjustments in their thinking and their practices. The Baptist was able by the power of God to pull the mask from their faces and to bring them to a consciousness of the impossibility of journeying along two roads at one time. In the question put to them he revealed the hypocrisy of their approach without a sweeping personal repentance.

There is a deep and sympathetic understanding of John the Baptist in the heart of Matthew, the disciple of Jesus, which wells to the surface as Matthew, the apostle of Jesus Christ and His evangelist, communicates this attitude and question of the Baptist to the lost children of Israel in the gospel which he transmits. Ever and again, the meaning of the message breaks through the fulfilment of prophecy in Jesus Christ the Saviour and the Judge to come. "The wrath to come" is part, and a necessary part, of the fulfilment of the prophecy, and the fulfilment is no mere arbitrary dictum of an angry God, but the consummation of the principle of the justice of a God of love. He, Matthew, simply must warn those who are to be reached by his message.

The question will not down even in our age, a question based upon a cry, a cry based upon a cry. The cry of the Christian Church, "repent," is intensified as it becomes the aftermath of the frightened cry of a lost generation, moving about with accelerated momentum seeking some sort of a baptism which it does not understand. Because it has not thought through the reasons for its plight and the implications of its approach anew to the throne of grace the question needs to be asked and answered today: "Who warned you?"

### (3)

#### Epiphany, January 6.

**THEME:** *The Father's Joy in His Son.*

THE REV. CHARLES S. BREAM, D.D.

**SCRIPTURE:** Matt. 3:13-17. **TEXT:** Matt. 3:17b.

**INTRODUCTION:** There is perennial interest in the beautiful story of Cornelia, the Roman matron who was content to appear amidst royalty with no other jewels than her two devoted sons.

Parental pride has sustained many who have had little else to give joy and



meaning to life. Deep-seated in the hearts of all normal parents is that instinct which provides a facile transfer of ambition from one's personal achievements to the career of the offspring. It is true, notwithstanding the fact that it is often pathetic, that no matter how unpromising the children may be, they are still their parents' pride and joy. The heart of a teacher is often touched to its depths by the tender solicitude which parents exhibit in behalf of the child whose pitiful limitations prevent even normal achievement.

In our Lesson for Epiphany we have the account of the Heavenly Father's pride and joy in His Son.

I. He was delighted to have Him manifested to *the world!*

There is immeasurable blessing inherent in the fact that the Son of God could not be confined within the Jews' concept of Jehovah. New and larger meaning is given to the beautiful song of the Psalmist:

"The Lord reigneth;  
Let the earth rejoice;  
Let the multitude of isles be glad."

"The multitude of isles" had gone languishing for knowledge of the living God as long as He had been manifested only to the Jews. But now the time had come when the far-flung message would find specific meaning in the evangel "that *whosoever* believeth in Him should not perish, but have everlasting life."

For centuries past and for all time to come Christian missions are inspired by confidence in the great *fact* that wherever the messengers go with the glad tidings they have definite hope to give. No human being lives on the face of the whole earth who is so benighted that he cannot, if he have normal intelligence, rejoice with the Heavenly Father when He says, "This is My beloved Son, in whom I am well pleased."

II. Not only is the Son manifested to all the world, with potential salvation for every soul, but He is also manifested for all time. In these days of cataclysmic changes in realms which had been held for centuries to be adamantine there are many timid souls who fear lest everything shall be swept away. How comforting it is to announce with the ring of unshakable confidence, "The Eternal Christ!" Here we have bed-rock. Men's dogmas concerning Him may change. As light, shining through faulty crystal, may have its rays bent and perverted, so the Divine Person coming down through the centuries has often been distorted by the imperfect lives through whom He must shine. But He remains the same.

Human parents watch with pathetic solicitude the development of their children. They dread the time when the pliant, happily obedient child must become self-assertive and independent. The first-born son goes away to college. There he must order his own life; he must make his own decisions. How eagerly the parents anticipate his first return home for vacation, and how keenly they observe him! Will he still be the loving and lovable, companionable son who went happily off to school some months before? No such solicitude wrung the heart of the Divine Parent, for His Son was ever

### III. THE OBEDIENT SON.

We sing:

"Jesus has set the example;  
Dauntless was He, young and brave."

And we may well add a new line: "Obedient was He to the end."

He had now come to mature years. The consciousness of His divine, world mission was now in His heart. Would He become arrogant, self-assertive and independent? Or would He remain the obedient Son in whom the Father would delight? His coming to John for baptism is the answer. He did not need baptism "unto the remission of sins." He was conscious of this fact, and John recognized it. But He was to be true man as well as true God. And the divinely appointed symbol for admission into the Kingdom of God was baptism. Hence perfect obedience would require that He submit to that sacrament. So we read the simple but eternally significant annal, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." The instinctive obedience which dictated this step in His mission was to carry through unintermittently to its grand climax in Gethsemane when He would give hope to the whole world and for all time by that supreme renunciation expressed in the immortal, "Not My will, but Thine, be done!"

There is much ruinous pother about surrendering one's will to another, even though that other be God. A very brilliant woman whose achievements in certain very important lines of work are national in scope, said to me recently, "I have no time for religion, and what is more, I have no need for it. Let those whose weak wills need the support of an imagined Divine Helper go to church and get it. I will order my own life and determine my own destiny."

All students of the problem of crime are impressed with the fact that criminals are so youthful. They are no longer hardened old reprobates who have become inured to shame. They are flaming youth, lovable and unashamed. Few people seem to trace back this effect to what I consider to be its major cause. About the time when these youthful criminals were stepping out of the nursery, some half-baked and self-styled psychologist began promulgating the destructive doctrine that the wills of children should never be broken. Parents were told that to "spare the rod" was not to "spoil the child," but to *make* him! When he pulled sister's hair out by the roots, he must not be curbed; he was only obeying the instinct which was to prepare him for the battle of life!

I have followed the "case history" of some of these poor unfortunate children whose deluded parents swallowed that devilish bait, "hook, line and sinker." Their undisciplined lives have become a burden to themselves, an irritant to their associates and a menace to society.

Obedience is only another word for self-discipline. The un-pruned vine runs to wild, fruitless growth. The pruned vine rejoices in fulfilling its destiny by delighting many with its fruit.

Jesus caused the Father to say, "This is my beloved Son, in whom I am well pleased" by being obedient. He subordinated His immediate impulses to the higher law, and by so doing found the life which delighted the Father. And as we look upon that life we say with St. John, "In Him was Life; and the Life was the Light of men."

"O Jesus, shine around us  
With radiance of Thy grace;  
O Jesus, turn upon us  
The brightness of Thy face.

We need no star to guide us,  
 As on our way we press,  
 If Thou Thy light vouchsafest,  
 O Sun of righteousness."—Amen.

## PRAYER

*Heavenly Father, grant us the grace to come often to Thy presence to talk with Thee, grant us the understanding of Thy love and forgiveness, and open our hearts to Thy Word.*

*Make us strong in body, mind, and spirit, and lead us toward the realization of the need for striving for a better relationship between men and men, and between God and men. Fill our hearts with Thy purposes, so we may forget our own petty desires and reach up to Thee in loving devotion and the will to serve Thee with all our gifts.*

*Help us to pray, "Thy Kingdom Come," with purpose and understanding and set our hearts on fire in behalf of Thy plans for us. Teach us so to live and pray, that all things not akin to Thy purpose will be accounted as of no value, and take us to Thee in love and thought. We ask in Jesus' Name. Amen.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

This is a Kingdom of hope, not of despair. Christ was not a pessimist. Jesus was not satisfied with the world as He found it. There were things over which He wept. There were conditions which He bitterly denounced. There were wrongs which threatened the reign of God. But Jesus did not surrender His vision. He kept on praying: "Thy Kingdom Come."

He found the ordinances and ceremonies of religion in the hands of a polluted priesthood. The prayers on their lips were reeking with hypocrisy. But He did not despair. He prayed: "Thy Kingdom Come."

He found the government in the hands of scoundrels. The rulers were stealing the taxes. Graft and corruption placidly and insolently occupied the seats of power. Christ did not lose heart. He said: "Thy Kingdom Come."—*James I. Vance, D.D.*

**THE FATHER OF ONE'S SON.** In most parts of the world a man tends to be thought of as the son of his father. Hundreds of surnames bear witness to this fact.

In England we have the suffix -son, as in Johnson; in Scotland the prefix Mac, as in Macdonald; in Ireland O, as in O'Connell. Millions of people are comprised within these classes.

Furthermore, there are other name-forms which are exactly parallel to these, but in which the ancestral form is slightly masked. Names like Evans and Williams are wrongly thought of as plurals; they stand for son of Evan, son of William. Likewise the Welsh name Price, in its many variants, is a patronymic, being really ap-Rhys, the son of Rhys.

On the Continent the same principle may be traced. In Germany our son appears as -sohn, in such names as Mendelssohn. In Sweden it becomes -sen, as in Andersen. Sweden indeed is a very notable instance, for there the custom of the patronymic is very strong. In Bojer's great novel, *The Last of the Vikings*, there is a character named Lars Kristoffer, but he always signs himself Kristoffersen, because his father was named Kristoffer. In the same way, there is a girl in the book named Ellen Kojá, who signs herself Ellen Olsdotter Kojá—her father being named Ols, and Olsdotter meaning of course Ols's daughter.

Travelling Eastward, we find the same thing in Hebrew, Ben Hur being the son of Hur; and in Greek likewise, for Agamemnon is more often called Atrides, which means the son of Atreus.

Clearly it is almost universal that a man is thought of as the son of his father.

There are, however, some remarkable exceptions.

An Arab changes his name when a son is born. Mahomet at one period of his life



was known as Abu Kasom (Kasom's father), but the boy died and Mahomet returned to his earlier name.

When Papuans in battle are dealing a blow, they shout as a kind of slogan, "I am So-and-So's father," each warrior calling out the name of his son.

In these cases, therefore, we have the converse of the normal, a man being thought of, not as the son of his father, but as the father of his son.

There is one case of this in the New Testament, and it must surely bring a glow to the heart of every lover of our Lord. When St. Mark is telling the story of how the cross of Jesus was carried along the way to Calvary, he calls Simon who bore it "the father of Alexander of Rufus." May not this mean that the sons of Simon of Cyrene were known to the early Christian Church; so well known indeed that it was actually of interest to the folk for whom Mark was writing, that Simon was their father? Had Simon brought up his boys so well in the faith that they became stalwarts in the Church, workers of such prominence that he was now thought of as the father of his more distinguished sons? It is a thrilling thought.—*Kennedy Williamson's Corner in The New Chronicle.*

**A FATHER'S ATTITUDE.** "Whatever my boy has done I want the world to know that I'm standing by him. I will take hold of him and try to straighten him out. This whole matter has grieved me."

The above was spoken by a father concerning a son, who had by his selfish folly wrought his father, a public man, a great wrong. One's sympathy goes out to the father, and it is to be hoped that the fatherly action will have its desired effect and the son be led to see the error of his ways. One of the most astonishing things of life is the selfishness of some children. They can't help but know that their course of conduct is most painful to their parents, and yet they continue their practises. "Honour thy father and thy mother that thy days may be long in the land," is a commandment that all would do well to carry out. We hope our young readers will observe it.

**USE YOUR HEAD.** We dropped into a friend's office the other day, just as he was saying good-bye to his son, who was going out on his first job in a distant city.

The father placed his hand on the young man's shoulder and said, "Son, I've never preached to you very much, and I'm not going to commence now. If I haven't done anything for you in the life I have lived, anything I might say to you now would sound mighty foolish. I just want to call your attention to one thing, my boy, and that is that when God made Adam, He placed his head on the top of the pile, so that he might be able to get at it handily and therefore use it frequently. Just bear in mind, son, that nobody can make use of that head of yours but yourself. You can pull stuff out of it that will be of great benefit to you individually, as well as to the little world in which you move, or you can extract that which will damn you both here and hereafter. I don't expect you to be perfect, but for God's sake, use your head, and then I shall not worry as to where your feet take you."—*Unionist Journal.*

## SUNDAY SCHOOL LESSON

### *A Mother's Song.*

**LESSON:** Luke 1. Print Luke 1:46-58.

**GOLDEN TEXT:** "My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour." Luke 1:46-47.

**DEVOTIONAL READING:** Luke 1:68-79.

**INTER. & SR.:** What Our Mothers Have Done for Us.

**Y. P. & ADULTS:** A Mother's Vision and Influence.

We begin a six-months study in the Gospel according to Luke. It would be well for the teacher to remind the class that Luke was "the beloved physician" and to outline his life and particularly his relationship and work with Paul. The book of Acts, as well as this third Gospel, is attributed to Luke's authorship.



Luke was a man of great modesty, never mentioning his own name, even when recording the stirring events in which he played a most prominent part. He was a Greek who had been proselyted to the Jewish religion. He was a man of great cultivation and of superior education. In his gospel we find the most orderly history of the sayings and doings of Jesus, and this section which comprises our lesson today is a good example of the style of Luke which is remarkable for its eloquence and sublimity of thought. He records a great many of the discourses of Jesus, writing as he did for the Greeks, who were accustomed to think and meditate.

This poem, or song, sung by Mary and comprising our lesson today, is one of the most lovely lyrics in existence. The Christian Church has sung it throughout the centuries. This poem is known in the Church as the Magnificat and was sung by Mary on the occasion of her visit to Elizabeth, her kinswoman. The name "Magnificat" comes from the first line of the poem in its Latin form. "*Magnificat anima mea dominum.*" The song is composed of four stanzas of four lines each, with the exception of the third stanza which contains six lines. Verses 46-48 constitute the first strophe. Verses 49-50, the second strophe. Verses 51-53, the third strophe, and verses 54-55, the last strophe. Strophe 1 expresses the profound joy in the soul of Mary. Strophe 2 centres the thought upon the character of God. Strophe 3 is a good illustration of one of the peculiarities of Hebrew poetry in its striking use of parallelisms, and the use of the past tense to denote future events. The fourth strophe emphasizes the faithfulness of God, who is a covenant-keeping Jehovah.

Discuss with the class the importance of spiritual training and life in the heart of mothers. The thoughtful teacher will find ample suggestions in the lesson for an application of modern discoveries of a physiological and spiritual nature. Would Mary have been chosen by the Lord to be the mother of the Messiah, had she been a cigarette fiend? When should a child's training begin? Some began four generations before the birth of that particular individual. Discuss the importance of the mother and father in the character and training of the child.

## EVENING SERMON

**THEME:** *Three Questions and Their Answers.*

THE REV. CHARLES F. BANNING, D.D.

**TEXT:** 1 John 3:2.

A small boy called his father on the telephone. When the answer came from the other end he asked in his childish voice, "Who is this?" The father, recognizing his little son's voice, answered, "This is the smartest man in the world." After a moment's hesitation the little lad said, "I guess I have the wrong number," and hung up the receiver.

People are asking serious questions of the Church these days. Sometimes I wonder if, instead of getting an answer, they receive a learned discussion that proves some point in theology or that defends some denominational belief. When that happens, very often they hang up the receiver and say they have the wrong number.

There are many questions which puzzle the minds of men. There are three

this evening which I am putting into modern phraseology that express something of what men are asking today.

### I. THREE QUESTIONS.

1. The first question is, "What's the use?" Many people are discouraged and disappointed. Not long ago I was in a home where the father had died suddenly. He had gone to work in the morning and was carried home shortly after noon. I said something about keeping their faith, and the son turned to me rather suddenly and said, "Oh, what's the use?" This is the problem of discouragement. In the face of heavy burdens and severe difficulties people lose confidence and courage and say, "What's the use?" When people face the age-old problem of suffering they are quite apt to take the same attitude which Job's comforters took, "What's the use, Job? Might as well curse God and die."

2. The second question is, "What's the difference?" Sophisticated and disillusioned people are asking this question on every hand. Plead with a man not to ruin himself with drink, and he answers, "What's the difference?" Plead with young people to observe the moral law, and they answer, "Oh, what's the difference?" Plead with parents to give their children the right religious training and example, and they say, "What's the difference. Our children are as good as others." Urge men to keep their faith and hold high their religious ideals, and they answer, "What's the difference? People all around us have no faith and no religious life, and they seem to get along better than we do." "Why do the righteous suffer?" is an old, old question. We ask, "Why?" Jesus cried out on the cross, "My God—why?"

3. The third question is different. Those who ask this question have just as heavy burdens and just as many disappointments, but their attitude is different. The question they ask is, "What's the cost?" The other day I was in a home where the father and mother were facing a problem no harder than many of you have faced, and they were completely defeated. While I was there a fourteen-year-old boy came bursting into the room. He knew it was bitter cold. He knew the dangers. But he came in with, "Oh, boy, where are my skates?" The difference between these two attitudes represents the difference in the way people are meeting these questions. There are too many people sitting around these days and saying, "Oh, dear," and not enough facing the future unafraid and shouting, "Oh, boy." Too many people are quoting the poet:

"The times are out of joint, O cursed spite  
That ever I should have been born to set it right."

That is the Anvil Chorus of today. I would much rather listen to a more worthy Christian who said, "God be praised who has matched us with this hour." Problems, yes, of course there are problems, but that is the way we make progress, that is the way we develop character. "In all these things we can be more than conquerors."

### II. THE ANSWER.

Where shall we find the answer to this problem of suffering, disappointment, and disillusionment? 1. History says, "look back." Suppose we look back some three thousand years or more. There was Job and his troubles.

His comforters said to him, "What's the use, Job? You might as well give up." Job answered, "I do not believe God did this to me, but if He did, I still have faith. Though He slay me, yet will I trust Him. I know that my Redeemer liveth." Job lived to see that he was right. Job's faith was vindicated. His friends said, "What's the use, Job?" Job answered, "I will not give up. What's the cost?"

A Japanese scientist, Dr. Noguchi, had isolated the germ of South American yellow fever, and had discovered the serum to cure it, thus saving many lives. Someone discovered that the African yellow fever was different, and that this serum would not cure that. They said to Dr. Noguchi, "What's the use? You cannot find a cure for everything." Dr. Noguchi said, "What's the cost?" He went to South Africa, caught the disease himself, experimented with his own blood, and before he died he had found the cure. Because he died, thousands will live.

Every great character of history has faced tremendous odds and refused to give up. The characters of history whom we honour are not those who have said, "What's the use?", or "What's the difference?", but those who asked, "What is the cost?" "Look back," history says. The pages are glorious with those who have found the way, who have refused to give up, or run away, but who "have fought a good fight and kept the faith."

2. Science says, "Look around." All about us there are resources to be put to use. In former times men died because there was not enough food to eat. Not so today. Science has made it possible for us to produce more than enough. Science is making it possible for us to conquer disease. Science has lengthened life a score of years. Science tells us in ringing terms there is no use to give up and say, "What's the use?" There is nothing to be accomplished by sitting around and sighing, "Oh, dear." Look around and find a new idea, a new method of attack, some new resources that can be used, a new way to solve the problem.

3. Philosophy says, "Look within." There are hidden resources within all of us that have never been touched. We have strength and reserve within us that has never been used nor realized. Here is a mother who thinks she is worn out and on the verge of collapse. She is just tired out and at the end of her resources. Then her child is carried in, injured or ill. She puts him on the bed and begins to nurse him back to health. She is tireless. She wears everyone else out. She had hidden sources of strength that she never dreamed of. So have we all.

The psychologist tells us that we are using only a small fraction of our brain cells, we only tap a fraction of our possibilities, we only use a small part of our resources. Philosophy says, "Do not give up and say, 'What's the use?' Look within, draw on your own resources, and conquer."

4. Where shall we look for an answer to our problem? History says, "Look back," science says, "Look around," philosophy says, "Look within," religion says, "Look up." "God is our refuge and strength." "Leave it all quietly with God." "Let not your heart be troubled." "Ask, and ye shall receive." "In this world ye shall have tribulation, but be of good cheer. I have overcome." "In due season ye shall reap if ye faint not."

In other words, suppose we interpret this in modern terms. No one has a



corner on trouble. Sooner or later we all get our share. The only answer is for us to have a stubborn faith that says, "I know I am on the right road. I know that I can trust God. I know that if I follow this road I will arrive. If I have faith enough in myself, in others, and in God, I will solve this problem and be the better for it."

Religion says, "Look up." Do I mean by that that we are to endure hardships, hoping that some day somewhere off in the sky we shall receive our reward? No, I do not mean this. That is not what I mean by religion. Religion, to me, is something vital to be used today and tomorrow. We, too, look up, not just for comfort and encouragement, but for wisdom and strength. If your religion cannot help you to go out of this building and meet the temptations and difficulties that you will meet and conquer them, then you might as well forget it. If our religion does not make our lives happier and more abundant, now, here, today, then it never will. "Now are we the sons of God," is the promise. That means when you go to work tomorrow morning, that means when you face a temptation this afternoon. Religion is not just comfort. It is challenge, also. Religion is not a sedative to deaden the pain. It is a stimulant to help us win the race. "Look up." He is the Way, the Truth, and the Life." Seek, and ye shall find, too.

Whittier tells us of a tribe of Indians who, when the tribe went on a drunken debauch, always chose one member to stay sober. The tribe reasoned that when they were all out of their heads, when they had all lost their reason, when they were all making fools of themselves, that one sober mind could save the tribe. I am appealing to you this evening. When around you other people are saying, "What's the use?" you keep sober. When other people are throwing away ideals and saying, "What's the difference?" you keep sober. When other people are losing their faith, when others are giving up and leaving the field in defeat, you be the one that will keep your faith and reason clear. Say, "What's the cost?" "In all these things I can be more than conqueror."

## MID-WEEK SERMON

**THEME:** *Home Values and Obligations.*

**TEXT:** 1 Timothy 5:4.

"Alas! times are not what they were!" opening sentence on a tablet found in Babylon five thousand years old. It was, and its echo today is, indicative of changing conditions affecting home and home-life.

**THE CHANGING HOME.** From the primitive cave to the millionaire's palace, home is a place where a family lives. The American home was distinguished by its spirit. Fiske, reviewing the development of the country in a century and a half, concludes it could never have been accomplished "without the old-time home and its development of sturdy character, faith, courage and skill." Inscription over Washington Union Station: "The Farm: Best Home of the Family. Main Source of National Wealth. Foundation of Civilized Society. The Natural Providence." Every worthwhile social organization originated in the life of the family. This age of specialization has taken much from the home. The question is, how far is specialization going? Will the American home survive?



**HOME VALUES.** Permanency of marriage. Marriage is not a simple contract like buying an automobile, or entering a business partnership. It is unique. To cheapen it is to degrade human nature. Out of marriage come parents and children and all the relationships of home. In the old home, father ruled sternly, absolutely. Today in many homes that means rebellion. Each one is a distinct personality, and must be so understood. But we need the proper discipline of home, fuller understanding and sympathy. We have no substitute for home. There are values in character building that no school, no church can supply.

**OBLIGATIONS IN THE HOME.** Danger in turning child completely over to the specialist: nurse and baby; teacher and pupil; preacher and Sunday school. Maintain relationship of parent and child. The family altar. What do children hear around table of the church and religion? Outside interests kidnapping our children: movies; money; selfishness.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR:** Habits Worth Forming. (Consecration Meeting.)

1 Tim. 4:8-16.

**B. Y. P. U.:** Consequences of Great Decisions. Josh. 24:14-15.

**LUTHER LEAGUE:** January Theme: "Christian Life." 1. Why I am a Christian. John 20:30-31.

**WALTHER LEAGUE:** January Theme: "You and Society" (Unemployment).

## FOR THE BULLETIN BOARD

Your life is a sermon to *your* children,—and other men's children.

Some men still try to gain the whole world.

Humility reaps advantage; pride invites loss.—*Chinese*.

Ruts long travelled grow comfortable.

Don't stay home for company,—bring them along.

Most of us think too little, and talk too much.

Smiles and tears are understood in all languages.

The size of your gift is based upon the spirit which prompts it.

Blessings brighten as they depart.

Bad seems good when you grow used to it.

## SUNDAY, JANUARY 12

**CALL TO WORSHIP:** "Praise ye the Lord! Praise Him, O ye servants of the Lord, Ye that stand in the house of the Lord, in the courts of the house of the Lord, Praise the Lord, for the Lord is good." Psa. 135.

**PSALM:** 72.

**PRELUDE:** Pastorale Symphony.—*Handel*.

**ANTHEM:** Adore and Be Still.—*Gounod*.

**OFFERTORY:** Melody in F.—*Rockwell*.

**POSTLUDE:** Adeste Fidelis.—*Whiting*.

**OFFERTORY SENTENCE:** "And they offered great sacrifices that day, and rejoiced; for God had made them rejoice with great joy; and the women also and the children rejoiced; so that the joy of Jerusalem was heard even afar off." Neh. 12:43.

**OFFERTORY PRAYER:** O God of Hosts, we pray Thee for guidance in the use and disposition of the physical wealth bestowed upon us through Thy love. We present to Thee for the work of Thy Kingdom a small portion of our plenty. We pray Thee to bless the gift, we pray Thee to bless the givers and teach us the joy of a larger service in Thy name. Amen.—W.

**BENEDICTION:** The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

### MORNING SERMONS

(1)

**THEME:** *I Believe in Prayer.*

THE REV. ELIOT PORTER, D.D.

**TEXT:** Acts 4:24-30.

**HYMNS:** Come, Ye Disconsolate.—*Consolation*, 11, 10, 11, 10.

O for a Closer Walk with God.—*Beatitude*, C. M.

Peter and John had faced the same charge and the same court that had sent Jesus to the cross. They had escaped for the time from the same fate as Jesus, but with a warning never to speak His name again. Back among their own company again, they all "lifted up their voices to God with one accord."

Notice the prayer which these men with their lives in peril prayed. Acts 4:24-30. They did not belabour heaven with their difficulty, or beseech God to save their skins. They pray that they may speak God's word with all boldness. And immediately they go out and do precisely that. As they pray we can see them pulling themselves together and getting perspective on their problem and getting power to meet it. They are opening their lives to God. And God enters lives that are opened like that.

### WHAT PRAYER DOES NOT DO.

*Prayer does not give God information.* Jesus said, "In praying use not vain repetitions, . . . for your Father knoweth what things ye have need of, before ye ask Him." We need not nag God or read Him a kind of grown-up letter to Santa Claus. He knows what we want, and,—what is not always the same thing—what we need. We are, indeed, to tell God what we think we need. In the Lord's Prayer we ask for bread and forgiveness and protection, but not in a nervous, insistent spirit such as would imply that without our prayer God had never known, or else forgotten.

*Prayer does not persuade God against His will to be good to us.* "If ye,

then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Always, at our side, flows the river of God's goodness, with only our little head gate of self-will keeping back the waters that have all along been ready to flow in. Prayer only removes the head gate.

#### WHAT PRAYER CAN DO IN THE MAN WHO PRAYS.

*Prayer unifies the person who prays.* It should leave him, far nearer than it found him, coherent, self-consistent, at one with himself.

*Prayer gives perspective.* Dr. Cabot likens it to the climbing of a tree by a man who is lost in the woods. It gets him no farther on his way, but it gives him his bearings.

*Prayer brings poise and peace.* "The habit of anxiety has for its opposite the habit of prayer."

*Prayer allows confession*—the pouring out of our soul to a Friend who completely understands us. There is relief in that, and the wholesome experience of "taking an outside view of ourselves."

*Prayer rights our motives within us.* "We can pray for those we hate, but not hate those we pray for." True prayer warps round our purposes to conform to God's purposes. Jesus, in Gethsemane, trued His will to the will of His Father.

*Prayer enriches personality.* If human friendship can do this, how much more will friendship with God, the source of all personality?

*Prayer gives power.* By it we put our hand up onto God's hand, and so find reassurance, reenforcement, morale for living.

Now prayer may do these things whether or not God exists, or, existing, hears, or, hearing, wants to help, or, wanting, is able to. If only we pray in faith, these things prayer may accomplish in us. But we would not pray long if we believed our prayers mere self-communing.

#### WHAT CAN PRAYER DO OUTSIDE THE PRAY-ER?

1. *In the world of mind and spirit.* Is it conceivable that God can put a thought or emotion or purpose into the mind of another person? If God is a personal being, it is necessary to conclude, says Dean Bosworth, that He can do what other persons can do, namely, put a thought into the mind of a man. We constantly influence one another's thought and attitudes. May not God as well? And if He may—if God, heeding our petition, will but put a thought, emotion, or purpose into another man's mind—what may not be accomplished by our prayer?

2. *In the physical world.* Is it conceivable that God will operate directly on physical causes in answer to prayer? We ourselves operate on physical causes and do not think that we have violated nature. "SOS," comes a message out of the night and storm, and a steamer hurries to the aid of a vessel in distress. "Br-r-r-r," goes a doctor's telephone late in the night, and he hurries to operate and save a life. "The more we know about nature and her laws, the more we are able to answer one another's calls for aid." If God is even as wise and free as we are, may not He answer an S O S as well as a

physician or a sailor? Nature's sequences can be modified by the purposive action of human wills; why not by a greater, wiser will?

It is not often, indeed, says Dean Bosworth, that God operates on natural causes in answer to prayer. So, "a man dying of thirst in a desert where it never rains would not think of asking God to make it rain, but he might ask God to put into some man's mind the thought of going out into the desert on some errand with a supply of water."

### WHY PRAY IF GOD ALREADY KNOWS OUR NEEDS?

Prayer is more than a request for things, but it must often be that. So we wonder, if God already knows our needs and is eager to meet them, why is it necessary for us to ask Him to do so?

Is it possible that God can accomplish some things better in a praying man than in one who does not pray? Are there some things we get best when we ask for them? How about guidance? We seldom relish advice we have not asked for. But when we are lost at night on a strange road or have run into difficulty in some piece of research, we are eager for help and ready to use it when we get it. The best education occurs when a teacher encourages a student to pursue some interest of his own, and when he encounters serious difficulty to come to the teacher for help. In prayer we come to the greatest Teacher and say: "I have been trying to do this certain thing, but my plans have gone wrong and my work is tangled and stopped. My difficulties seem to be here and there." And the Teacher helps us to find our way through the difficulties we have brought Him. God can accomplish more in the education of a man when the man prays.

Then God prefers not so much to do things for us as to do things with us? Prayer is never a substitute for action, any more than it is ever a substitute for thinking. The disciples of Jesus prayed for labourers for the harvest, then went themselves and laboured in the harvest. Then other labourers followed them in answer to their prayer, which was the kind of prayer that gets answered. We are labourers together with God. Fellow labourers must converse together enough to understand one another. If prayer trues our purposes to the best we know, then God can obviously accomplish more in us if we pray than if we do not pray.

Finally, is there any reason why there may be some of God's gifts which we can receive only as the result of our asking for them? No love can impose itself unwanted. Even God cannot break down the doors of our lives and force an entrance. His best gifts come to us only when we open our lives to receive them. God can come only as a guest. And prayer is our invitation to Him.

### CONCLUSION.

Prayer, then, is not a matter of persuading God to change His purpose and give way to our desires. "This constant nudging of the Almighty is a mistake," says a character in a recent book. This might be so, if God is only "the Almighty." But if, as Jesus says, He is our Father, then to speak to him is not a mistake but logical and necessary. Prayer is a means of receiving what God all along has been eager to give, but which He can best give only if we are ready to receive it.



Not all that Jesus prayed for was granted Him. He prayed that Peter fail not, and Peter failed. He prayed that the cup might pass from Him, and it did not pass. "Father, if Thou be willing . . ." Thus He prayed. And so must we. But Jesus prayed, and prayer lay at the centre of His life. Is there anyone else who so impresses us with being sure of His way in the world of the spirit? His example, and our own experience, are the final arguments for prayer.

## (2)

**Sunday After Epiphany.**

**THEME:** *Seeing Him in Them.*

THE REV. HARVEY DANIEL HOOVER, D.D.

SCRIPTURE: Mark 10:13-16. TEXT: Mark 10:14b, 16.

HYMNS: O Saviour of Our Race.—*Venice, S. M.*

Brightest and Best.—*Morning Star, II, 10, II, 10.*

This is one of the most beautiful pictures of Jesus. The great one who was concerned in the salvation of the whole world, lovingly draws the children to Him. The children loved Jesus. He loved them, and took them in His arms. His loving hand was laid upon their heads. Something of the greatness of Jesus is revealed in this picture where the children crowd around Him, but do not disturb or annoy Him. Picture the calm, peaceful face of the Friend crowded about with eager children, receiving them kindly and understandingly. Do children annoy you? Do children crowd around your chair? Why? What do they receive from you when they do?

The conduct of Christ with these little children should be interpreted in the light of His own childhood. He knew parental patience and was Himself the object of parental care and love. He must have treasured the memory of parental arms about His body. He had not forgotten the refuge of mother's knee and bosom. He retained the feeling of His father's hand.

We are inclined to overlook the influence of His faithful father in His upbringing in the home at Nazareth. We acknowledge the deity of Christ. But we are now thinking of His humanity, and particularly His home experiences as a lad. Fine must have been the training given by Joseph. Christ's experience under him probably led Him later to emphasize the Fatherhood of God. Certainly His conception of God as a lad must have been influenced by the character and influence of Joseph.

The first reference the lad Jesus makes to God, is the term "Father" in His statement to His mother when twelve years of age. Early He learned to refer to God as Father. His experience with Joseph as His father must have been a very happy one. No doubt the life of the lad Jesus helped to make Joseph a noble father. Just as He throughout His life revealed God as the Father by living the life of a perfect Son, so no doubt His dutiful and obedient life as a son in the home at Nazareth helped to make Joseph the godly father.

Mary, His mother, has been glorified a great deal throughout the history of the Church. We need not worship her in giving her due credit for her part in the coming of our Saviour. We can belittle her great part, and many have done so. Christ's attitude to children would be influenced by the memory of what Mary was to Him throughout His childhood. A mother who would hide

in her heart all the expressions of her son, would certainly give prayerful attention to the impressions which were being made under her guidance in the heart and mind of her Son. She who hid His words in her heart, would be very careful that only the proper words would be hid in the heart of her Son.

Christ's relation to His mother would influence greatly His love for children. He who had the finest kind of upbringing would be most sympathetic with those children who grew up largely without any guidance or instruction. Christ, who had been so richly blessed in His childhood, would be deeply interested in children receiving their rightful heritage and equipment and training.

The importance which Christ attaches to childhood in teaching lessons therefrom about the Kingdom of God, reveals somewhat of the dreams, and visions, growth and zeal of His own childhood. His education in the purposes of God, His initiation into the problems of bringing the Kingdom upon the earth must have been precious experiences, without cynicism or disillusion. He lived and grew in hope. He revealed even in His youth the characteristics of a citizen of the Kingdom. He, in His youth, must have revealed the glory and power of His Father, and of the Kingdom. Therefore He could say: "Of such is the Kingdom."

Jesus was displeased at the conduct of those who hindered children from coming to Him. The parents of these little ones wanted to get their children in touch with Jesus. The disciples hindered their coming. Consider this total situation. Some parents today discourage the longing of their children to come into touch with the ideal, with their Saviour, with Him who alone can fulfil in them the God-given purpose of their lives. In other cases the parents do their best to bring their children to God, but their efforts are defeated by others. Sometimes this hindrance is found in the lives of professed followers of Christ. In other cases the hindrance is due to the lives and teachings of those who attempt to live without Christ, in whose life plan there is no room for Christ.

Jesus Christ expects the Church to follow Him also in this, that it should overcome and defeat every condition or opposition which makes it difficult for children to come to God. How hateful is that sin which prevents children from coming into the arms of a loving God! How dreadful that influence which emanates from decent lives which prevents children from entering into the companionship of Christ! What a terrible waste results from the mistaken efforts of men to rear children who know not God personally and continually up through their childhood and youth to mature life!

The glory of God is revealed in the revelation and epiphany of Himself in His relation to little children. God cares for the little ones. The greatness of His love and wisdom is thus exhibited. He likens the Kingdom to children, to seed,—to small things, but things alive.

God reveals His glory in His use of the home. He builds the Christian home and family. It is His nursery of personality and the spring of social nature in His children. He would enter into the society of men through the home. He would reveal Himself in all His love, and grace, and riches in the home ties and influence. He would enter the life of the child and grow a godlike unit of social life. He reveals in His presence at the hearth His great love for humanity. He would dwell in the heart of those about the hearth,

that through them He might reveal His saving power to all men who live on heath and height.

The glory of God is revealed in His saving and recreative act in making us fit citizens of the Kingdom. His new creation brings eternal youth into our lives. By His grace we become teachable, meek and humble; by His creation in us there is growth, unfolding of character, development of personality along lines that make us resemble Him. In His children there is a vital faith, and hope and love—they are godlike. The childlike are godlike.

The beauty of the glory of God is revealed in the lovely characteristics of childhood—of childhood sheltered from the blast of death and decay. No wonder the children love God: they are so nearly in tune with Him, so beautifully like Him.

This very fact, however, warns us of the danger in the situation. These children who have such great possibilities for godlikeness also have the danger of growing alien to Him and His characteristics. It is one of the glories of God, that He can grow saints in earthly lives, that He can keep the children always young, growing and great. So He reveals Himself, when He takes up the children of earthly parents into His heavenly arms and blesses them by close companionship with Him, by revelations of Himself in their living, by the richness of the hand of His power and peace on their heads and hearts.

I may look through the soul of a little child and see my glorious God.

### PRAYER

*Father in Heaven, Thy mercies in our behalf are an ever present reminder of Thy love for the children of earth. Grant us grace to raise our hearts to Thee in gratitude and love, for the limitless blessings Thou hast bestowed upon us in our need, and help us to repent for the shortcomings of yesterday, today, and now.*

*Thy grace is sufficient for all tests that come to us, and we ask for courage to avail ourselves of Thy help in all our trials and troubles, all our dealings with one another. Help us in our forgetfulness, remind us that Thy hand is ever extended to us in guidance and love. Fill our hearts with desire to be near to Thee and to carry out Thy purposes. We ask in Jesus' Name. Amen.*

### ADDED ILLUSTRATIONS—SEED THOUGHTS

Into every heart that desires, and will hold steadily open to it, the Lord Jesus will turn His searching light of love. Then we shall begin to see things as they actually are. And that sight may well lead us to discouragement. Many a hidden thing, which you are glad enough to have hidden, will be plainly seen. Many ask, "How is it possible for me to lead the life the Master's ambition has planned for me, with such mixed motives, selfish ambitions, sinfulness and weakness, as I am beginning to get a glimpse of?" There is one answer to that intense heart question, and only one. We must have power, something outside of ourselves, above us, greater than we, to come in and win the victory within us and for us.—S. D. Gordon, D.D.

**GENIUS IS RARE.** Among 14,149 boys and 13,493 girls studied, Professor Paul A. Witty, of Northwestern, was able to find only 47 boys and 48 girls who might be classed as geniuses.

In a second classification, "alert and gifted," he found 250 boys and 244 girls. Out of 27,649, therefore, the professor was compelled to list 27,053 of them as ordinary plodders.

Professor Witty holds that those who have said genius is more prevalent among boys than girls were misled by the fact that they did not study a large enough group.



**LIFE'S DECISIONS.** Rev. W. Bradford Maskiell says contact with God was Jesus' way of life. Fellowships of young people may result in either ruin or salvation of a human life through the influences brought to bear in a time of crisis; ennobling companionships in the character forming years lead upward and not downward.

"Fellowship with Jesus Christ leads somewhere, and that somewhere is to fellowship with God. Jesus lived in constant fellowship with the Father, and whoever has companionship with Jesus will soon find himself in fellowship with God.

"It was Jesus' way of life that kept Him in constant contact with God. Private prayer, public worship, searching the Scriptures, doing the will and the works of His heavenly Father; such were the ways by which divine fellowship was nurtured in Him.

"Anybody who has companionship with Jesus will engage in Jesus' way of life. There will be co-operation in carrying out His program. His spirit will prevail. Association with Jesus means allowing Him to live in us. Therefore private prayer, public worship, searching the Scriptures, doing the will and work of God become habits of life, and no one can practice these methods of conduct and not have fellowship with God.

"But fellowship with God has its results, too. Communion with the Father is not the conclusion of the matter. This would make friendship with God nothing more than thrills of emotion. There are people who say they can get along just as well without God as with Him. This is not true. Into those who fellowship with Him God puts deposits that can be obtained nowhere else.

"One unique gift of God is spiritual power, sufficient for all of life's experiences. Jesus had such power. Therefore His works were miraculous and His endurance unlimited. Paul had such power. The grace of God was sufficient for him. Whoever maintains fellowship with God will have the ever present strength of the omnipotent Spirit, and nothing will be impossible unto him.

"God is love. Where God is, love is. Fellowship with God makes love the content of the soul. Jesus preached a gospel of love as the spiritual bond of God and man. The love of God prompts righteous conduct. All fellowship relationships are dependent upon the genuineness of love.

"A sense of security comes from unfailing faith in God. Spiritual safety leads to eternal hope. Fellowship with God furnishes stability and makes one steadfast and unmovable. Unshaky and unperplexed by uncertainty is he whom God holds fast.

"Power, guidance, love, security are some of the results of fellowship with God and with His Son, Jesus Christ. Any one who has companionship with Jesus will enter into fruitful fellowship with God, and life will be made complete."

**LEADERSHIP.** Our hope and supreme opportunity lies in the fact that we can deliberately set about to develop the right kind of leadership. If individuals can grow to be the wrong kind of persons, they can also grow to be the right kind. With the proper incentive and help, indifferent men and women can be changed into interested, loyal, and efficient workers.

## SUNDAY SCHOOL LESSON

### *A Prophetic Vision.*

**LESSON:** Luke 2. Print Luke 2:25-35, 40.

**GOLDEN TEXT:** "Mine eyes have seen Thy Salvation, which Thou hast prepared before the face of all peoples." Luke 2:30-31.

**DEVOTIONAL READING:** Isa. 49:6-13.

**INTER. & SR.:** What Jesus Can Do for the World.

**Y. P. & ADULTS:** Jesus, the Hope of All Nations.

The events of this lesson occurred forty days after the birth of Jesus, and the place is in the temple in Jerusalem.

The name, Simeon, is very common and there is no way of identifying this particular individual more closely than is done in this chapter. The secret



of the vision which came to him is contained in the words, "This man was righteous and devout."

It is always and only the pure in heart who see God. Samuel was accorded visions of the future because of the uprightness and purity of his heart and life. The righteous man is always wiser than the godless man. This is practically illustrated in the inhabitants of Oberammagau. For the most part they are poorly educated people, but their lives of uprightness and of purity, their devotion to and study of God's Word have resulted in a wisdom, a poise, a personality, a personal force quite unique.

Because of the uprightness of this man's life and heart the Holy Spirit was enabled to reveal to Simeon the future and the marvellous work of the Babe whom he held in his arms. It is evident that he had been longing for light, for the coming of the Messiah, and had been in prayer much on the subject. He was under the full control of the Holy Spirit and was led by the Spirit into the Temple, just at the time when the parents brought the Child in. Because of the fact that Simeon took the babe in his arms, he is sometimes called "Theodokos," which is the Greek for the "receiver of God." The word of Simeon contained in verses 29-32 is spoken of as the "nunc dimittis" from its opening phrase. Simeon felt that this moment was the climax of his long life; a glorious consummation thereto, and that life held for him no added, or greater joy or privilege.

Simeon had long been a student of the prophets. He had looked forward to the fulfilment of the prophecies in regard to the coming of Christ. His faith had been rewarded. The parents of Jesus were presenting Him in the Temple in fulfilment of certain Jewish ritualistic obligations which the teacher will find fully discussed in the "Life of Christ" by Geikie. An explanation of these customs would form an interesting and profitable introduction to the lesson.

The teacher would do well to dwell on the profound words spoken by Simeon and found in verse 34.

Who were those who fell because of this Child? Who were those who rose because of this Child? Is this separative and divisive result of the life and teaching of Christ still evident and operative in the world? Is it not true that through all the centuries, Christ has been a stone of testing to mankind? Read Isa. 8:14-15. In what way is Christ the stone over which some fall and are bruised? Compare Luke 20:18. In what way is He a stone upon which others plant their feet to rise to a higher life? Is it possible first to fall over the stone and be bruised, and then to stand on it, rising to a higher life? Compare the experience of Saul of Tarsus in this respect. Read also Romans 11:11. Is it true today that where Christ is preached "the thoughts out of many hearts are revealed"?

## **EVENING SERMON**

### **THEME: *A Christian Imperative.***

THE REV. WILLIAM E. DUDLEY, D.D.

TEXT: "You are the light of the world. . . . Just so let your light shine before all men, in order that they may see your holy lives and may give glory to your Father who is in heaven." Matt 5:14-16 (Weymouth).

Robert Louis Stevenson once said, "A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good-

will, and their entrance into a room is as though another candle had been lighted. They demonstrate in a practical way the livableness of life." That is just what the ideal Christian does. He demonstrates the livableness of life, and in this particular sense he is a light in the world.

A true Christian must stand upon his own feet, and he must shine as a light in the world. Thus conduct becomes the test of faith's sincerity. Christ-filled people are people of light. Wherever they are the candles burn, and light is given unto all that are in the house. It is not sufficient that Christ is the light of the world. Christ says, "You are the light of the world."

When this light is appropriated life becomes luminous. Man does not need to lift this light as he lifts a candle, saying, "This is the light that lighteth every man to his kingdom. Look at this light! Here it is! Examine it!" No! That is not the idea. There is the light of day, even though we do not see the sun. The sun is overclouded perhaps, but daylight is just as real as though the sun were visible. In similar manner the light of Christ shines in the true believer. Weymouth says, "Just so let your light shine." The two words, "Just so," augment the idea of subjective influence rather than mechanical arrangement. Just let your light shine! Don't fret about how this can be done. Don't wonder as to how you will be able to keep it burning. Just live naturally and dutifully. Be sincere. If you are natural, dutiful and sincere it will shine in spite of you. The light will always shine if Christ is in you. It is not a question of going to your cupboard for a candle that in turn you may light and set in a window in response to suggestion or command. The light of Christ, like the breath, may become a constant presence making one's life delicately translucent and vital.

It is surprising what one may become when the light of Christ shines within. There are a thousand foibles and faults that flesh is heir to. No law of psychology, or magic pronouncement of institutional belief can heal the diseased tissues of the mind. Yet there is a power available for the deepest dyed neurotic. It is light. This light is more than the light of the X-ray or even the light of day. It is the light of Christ! Let that light possess a man's being and life will begin to glow with unearthly beauty. Christ is the light of God, and to have the light of God through the whole personality puts one in a realm where divinity shapes all ends. The life of Christ is so perfect in its simplicity, so transparent in its nature, so compelling by its example that if one will accept it, it becomes therapeutic. When this happens the darkness disappears and the dawn of God's good morning begins to glimmer upon the hilltops.

Now the purpose of this Christian imperative is that it shall glorify your Father who is in Heaven. This establishes the quality of faith immediately. The light in us must inevitably glorify the Father. There must be no confusing it with awkward candles that so frequently sputter in man-made lanterns. We have a right to our own interpretations and beliefs, at the same time there are certain standards of value that are basic. This is why what one believes matters vitally. Our good works must glorify the Father. This means that to be a Christian is not to be satisfied to have one's name upon the church roll, or to believe that money placed in the offering is tantamount to deeds performed through the week. To be a Christian is to be like the Father who is in Heaven. This shifts responsibility from the institution to the per-

son. No hierarchy can make one a shining light. Only the Father in Heaven can do that! The test of all faith and the value of all light is kinship with truth. An institution may get into a man and the darkness may be appalling, but when God gets into a man the light comes in like sunrise after night. To become luminous one must do the things in which God delights, and the things in which God delights are to be found in the life of Jesus. It is interesting to recall the lives of the many who have imbibed His spirit completely and selflessly to the degree that history marks them immortal on the human scroll.

## MID-WEEK SERMON

**THEME:** *The Home and the Need of God.*

**TEXT:** Genesis 4:26.

Every man's need of God is not only in the crises of life, but in the ordinary, everyday phases and happenings. Nowhere is this need greater than in the home. Nowhere else is man better prepared for life.

**THE ATMOSPHERE OF THE HOME.** "Air-conditioning:" to make atmosphere conducive to highest possible comfort and health. We are concerned about atmosphere surrounding bodies and affecting physical sensibilities. The atmosphere that affects our souls. We need to condition the moral atmosphere of homes. We need God. Parents and religion. Too often, a thing of odd moments, casual, unusual. Attitude critical, or apologetic, or contemptuous. Not central, vital, important. Home needs a healthy atmosphere, needs God.

**THE AUTHORITY OF THE HOME.** Not a dictatorship. We consider rather the dominating ideas, goals of life, ways of attaining. What is our authority for the course of life? What dominates the home? "Greatest things in the world are not railroads, factories, farms and cities, but love, sympathy, hope and courage; worst things in life are not sickness, poverty or crime, but hate, jealousy, fear and discouragement."—*Babson*. If God is authority in home, if He lends meaning and purpose to lives, then we build solidly and permanently.

**THE DISCIPLINE OF THE HOME.** Atmosphere and authority determine discipline. Not rules and regulations, but proper use of daily happenings and events. No life is without its shadow. No home without trial and stress. Not the trials, sorrows, disasters, but the interpretation and the use of them. We can use them to make strong characters, or we can allow them to break us. Hothouse plants die in the chill air. Oak sends roots deeper, spreads wider, clings more strongly because of storms.

Christ endured misunderstanding, thwarting, vilification, death. As He died He called upon the reserves built up in the home, on psalm and prayer. Atmosphere, authority, discipline of that Nazareth home did not desert Him on Calvary.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR:** Signs of Growing Brotherhood. 1 John 2:9-11; 3:17-18.

**B. Y. P. U.:** Habits Worth Forming. James 1:4-5, 12, 19-27.

**LUTHER LEAGUE:** 2. Conquering Doubt. John 14:6-14.



## SUNDAY, JANUARY 19

**CALL TO WORSHIP:** "Praise ye the Lord, I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." Psa. 111.

**PSALM:** 84.

**PRELUDE:** Angelus.—*Massenet.*

**ANTHEM:** Lo, My Shepherd is Divine.—*Haydn.*

**OFFERTORY:** Melody in D.—*Williams.*

**POSTLUDE:** Festival March.—*Teilman.*

**OFFERTORY SENTENCE:** "For according to their power, I bear witness, yea and beyond their power, they gave of their own accord . . . in the ministering to the saints." 2 Cor. 8:3-4.

**OFFERTORY PRAYER:** We have come to Thee, our gracious Father in heaven, as little children in the hour of need, and we pray the acceptance of these our gifts to be used in Thy service here on earth. Help us to extend Thy Gospel of peace and love on earth among men, and take us to Thyself in heaven where peace reigneth forevermore. Amen.—*W.*

**BENEDICTION:** Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

### MORNING SERMONS

(1)

**THEME:** *The Seeking Multitude and a Praying Saviour.*

THE REV. FRANK E. SIMMONS, D.D.

**TEXT:** Mark 1:35.

**HYMNS:** My God, is Any Hour So Sweet.—*Almsgiving, 8, 8, 8, 4.*

Father, to Us Thy Children.—*Donne Secours, 11, 10, 11, 10.*

The little city of Capernaum, with its huddled houses and narrow streets, is crowded beyond capacity in the purple light of the setting sun. The sick, blind and the crippled from far and near are under the healing power of the great Prophet Physician.

"At even, e'er the sun was set,  
The sick, O Lord, around Thee lay;  
Oh, in what divers pains they met!  
Oh, with what joy they went away!"

After that tremendous and exhausting experience, Jesus allows Himself but brief rest. For a long time before day He rises quietly and, through the cool and starlit night, threads His way through the narrow village streets into the uplands, barren and desert like, that lie close to the teeming lake border, and there for long hours while He prays, the large-eyed Syrian stars melt into the iridescent dawn and finally the full glory of day.

While thus engaged the disciples find Him. They had a way of misunderstanding their Master. They almost reprove Him for wasting His time and neglecting His duty. They tell Him that the people in all their needs are seeking Him. The scene of the evening is being repeated with all its sadness and distress. "All men are seeking Thee, and you, Lord, far removed at prayer. You might have been healing, blessing and teaching, and you are merely meditating and praying. We fear it's a waste of time in view of the dire need of the multitudes, to say nothing of the bother we have had in looking for you."



There seems to be something irreconcilable between the view-point of Christ and His disciples, a kind of a contradiction. They are looking to the immediate and practical issue to be met, and He is thinking of something higher and deeper, more ultimate. In this division of emphases the Church, today, seems to be on the side of the disciples, and rather boastfully so. We justify ourselves in our sense of the practical, to the neglect of the spiritual. Jesus undoubtedly knew of the dire needs of the people and had plumbed those needs far beyond the measure of His disciples, but there was a deeper want to be met, that of His own soul which must be filled at the heavenly fountains. He was reestablishing connection with the home base. It was a constant practice with Him, and the solitary snow-clad mountain peaks, the garden just outside the city wall and the lonely desert places all attested the fervency of His prayer and the deep joy of His lonely meditations. This practice He commended to His disciples, not only by example but by teaching and admonition. He sought to impress upon them that their labour for Him was not to be something that they were to do by their own resources alone, but rather in conjunction with the unseen powers. These powers were always within easy avail for Him. Legions of angels might be called out of the darkness to fight His battles. The mountains round about were always full of Jehovah's chariots and horsemen, and with these unseen helpers Jesus was constantly in touch. The Father was never far away.

The great and mighty practical results that have flowed from His life in ever increasing measure through the centuries were made possible because Jesus constantly replenished His powers at the heavenly sources. The uppermost temptation in our time is to neglect this very teaching. "The world is too much with us late and soon." If this was true of Wordsworth's time it is a thousand-fold more so in our own. The ringing of telephone bells, the honking of automobile horns, the general rush and confusion in which we live crowd out the still small voice and turn us from the place of secret prayer. Living in a day of machinery, the Church looks toward mechanical things for success. Our religious press is full of new devices for raising budgets, catchy schemes for organization, clever gadgets to hold the popular eye for a brief time, till something else be invented. Our churches are marvellously equipped with all manner of kitchens and gymnasiums and facilities for social and educational activity.

Notwithstanding all this, we are conscious that there is something lacking. The practical results which we are so nervously and distractedly seeking, are not forthcoming. One wonders if the Church has not forgotten the Saviour seeking the lonely desert place a long time before day to replenish His powers. We believe that it was never intended that the Church should gain victory over the world, in her strength alone. All history is against it. When she has given herself most completely over to the guidance and infilling of the Spirit, then has she been strongest.

It is rather a common thing to read of ministers living in past generations who set aside purposely long periods of time for prayer and meditation, a practice which strikes one today quite like a rebuke. The altar is well built; the wood is carefully placed and all the externals are quite correct, but the fire descending from heaven, *where is the fire?* Let us think again of the Christ and His deep heart yearnings that led Him to the solitary place, where

in the morning light and stillness He might receive the rich enduement of heaven's power and, filled with that power, give Himself in service to the waiting multitudes. "And He rose up a long time before day."

## (2)

**Second Sunday After Epiphany.**

**THEME:** *Zacchæus—An Earnest Soul and Its Reward.*

THE REV. JOHN H. AINSWORTH, D.D.

SCRIPTURE: Luke 19:1-10.

HYMNS: O Christ, Our True and Only Light.—*St. Oswald, L. M.*  
My Dear Redeemer and My Lord.—*Federal St., L. M.*

Great crowds accompanied Jesus on this His last journey to Jerusalem; yet He made but few disciples. Zacchæus has been called "the last convert before the cross;" the penitent thief, so far as we know, was the last. "Today," said Jesus, as He stood in the publican's house, "is salvation come to this house, for as much as he also is a son of Abraham." Yet, if we could have questioned some in the crowd that so filled the streets of Jericho, that little Zacchæus could not get a sight of Jesus until he climbed the sycamore tree, and asked them who, in all their city, was most likely to become a follower of the Nazarene, I think the very last man any of them would have thought of would have been the rich and hated publican.

And certainly, the bolts that shut the heart of Zacchæus against Christ were both many and strong. To begin with, there was his profession. Jericho was the capital of a most fertile province of Palestine. It had tropical vegetation. The position and wealth of the city gave to the publicans their opportunity. Everywhere they were busy exacting their tolls on highway and bridge, in gateway and market-place. It was a calling so associated with injustice and fraud, that none but the lowest of the people accepted the office, and the whole land groaned beneath the iniquity. To the proud and haughty Jews it was a perpetual reminder of their subjection to Rome, and to them a publican was of all men the most degraded and miserable.

A common proverb speaks of them as the wild beasts of the cities. Nobody was permitted to take even their alms, nor to accept their change of money. They were shunned as lepers, hated as traitors, denounced as the enemies of God and man. They were excommunicated from religion, excluded as witnesses in the courts of justice, and cut off from all social intercourse. No epithet hurled at the Lord Jesus summed up a more bitter scorn than when the Jews turned from Him as the "friend of publicans." And nothing showed His utter fearlessness and disregard of public opinion more than that He should eat and drink with them, and that He should openly summon one of these men from the receipt of custom to join His chosen band of disciples.

Of these publicans, Zacchæus was *chief*, i. e., a head man, or overseer. In his own case the national dislike was intensified because he had grown rich in his calling—proof to them of his great injustice. "If I have taken anything, etc." The *if* is not meant to imply any doubt. We cannot press too far the sneer of the multitude. "He is gone to lodge with a man that is a sinner." Every publican was a sinner in the eyes of a Jew. If Zacchæus' fortune had been piled up mainly by fraud, his pledge to compensate fourfold, after having

given half to charity, would have been absurd. No, in the main, I believe Zacchæus had been honest, but some things had happened which would not bear the accounting of his now awakened conscience. His sincerity was the genuineness of his repentance as expressed by the words, "I restore him fourfold." The Roman law obliged publicans to make fourfold restitution when it could be proven that they had abused their power. To this man there had come the tidings of a great religious Teacher—a Prophet who did not denounce the publicans, but who denounced the Pharisees, who talked to the publicans as if they were men, and had actually sat at meat with them, whose great offence was that He was their friend. So Zacchæus sought to look at Jesus.

### I. AN EARNEST MAN SEEKING JESUS.

The crowd in Jericho that day was indifferent, curious. Zacchæus was one who was seeking Jesus, seeking to get a vision of Him. A picture of today, although the number of followers in Name may be much greater.

### II. CHRIST SEEKING DISCIPLES.

As Christ sought earnestly for disciples who might carry forward His work and message 1900 years ago, so He is seeking today. He found Zacchæus in the sycamore tree. Where does He go to find us today?

Illustrate how all great accomplishments are carried forward by earnest and sincere men, whose bodies and souls are devoted to the cause in hand.

### III. ALL EARNEST SEEKERS MEET PROBLEMS.

Zacchæus had difficulties, and if he had not overcome them he would never have seen the Christ. Many believe they want to see Jesus, but they are unwilling to overcome the obstacles in the way. Compare the obstacles confronting Zacchæus, both before and after seeking Jesus, with those confronting the earnest seeker today. Only those who overcome, win salvation through Christ.

Zacchæus *made haste, he received Him joyfully, he offered half of his possessions, he pledged himself to make restitution as a part of his repentance.* He accepted Christ's invitation wholeheartedly, and fully. He acted upon it, and followed His commands. Earnest men today will follow in the same manner.

## PRAYER

*Fix in us, O Father of the Earthborn, the habit of affirming by faith the high traits of hope, health, happiness, harmony and helpfulness. Thy reassurance "ask and ye shall receive" unlocks the Treasure House and it behooves us to beg no longer, but to take possession as Thy heir. Enable us to clinch the sought virtue with thanksgiving at its first approach.—Christian Reisner.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

Zacchæus was earnest in his desire to see Christ, he was willing to accept Christ, he was willing to demonstrate his love for his fellowmen in order to prove his love for Christ, he demonstrated his desire for righteousness toward his brother men, by offering to restore fourfold, in order to prove his acceptance of Christ's message. His reward: he was saved, confessed, he owned Christ before a scornful mob. We have the same message today.

**RESTITUTION.** Restitution for wrongs committed is not always physically possible, even though we may have received spiritual grace to make us ready and willing to make amends for our sins. Many whom we have wronged may be beyond



our help. What is the solution? The story is told of a converted sinner who became a preacher of the Word of God in order to find opportunity to make restitution for a great wrong committed in his youth. He laboured constantly for twenty years before the Lord rewarded him with the blessing of the opportunity he sought, that of trying to right a wrong done.

## SUNDAY SCHOOL LESSON

### *Jesus Prepares for His Work.*

LESSON: Luke 3:1, 4:15. Print Luke 3:21-22; 4:1-13.

GOLDEN TEXT: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Luke 4:8.

DEVOTIONAL READING: Heb. 2:10-18.

INTER. & SR.: Making a Right Start in Life.

Y. P. & ADULTS: Finding God's Way for Life.

After Jesus had been baptised by John He became conscious of great and new spiritual power. It was under the guidance of the Holy Spirit that He went alone into the wilderness of Judea, one of the most desolate regions on the face of the earth. This is oftentimes spoken of as "The Temptation." It is ONE of the temptations. For forty days He was in this wilderness, and these three temptations recorded are simply taken as being typical. The personality of the tempter is plainly indicated, as well as the sinister motive which prompted the test. Jesus was tempted more bitterly and strongly than we shall ever be. The little sapling in the valley knows nothing about the storms which sweep the crest of the mountain. The personality of Jesus is so much greater than ours that He knew the full force and fury of temptation, in ways that you and I can never know it. Furthermore, we must remember that the temptation of Christ was real. He was peccable, otherwise there is no moral value in this temptation. If He wielded weapons we cannot wield, if He called to His aid forces which we cannot call, then this scene has no moral value for us. He must stand where we stand, He must wield weapons which we wield and rely upon forces which we can rely on, if He is to be our Saviour. He did just this. Notice that Jesus slew His temptation with a text!

"Thy word have I hid in my heart, that I might not sin against Thee."

Here is the best thing in the best place for the best purpose. There is unspeakable value in the memorizing of Scripture, in the storing of the mind and heart with passages from God's Word. It furnishes a sure bulwark of defense in time of need.

Jesus was our Saviour not because He could not sin, but because He *overcame temptation*. He conquered where we fall, and because He conquered He can help us conquer. The teacher should emphasize it is no sin to be tempted. To boast that one is never tempted is to admit spiritual illiteracy. All men are tempted, but temptation strikes hardest at those who are highly developed mentally and spiritually. Furthermore, temptation assails us on the side where we are strongest. It is the thing that we know we can do, it is some faculty or excellence which we have in a measure larger than our fellows—here we are tempted.

Explain the meaning of: "Jesus was tempted in all points like as we are."

Does it mean that Jesus was tempted like the drunkard, or like the libertine,



or like the gambler? No. It means that Jesus was tempted through one of two channels, or both: *desire or fear*. These are the two channels through which temptation comes to us. These are the only two channels through which temptation can come to us.

Careful thought on this matter will make it clear. Temptation reaches us always through one or both of these ways: desire, or fear.

## EVENING SERMON

THEME: *Praying in the Holy Ghost.*

THE REV. JOHN SNAPE, D.D.

The man who knows how to preach may move a multitude, but the man who knows how to pray may move God, and God can move the world.

"Every man can build a chapel in his own breast: himself the priest, his heart the sacrifice, and the earth he treads on the altar."

The man who gets along without prayer gets along without God. It is no more possible to live without breathing than it is spiritually to live without praying. What the air is to the lungs, so is prayer to the soul. As a man can live longer without food than he can without air, so he can live longer without the Bible than he can without prayer. Praying is breathing; to neglect it is to die.

The mighty men who have achieved success and greatness in the world of literature, of research, of business, of statesmanship, have been praying men—men who knew the secret path to the secret place of the Most High. In literature, Scott and Johnson; in research, Maxwell and Faraday; in business, Wanamaker and Colgate; in statesmanship, Gladstone and Lincoln; these all have recognized the value of prayer to Almighty God in times that test the souls of men.

Thousands have come to believe that Tennyson was exactly right when he said:

"More things are wrought by prayer  
Than this world dreams of.  
Wherefore let thy voice  
Rise like a fountain for me night and day;  
For what are men better than sheep or goats  
That nourish a blind life within a brain  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend!  
For so the whole round world is every way  
Bound with gold chains about the feet of God."

Ephesus was a maritime city, and would thoroughly understand the significance of Paul's exhortation to "grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Ephesus was extensively engaged in the lumber business. Millions of feet of lumber were always floating in her harbour. A merchant, buying lumber, would put his sign of ownership on it, and let it float with the other consignments in the water. Later his agent would come and claim all lumber with his master's stamp on it. This stamp was the owner's seal until the day of the lumber's redemption.

Likewise, the stamp of every man's ministry will be upon those he associates with. And happy will that one be in the great day of the gathering into the

heavenly harbour if the seal of the Spirit upon the redeemed both certifies his own consecration, and authenticates his ministry.

Praying without the Holy Ghost is beggary; or soliloquy; or mockery; or monotony; or effrontery. Praying in the Holy Ghost is, in spirit—spontaneous; in vocabulary—appropriate; in attitude—self-revealing.

The first recorded prayer of the Bible was a prayer of intercession—old Abraham pleading for the wicked cities of the plains, and, Hebrew like, willing to take the answer to his bargaining prayer on the basis of the least possible righteousness that could be found there; Moses, pleading for Israel, and willing to have his name blotted out of the book if theirs could be retained, offered up prayers of intercession; Paul, willing to be accursed for his brethren, prayed prayers of intercession on their behalf; Jesus, on the mountain-side, locks moistened with midnight dews and face upturned toward the stars, was interceding for His disciples.

"When prayer delights thee least, then learn to say,  
Soul, now is thy greatest need that thou shouldst pray.

"Crooked and warped am I, and I would fain  
Straighten myself by thy right line again.

"Say, what is prayer—when it is prayed indeed?  
The mighty utterance of a mighty need.

"The man is praying who doth press with might,  
Out of his darkness into God's own light.

"The greenest leaf, divided from its stem,  
To speedy withering doth itself condemn.

"The largest river, from its fountain head  
Cut off, leaves soon a parched and dusty bed.

"All things that live, from God their sustenance wait,  
The sun and moon are beggars at His gate.

"All skirts extended to Thy mantle hold  
When angels' hands from heaven are scattering fold."

But prayer is more than the mighty utterance of a mighty deed. Prayer is communion and confession and intercession and battling. It is the recognition of filial relationship, the confession of divine omnipotence, the seizure of infinite resources, the adoration of the Father's name. "It is," says George Matheson, "the unburdening of our heavy hearts where we know they have been fully anticipated by the yearnings of an infinite compassion; the laying of our perplexities toward a light which we know must arise upon them, and which, until it comes, will send peace that they may be borne; the lifting of our sin toward a Love which we know seeks to pardon us, and whose pardon is therefore our most just as it is our most eager hope." But nobody gets this conception of prayer, and nobody prays like this, who does not know the meaning of praying in the Holy Ghost.

There are wonderful advantages in praying in the Holy Ghost. An advantage upon individual character—thus as Jude tells us we shall "build up" ourselves. Thus also shall we be garrisoned in the love of God—he exhorts us to keep ourselves (*i. e.*, to guard ourselves as in a garrison) in (*i. e.*, within the circle of) the love God. And thus built up and garrisoned, we shall be sustained in the expectancy of Christ—looking for the mercy of our Lord Jesus Christ.

## MID-WEEK SERMON

**THEME:** *Beautifulizing the Home.***TEXT:** Deuteronomy 6:4-9.

Some important rooms are not found in every home. I have conviction they are needed if the Home Beautiful is to be built and to endure. A new house is not necessary. We can always remodel.

**THE LIVING ROOM.** Sometimes called parlor, a place to talk. Sometimes drawing-room, to withdraw for digestion and conversation. Prefer "Living Room." A place of scuffed furniture, worn rugs, toys on the floor: children. A place for guests: The Unseen Guest. Our conversation in the room: God; Church; young people and problems. Our homes are gardens. God has set us in them to keep them. Flowers and fruits are children. God has endowed them. It is ours to prune, to delve, to train, to guard.

**THE LIBRARY.** Absent from most plans. The love of good books needs to be cultivated. On the shelves: Science—the universe, bringing breadth of mind. Literature—giving perspective, reminding us we are heirs of ages. Philosophy—the depths of personality. The Bible—taking us to the heights, to Christ and God.

**THE TREASURY.** Is this a room? or a bankbook? Here we deal with the acquisition and distribution of money. Quentin Roosevelt, in France: "It is for us boys to practise what dad preached." We have seen the failure of many a second generation to follow first in support of worthy causes.

**THE SANCTUARY.** The inner room. Is there ever quiet, reverent silence? Is there ever a prayer? Do we repeat the Lord's Prayer at the breakfast table to start the day? Our young people learn, or fail to learn, about religion in the home. Much of the sceptical attitude of some young people today is due to a lack of a sanctuary in the home. Do not cut off young people from their religious heritage.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR:** What Does the Bible Mean by "Lost" and "Found"? Luke 14:1-6, 9-24.

**B. Y. P. U.:** Signs of Growing Brotherhood. 1 John 2:9-11; 3:17-18.

**LUTHER LEAGUE:** 3. Following the Master. John 15:8-12.

## FOR THE BULLETIN BOARD

One fallen preacher gets more advertising than fifty other sinners.

Resolve now to brighten your life with Christ. Delays are dangerous.

Don't pay too much for your money.

We strive to become what loved ones expect of us.

To get pleasure, give it.

Love, if you expect to be loved.

Master the world, or it will master you.

Happiness is seldom found by those who seek it.

The root of all evil is selfishness.

More die from food than from famine.

## SUNDAY, JANUARY 26

**CALL TO WORSHIP:** "Seek the Lord, and His strength; seek His face evermore. Glory ye in His Holy name; let the heart of them rejoice that seek the Lord."

**PSALM:** 97.

**PRELUDE:** Intermezzo.—*Rheinberger*.

**ANTHEM:** Send Out Thy Light.—*Gounod*.

**OFFERTORY:** Morning Prayer.—*Costa*.

**POSTLUDE:** Toccata.—*Widor*.

**OFFERTORY SENTENCE:** "Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." 2 Cor. 9:7-8.

**OFFERTORY PRAYER:** We offer to Thee a portion of the fruits of our labours, knowing that all we have and are is merely in our keeping; all Thine. We freely acknowledge our blessings at Thy hand, and we ask Thee to keep us humble. Teach us to meet adversity with cheerfulness, and grant us wisdom in using our plenty. Amen.—W.

**BENEDICTION:** Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

### MORNING SERMONS

(1)

**THEME:** *Why Not Try God?*

THE REV. NORMAN VINCENT PEALE, D.D.

**TEXT:** "My expectation is from Him." *Psa. 62:5.*

**HYMNS:** Mighty God, While Angels Bless Thee.—*Autumn, 8, 7, 8, 7, D.*

My God, How Wonderful Thou Art.—*St. Stephen, C. M.*

Why not try Go? Why not, indeed? You who have a great burden on your heart. You have tried many things for relief. You have sought for the balm of Gilead and for heartease. Why not try God? You who are out of work and are worried and anxious, why not try God? You who are weak and the prey to temptation, why not try God? You who know sorrow, why not try God? Whatever your problem is, it can be solved; whatever your burden, it can be lightened; whatever your sorrow is, it can be assuaged; whatever your anxiety is, it can be relieved; whatever your sin is, it can be cleansed and forgiven.

I suppose that most of us have prayed more or less earnestly. We have made feeble and sporadic attempts to lay hold of the Divine resources, but our efforts have been so futile. Have we ever really, earnestly, insistently tried God? Nearly all of us believe in God. The number of one hundred percent thorough-going atheists has always been small. Not a few who are atheists in the daytime become theists at night when darkness falls. We believe He can do all things. We have seen evidences of it in other lives. We know other people have tried Him and found it worthwhile, but have you or I ever actually tried Him in our own lives?

There are two reasons why people do not receive help from God. The first is that they do not actually expect to. They pray out of a sense of need, but they would be the most amazed people in the world if anything really happened as a result of their prayer. If, on the contrary, one out of a sense of great need asks God to help and then goes out into life and lives on the assumption that God will help, if the need is sincere, I say that He will help. The



second reason why many of us do not receive help from God is because He is not real to us. For most of us the idea of God is a great abstraction, and a philosophical idea, no matter how luminous, is thin-blooded and lacks vitality. Making God real is a problem that the greatest minds have experienced. We need to acquire a spiritual technique by which we can personalize God in such a way that His reality becomes definite.

America, why don't you try God? Socially, we have tried everything from the CWA to the XYZ, and with what result? We have been giving our attention to forms when what we need is power to endow lifeless forms with vitality. No generation can lift itself by its own boot-straps. It is becoming increasingly evident that we cannot pull ourselves out of this morass by merely tinkering with materialistic processes. If our minds, however, are reinforced by a greater intelligence which is lifted above the dust and confusion of the streets we shall be endowed with power to think clearly and act wisely. Above and beyond that shall we be led by intuitions and insights more discerning and effective than would be allowed by our apparent capacity. If we hold to the theory that God can work in an individual life, it follows as a logical assumption that He can work in the collective life of mankind. If we, as a people, set ourselves to do what is right ethically and spiritually, the world will become right. How can we do right, however, human nature being what it is? There is where God enters the scene. Human nature becomes more than human nature when He assumes control, and whereas before it was weak and ineffective, it becomes strong and achieves notable attainments. As the Old Testament has it, "The people that do know their God shall be strong and do exploits."

The sharp line of demarcation between right and wrong has been dulled in the mind of the average American in recent years. They have blended together in our thinking in such a way that many people honestly do not know where right ends and wrong begins. In our earlier years people were either on the side of right or wrong. Today most of us are in the vast border country between the two. We need to reduce the extent of the border country and sharpen up again the distinction in ethical concepts. That would be accomplished by turning again to God as a spiritual reality, for when God lays hold of a human life, the first thing that happens is a sensitive, instinctive knowledge of right and wrong. God will, therefore, help America in no magical way, but by showing us what is right and giving us the power within ourselves to do right. The practical outworking of what is right would mean a new birth of an unselfish spirit and a wider recognition and application of the principle of human brotherhood. How insistent the question is and with what infinite possibilities it comes to us—America, why not try God?

There is an important distinction, of course, between believing and practicing. A genuine Christian, one who really and definitely practices his faith, lives above the strain and confusion of life. He dwells in a realm of peace where life is steady and strong even in the midst of the storms. The body, no less than the mind and the spirit, is a beneficiary and gains new health and physical vigour. You who physically break under the strain of life, why not try God and experience His marvellous recuperative powers? It is hard to have a sin on one's soul. Sin is not a fantasy. A sin in a man's life relentlessly pursues him. There can be no real peace in the heart of any individual

if there is a sin festering within him. There is a strange something within us whereby we are haled before a judge in our own souls, who convicts us. Every man who has done wrong and who has not been forgiven can understand the words of Macbeth who, with the stain of blood on his hands and the memory of a crime on his mind, becomes increasingly more frantic and unhappy and who turns to the court physician one day with his piteous question:—

“Canst thou minister to a mind diseased,  
Pluck from the memory a rooted sorrow,  
Raze out the written troubles of the brain  
And with some sweet, oblivious antidote  
Cleanse the stuffed bosom of that perilous grief  
Which weighs upon the heart?”

The physician sadly shakes his head and answers—“Therein the patient must minister to himself.” I am sure, however, that Shakespeare himself would agree that the patient cannot really minister to himself. No man is strong enough if conscience yet lives within him to take out of his own life and mind the haunting memory of past misdeeds. There is a Great Physician, however, who can perform this healing operation. I refer to that Physician of Souls, who, when He places His hand upon the life of a willing patient, draws out of him the dark poison which has infested his mind and soul and destroyed the peace and happiness of life.

He has done this for many happy men and women through the years. He can do it for you. Why not try God through Christ? He alone can give you peace and strength, and He will do it indeed if you trust Him in complete faith.

## (2)

### Third Sunday After Epiphany.

**THEME:** *The Duty of Fullness.*

THE REV. CHARLES S. BREM, D.D.

**SCRIPTURE:** Luke 17:5-10.

**TEXT:** “We have done that which was our duty to do.” Luke 17:10b.

**HYMNS:** Light of the Anxious Heart.—*Gorton, S. M.*

O Saviour of Our Race.—*Venice, S. M.*

Horace Mann once said: “Be ashamed to die until you have achieved some victory for humanity.” That was a severe test, but he abundantly met his own requirement.

In this illustration which Jesus used in the Gospel Lesson for today there is a more lenient, and at the same time a more severe, norm set. Perhaps the individual who tries to abide in Jesus may never be able, because of inherent limitations, to achieve some victory for humanity. In that sense Jesus is more lenient than Horace Mann. But, on the other hand, if he is able and does achieve that victory, even then this lesson would teach him he has no right to desist from conscientious effort. When the slave had laboured in the field until sunset, he still had duties to perform. He must prepare and serve the evening meal for his master. In other words, we learn from this lesson that duty, like an unbounded canopy, spreads over all our days, all our energies and all our talents.

I. *Absolute Authority.* This talk by the Master sounds surprisingly harsh. Those of us who have laboured all day in a field and know from experience the aching muscles and lagging footsteps with which "Homeward the weary plowman plods his way" can readily sympathize with that servant who came home at a late hour and found no warm, nourishing meal ready for him, but who must instead prepare one for his master before he could be nourished himself.

But we can never safely make an illustration "go on all fours," as Dr. M. Coover was wont to say to us in the classroom. This lesson is clearly intended to teach us first of all that God has absolute authority over His children. Whatever blessings we receive from Him we receive out of the abundance of His goodness and mercy, and not because we deserve them. Peter was already showing a desire to direct his Lord, rather than have his Lord direct him. And so Jesus turned back to the spirit of Isaiah and reminded him of what the attitude of the created should ever be toward the Creator. Let us re-word this lesson which Jesus taught in the words of Isaiah: "Woe unto him that striveth with his Maker! . . . Shall the clay say to him that fashioned it, What makest thou? . . . I have made the earth, and created man upon it: . . . I have raised him up in righteousness, and I will direct all his ways: he shall build my city, . . . not for price nor reward, saith the Lord of hosts!" (Isaiah 45:9ff.)

Ever and again there must be manifested to "the world and they that dwell therein" the basic truth which Luther restated in the words: "I believe that God has made me, together with all creatures; that He has given and still preserves to me my body and soul, eyes, ears, and all my members, my reason and all my senses; also clothing and shoes, meat and drink, house and home, wife and child, land, cattle and all my goods; that He richly and daily provides me with all that I need for this body and life, protects me against all danger, and guards and keeps me from all evil; and all this, purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all of which I am in duty bound to thank and praise, to serve and obey Him. This is most certainly true."

When that lesson is perfectly learned the children of men may anticipate with confidence the realization in their own souls of what Jesus meant when He said, "My yoke is easy and My burden is light." Rebellion, founded upon a false sense of man's importance, can bring only frustration and unhappiness. A ready acquiescence in the absolute sovereignty of God, with all its implications, will bring joy and peace to the soul of the believer.

II. *The Duty of Fullness.* What a full day that servant had! Yes, and the servants of the living God today have *many* full days! Jesus came to put fullness and meaning and power into our lives. "That My joy might be in you, and that your joy might be *full*." . . . "That ye might have life and have it more abundantly"—these and similar expressions reveal His passion for our fullness.

This is a generation that worships at the shrine of SUCCESS. But what is success? The world rejoiced in the accomplishment of Lindbergh when he landed in France. But that one feat was not success for his life! Success is the complete accomplishment of that full measure of service to your generation for which you are by God endowed. The lesson for this Sunday is plainly that of the duty of fullness. Never a moment, never a contact but that we will



use it to the full extent of our ability for the good of our fellow-men and for the glory of God. There is no place in the Kingdom of God for the follower of our dear Lord who quits a post of Christian duty and says: "Well, I have been doing that long enough; let someone else take it now." We must catch the spirit which prompted St. Paul to write so graphically: "Brethren, I count not myself to have arrived: but one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

III. *The Silver Lining.* With all of this perfectly tenable reasoning, this picture still seems severe. But let us look beyond the cloud to the silver lining. To the wearied servant, another task is an additional burden. That is characteristic of human relations between servant and served. But our dear Lord gives us another picture with which to relieve this one. Here He says to the servant: "Clean yourself up and get my supper and wait on me; then you may have your meal."

But in another connection He tells us of the wonderful result of living in constant faith (Cf. v. 5 of the Lesson) before God. Here He tells (Luke 12:37) us of the fruit of duty performed in fullness: "Blessed are those servants, whom the lord when he cometh shall find watching: (performing their duty unwaveringly) verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

There can be only one interpretation to the statement which follows this picture: "If he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." And that interpretation is that only when we have performed to the full extent of our ability on every possible occasion, our *duty*, can we expect that "blessed" from our Lord. But then we may confidently expect it!

"To serve the present age,  
My calling to fulfil;  
Oh, may it all my powers engage  
To do my Master's will!" Amen.

## PRAYER

*O God, who has taught us how good it is to follow the holy desires which Thou hast put into our hearts, and how grievous it is to lose the love of whatever beauty and goodness our minds have once beheld: give us grace, we beseech Thee, at all times, to desire and seek the best gifts. Forgive, we pray, the imperfections of the best offering we can make to Thee. Kindle Thou our sacrifice by the heavenly fire of Thine own goodness and love; and may we so truly find Thee here in our prayer that we shall never lose Thee, but dwell in Thy holy presence henceforth, and even for evermore. We ask through Jesus Christ our Lord. Amen.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

**TOO LATE!** It was the minister's dinner hour. As usual, he had callers. At the second response to the bell there were ushered into the parsonage parlor an elderly man and one younger. The minister read their errand in their faces. There was to be a funeral. His surmise was correct. The younger man's father had met a violent death.

The minister consented to serve the strangers. To be sure, he had more work

than he could see his way through, but such an opportunity for service must not be lost. Some people never hear the Gospel unless it be at a funeral.

The son referred the preacher to the father's sister for information concerning her brother. It was a sad tale, made sadder by the solemn thought that it might have been otherwise.

The dead man, nearly threescore and ten years of age, had been employed painting a house. The scaffolding had been insecurely fastened. Without a moment's warning the aged painter and a fellow-workman had been hurled to the stone pavement below. One hour of agony and the old man had passed away.

"Two years ago," said his sister, "one Sunday evening I was starting for church, and I invited my brother to accompany me. To my surprise, he consented. We passed the church nearest home, for it was early. 'Isn't the Methodist Church open tonight?' he inquired. 'Let's go there.' On the way home he said: 'I liked that sermon. That church is pleasant. I'm going there again.' And that was two years ago, and he's never been there since."

Tearful were her eyes, as also her voice. There were words unspoken, but thoughts clearly implied by the woman's manner. She believed her brother had been awakened by God's Spirit. He had determined on a wiser walk in life. Incidents had intervened to weaken the determination. The Spirit of God had been dismissed. And now it is too late! "Too late, too late! ye cannot enter now."

As he spoke a few words at the funeral service on the following day, the burden of the minister's thought was, "In the midst of life we are in death;" "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh;" and, "Be ye also ready."—*By the Rev. W. H. Burgwin.*

## SUNDAY SCHOOL LESSON

### *Jesus Declares His Purpose.*

**LESSON:** Luke 4:16-44. Print Luke 4:16-30.

**GOLDEN TEXT:** "The Spirit of the Lord is upon me. . . ." Luke 4:18-19.

**DEVOTIONAL READING:** Isa. 61:1-3, 10-11.

**INTER. & SR.:** Choosing a Life Purpose.

**Y. P. & ADULTS:** What Jesus Came to Do.

In a Jewish synagogue it was customary for visitors to be granted the privilege of reading the Scripture, accordingly, Jesus was invited to read, and turned to Isaiah 61. It may or may not have been the appointed portion for that day. If it was not, we have an explanation of the last fact in verse 20. However, when He began to apply the prophecy to Himself, there was astonishment in the congregation. Verse 23 indicates the state of mind of His hearers. Jesus understood perfectly well that He was encountering the same thing in their rejection of Himself, as had been faced by Elijah and Elisha. A comparison of Isaiah 61:2 affords an instance of the exquisite accuracy of Scripture, since Jesus stopped mid-way in the verse. The first half was connected with His first advent and the present dispensation of grace, and the second with His second advent and the judgment to follow. He knew that the first part of this verse in Isaiah referred to His present work and that the second part referred to the future and the culmination of His second coming. The reason Jesus changed His residence when He began His active ministry, from Nazareth to Capernaum, was due to the fact that a prophet is not without honour save in his own country. Luke 4:23.

The golden text today contains the heart of the Gospel. Notice how included in it are the world-wide implications of the Gospel, with special emphasis to the poor, to the captive, those bound by sin, the recovering of sight;

both spiritual and physical, the liberating of the bruised, those who are overburdened beneath the load of life and the proclamation of the acceptable year of the Lord.

The acceptable year of the Lord is still with us. The gates of mercy remain open to us. They will not always remain open, however. At the ceremony of "The Great Day of Atonement," among the orthodox Jews, there is a very dramatic and significant ceremony called "The Closing of the Gates." The priest blows a trumpet announcing the closing of the gates of mercy for one year. There are great illustrative possibilities contained herein for the wise teacher. A certain door in the Vatican, also, is opened only once every twenty-five years for prayer. How priceless is the Christian's possession of constant and immediate access to the throne of grace, and of the experience of full and free pardon to the mercy of God in Christ. Do we properly appreciate these privileges?

Notice the marvellous combination of unexampled authority and quiet dignity and humility in Jesus, as illustrated in verses 20, 21 and 22. His audience was amazed, unable to resist the charm of His address or to deny the fascinating beauty of His word, but unable also to admit His claim. Here was one of the early manifestations of the stubborn unbelief which distressed Him throughout all His ministry. It is comparatively easy to recognize greatness in a stranger, but how difficult to recognize it in a brother or relative. No age is able properly to gauge the greatness of its immediate contemporaries. Hundreds of years, ordinarily, must pass before a man is properly evaluated. There are many, today, who are rejecting Jesus because they feel themselves perfectly familiar with His Name while in reality they are utterly unacquainted with His real character and the depths and vitality of the programme which He inaugurated. A superficial acquaintance may be a very dangerous and deadly thing. Let the teacher discuss with the class how the present Christian enterprise in the world is fulfilling exactly the terms outlined in chapter 4:18-19.

The entire missionary enterprise is a glowing example of this work in its entirety.

## **EVENING SERMON**

**THEME:** *Building a New World.*

THE REV. W. FRANKLIN HARKEY, D.D.

**TEXT:** "And I saw a new heaven and a new earth." Rev. 21:1.

### **I. *The Foundations for the New World.***

If we are to build a new world we must realize that there are many things that must be cleared away. The rubbish heap is composed of broken and sin-stained lives, and these constitute a liability to society. Nothing that "maketh an abomination and a lie" shall be allowed to stand in the way of building this new world. Isaiah called for rebuilding in his day, "Prepare ye the way of the Lord. Make His paths straight." One of the first steps in our rebuilding will be the realization that our spiritual progress must keep pace with our material advancement.

Moreover, our foundation for a new society must be laid in a recognition of



God. Our foundation must rest on nothing less than Christ. "For other foundation can no man lay than that which is laid, which is Jesus Christ."

## II. *The Spirit and Motive of the Builders.*

They must possess the spirit of faith. Jesus was always admonishing men to "Have faith in God." His assurance was that the impossible things could be achieved if men only had faith. Too often we have forgotten the exhortation of Jesus, "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

We must possess the spirit of optimism. The spirit of faith and optimism go hand in hand. Faith and optimism are needed. It is something that is grounded in the reality of God.

There must be the spirit of unselfishness in the builders. The supreme motive must be to build life into the spirit of Christ. That motive is the very essence of unselfishness. Christian ideals have been the forces that have lifted the world toward higher and better things in every generation.

Three centuries have passed since Galileo looked through his rude telescope at the stars and exclaimed: "They move!" "They move!" Standing in the clear light of these centuries of inventions and discoveries we can echo the same thought. Progress is written everywhere. With all the advancements in material things somehow we have failed to find the satisfaction that men craved. Our failure lies in the fact that we have built our material world without considering the Master's saying that man cannot live by bread alone.

## III. *The Call for Builders.*

The need for builders is apparent. The call is insistent. John was exiled to the lonely Isle of Patmos because of his love for Christ. He had answered the call for builders. That call was voiced in the simple words, "Follow Me."

Insofar as we are willing to give our lives in loving obedience to Christ, we can answer this call for builders. Those who first answered His call had a vision of a society where God's rule of right and truth and love would supplant selfishness and hate. As their successors we are called to build society after the manner and pattern of Christ. Our world sadly needs that. Our catastrophe, let it be emphasized, is not simply material. If it were material alone, then we could call in our engineers and rebuild easily. But we face a world that needs remaking morally and spiritually. Life needs a new application of the heavenly texture of living. Codes cannot bring us deliverance here. The acceptance of Christ and His programme for life gives immediate hope. With His spirit and life we will see our task in the light of what Edwin Markham calls "Man-Making."

"We are all blind until we see  
That in the human plan  
Nothing is worth the making if  
It does not make the man.

"Why build these cities glorious  
If man unbuilted goes?  
In vain we build the work, unless  
The builder also grows."

A great building comes to its completion because each stone has been fitted into its specific place. Many workmen have combined their efforts, one to run the elevator to hoist the stone, another to place it, and still another to spread the mortar,—all working with one definite aim and objective, the erection of a splendid building. Likewise in the building of this new world which was envisioned by John, men and women of varied talents, consecrated to the great task, can build, each his part. "And I saw a new heaven and a new earth."

## MID-WEEK SERMON

**THEME:** *The Family Before the Lord.*

**TEXT:** 2 Chronicles 20:13.

Two suggested readings of text. (1) Disaster and panic resulted in a rush to House of God. Family brought along that little ones might plead before God. (2) Natural, accustomed resort of family to House of God. Children exposed to influence of religion for life-training.

**THE CHURCH NOT AN INSURANCE BUREAU.** Both readings are true today. Many people call on minister only when disaster or death threatens. The Church, they seem to reason, is an insurance agency. One cannot insure against the neglect of the spirit of God. This is unpardonable, not because God would not pardon, but because man renders himself unable to receive pardon.

**THE CHURCH A TRAINING SCHOOL.** It is not a cyclone cellar, unused except when the skies darken and the foundations tremble. It presents the idea of God, growing through the centuries. It tells the story of Jesus. It relates the history of the Church. It offers opportunities of worship. It exists to train, that in a day of adversity we may be able to stand.

**THE CHILD AND RELIGIOUS TRAINING.** In all the foregoing, the child is concerned. We sometimes speak of inherited religion. But our faith and the practice of religion are not inherited. Paul and Timothy's mother and grandmother. It was their training that inclined Timothy's mind. If we could be sure the children of good people will be good, or the children of evil people will be evil, life would be simpler. Eli's sons. Samuel's sons. Hezekiah: "Between Ahaz and Manasseh as a lily between two thorns." Children need training in religion, as in arithmetic, or sound business principles. "One of the most foolish things any parent can say is that he has no right to teach his son any religion. If they withdraw their influence from shaping the character of their child, they are the only social influence that won't teach their child."—*Charles F. Wishart.*

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: Basic Principles of Our Church.

(Beginning Christian Endeavour Week. Denominational Day.) Eph. 2:19-22.

LUTHER LEAGUE: 4. Missionary Day. Acts 1:8.

## SUNDAY, FEBRUARY 2

*CALL TO WORSHIP:* "Oh, come let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving." Psalm 95.

*PSALM:* 100.

*PRELUDE:* Adagio.—*Handel.*

*ANTHEM:* Doth Not Wisdom Cry.—*Rogers.*

*OFFERTORY:* Cantilene.—*Barnes.*

*POSTLUDE:* Postlude in D.—*Volckmar.*

*OFFERTORY SENTENCE:* "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." 1 Cor. 16:2.

*OFFERTORY PRAYER:* We come to Thee as little children in need of Thy guidance, Thy love, and Thy protection. Thou knowest our dangers long before we are aware of them, and it is only through Thy loving care that we can avoid the places of danger. We dedicate to Thee and Thy service this offering of our love, and pray Thee to use it in the work for Thy Kingdom on earth. Amen.—*W.*

*BENEDICTION:* The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

### MORNING SERMONS

#### (1)

**THEME:** *A Message to the Church of Today.*

THE REV. ALBERT W. PALMER, D.D.

**TEXT:** "He that hath an ear, let him hear what the spirit saith to the churches." Rev. 3:13.

**HYMNS:** Shepherd of the Tender Youth.—*Kirby Bedon, 6,6,4,6,6,6,4.*

O Master, Let Me Walk with Thee.—*Maryton, L. M.*

Our age, like that in which the book of Revelation was written, is a troubled and unsettled age. If the Spirit spoke words of guidance and encouragement to the seven churches of Asia Minor in those days, let us have faith to believe that a similar challenging message is coming from God to the churches of America today. As I find this message in the best thought and experience of our day, it seems to me the Spirit is saying three things to the Church of modern America:

*First: Seek and Follow the Truth!* The greatest achievement of this age is not the airplane or radio, not the automobile, nor any other miracle of machinery, but rather it is the scientific spirit—that deep-running faith in the universe which dares to ask questions of life and to accept the answers as a part of the word of God. God speaks His word in many books—in the Bible, of course, but also in the truths of mathematics, of chemistry, of physics, of biology as well. And now we are coming to realize that there are laws of economics, of social welfare, of ethics and psychology, which are also the laws of God. For the Church to see and welcome all of God's truth in every department of life will be to speak to this age with authority and in a language which it can understand.

*Second: Build the Better Social Order!* Once the problems before the human race concerned individual ethics. Questions like these had to be met and settled: Whom can I murder? Can I take anything I find which is not chained down? Or is it allowable to murder and steal from foreigners only?



May I run off with any woman not protected by a stronger man and take her to my cave as a slave? When must I tell the truth? Is it all right to lie to foreigners but not to my own clan? Must I tell the truth under oath but feel no compulsion to do so otherwise? These and similar questions have been settled for all normal right thinking men and women: 'Thou shalt not kill, thou shalt not steal, thou shalt not commit adultery, thou shalt not bear false witness' are written into the ethical consciousness of the race.

The growing edge is now in the region of social ethics and humanity is now engaged in trying to make up its racial mind on such questions as these: Is wholesale murder, called war, to go the way of retail murder? Are racial discriminations just and Christian? Are industrial processes to be judged by the standard of human values? How can unemployment be anticipated, discounted in advance and safeguarded against?

In this realm of social ethics the Church of today must be a prophet and a builder if it is not to sink into what someone has caustically described as a "condition of pious irrelevancy."

*Third: Nurture and Heal the Soul!* It is an age when many people are unsettled and disturbed amid the stress and turmoil of modern life. They feel somewhat as if they were in the hands of that Japanese express company which advertised for tourist patronage, saying: "Entrust your luggage to us, and we will send it in every direction!" Amid this distracting world people need some abiding pattern according to which life may be organized, and some place and time of peace and quiet where they may regain serenity and poise.

Now the Church has just the things of which our troubled age stands so desperately in need. It has the pattern of Jesus' life as the great ideal of human conduct. To make Him master of our days is to organize life anew on its highest levels. And in worship the Church possesses a key to the deepening of personal life and the attainment of "the peace of God which passeth all understanding." To take our problems out of the smoke and fog of daily life and bring them into the clearer and serener atmosphere of worship is to lift them up into those higher levels where the clear light of divine truth and spiritual values can shine upon them.

The Spirit still speaks to the churches. These are not bad days for religion and the Church. Because they reveal human insufficiency and need, they all the more enforce the hunger of the heart for spiritual healing. And so, through the very needs of our age, the Spirit says unto the churches: Seek and follow truth. Trust the universe and put questions to it. Believe in the God who is resident within it. Build the Kingdom of God. Proclaim a better civilization of brotherly men. Nurture and heal the soul. Bring to them anew the greatness of the personality of Jesus and teach them how, through worship, they may renew and uplift their souls.

## (2)

### Fourth Sunday After Epiphany.

#### THEME: *Storms and Their Master.*

THE REV. CHARLES S. BREAM, D.D.

SCRIPTURE: Matt. 14:22-23.

TEXT: "And when they were come into the ship, the wind ceased." Matt. 14:32.

HYMNS: Brightest and Best of the Sons of the Morning.—*Morning Star*,  
11, 10, 11, 10.

As with Gladness Men of Old.—*Dix*, 7, 7, 7, 7, 7, 7.

We are still in Epiphany Season. The manifestation of Jesus to the world threads inconspicuously through the lessons, but is ever the sustained and sustaining theme. This lesson reveals to the discerning mind the mastery of Jesus in the face of three storms. Three times forces which under control can bring immeasurable good to men, are lashed into an unholy fury carrying potential disaster and death. And the presence of Jesus confronting these storms turns them into strong, irresistible currents of righteousness.

## I. THE STORM IN THE MULTITUDE.

The sensuous appreciation of the multitudes had been whipped into a dangerous storm by the ease with which Jesus had fed their hungry stomachs with the loaves and the fishes. Their folk tales had repeated with ever increasing fervour the story of how their forefathers had been fed for forty years in the wilderness by the blessed presence of the manna every morning. Moses was a "Somebody" to them because he not only was the deliverer of their ancestors from disgraceful and blistering bondage in Egypt, but also because through his ministry the manna was provided.

Now here was another manifestation of such power! As Pharaoh was dumbfounded by Moses, so this Leader could defeat Cæsar. While no mention is made in the lesson of this storm in the minds of the multitude, yet we know it was there, and we know furthermore that that was why Jesus sent them away. They would make a demonstration. The disciples, whose spiritual discernment was as yet little above the rabble, would do nothing to quiet that storm. In fact, they would be more likely to foment than to allay. There was dynamite in the whole situation which might easily have blasted the deeper purposes of our Lord from the safe channels in which He wanted them to course their way to fulfilment. So He handled that storm in its incipency like a Master. He "constrained His disciples to get into a ship . . . He sent the multitudes away." By thus separating the currents at their confluence, He dissolved the storm which was in the making.

We wonder sometimes whether He is not working similarly in our day separating forces which in thin streams are fine, but which in flood proportions are dangerous. Powerful, opulent Rome lost the simplicity of Peter who said "silver and gold have I none," and she also lost the power to say, "Arise and walk!" Small struggling churches often look with envy upon their wealthy, powerful sisters in large cities. A little band of a few earnest praying crusaders for a holy cause dream of the day when great multitudes will be added to their force, only to find when the numbers do come that in this storm of great proportions inherent weakness has made its appearance also.

If we will still the storm within us and listen for the still, small voice of the Master we will hear Him speak of the power of faith which does not need the proportion of multitudes to do its work.

## II. THE STORM IN PETER'S HEART.

Tempestuous Peter was to experience more than one storm within his own soul before he could write: "Gird up the loins of your mind, be sober, . . . and hope . . . be ye holy in all manner of conversation . . ."

Here we find him toiling amidst the dangers and rigours of a storm. He, with the others, sees a form in the darkness amidst the wild waves. To them it was undoubtedly a portend of disaster and probable death. "They cried out for fear," with Peter probably yelling loudest of all. Then from the terrifying sight came the infinitely sweet and reassuring voice of the Master: "Be of good cheer; it is I; be not afraid."

Then Peter, with the same tempest raging that prompted "let us build here three tabernacles," and "though all should forsake Thee yet will I never . . .," called out, "Lord, if it be Thou, bid me come unto Thee on the water."

Jesus responded with mere permission. And Peter made the attempt in which he was to learn the difference between a sudden gust of tempestuous enthusiasm and the strong, dependable current of faith. "But when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying, Lord, save me!"

Here Jesus, Master of the storms, quelled the storms of doubt in Peter's heart. "O thou of little faith, wherefore didst thou doubt?" would bring to Peter the consciousness that mere turbulent emotionalism is a poor substitute for even tempered faith.

Storms have their uses. The emotional tempest which drove Peter over the side of the ship was made of the stuff which enabled him to say to his persecutors: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." But it is the even flow of air that drives the ship. Jesus stilled the storm of Peter's emotion, but inspired him with faith that would carry him through every trial, even to martyrdom.

## III. THE STORM IN THE HEARTS OF THE DISCIPLES.

Undoubtedly the disciples were none too happy when they were summarily ordered away from the scene of the miraculous feeding. They would not be at all averse to basking in the reflected glory which that event would shed upon them. Added to this discomfort was the peril of the storm. Then came the terror of the apparition. Out from these storms within their breasts they suddenly come into the unspeakable calm from the depths of which they "worshipped Him, saying, Of a truth Thou art the Son of God."

Recently I travelled one whole day in the mountain fastnesses of Wyoming. I went over high passes and through deep canyons and ravines. It was a turbulent day, and there were three hail-storms and several gusty rains to enliven the experience. Then, late in the afternoon, I came out on the plains and the sun broke through the cloud banks in the west and a beautiful rainbow crescented the eastern sky with peaceful beauty and calm. So fall these words upon our ears. The storms of cupidity have been stilled in the hearts of the multitude; boisterous egotism has subsided in Peter's heart; tumultuous fear has levelled to devotion and reverence in the hearts of the disciples.

The storms have met their Master; and out of the calm we hear that refrain



which is to reverberate from clime to clime as He is manifested to the world: "Of a truth Thou art the Son of God." Amen.

## PRAYER

*Gracious Father, whose "peace, be still" quieted the storming sea, look, we pray Thee, upon the lives, storm-tossed upon the tempestuous sea of human frailty and blindness, bid us step forth and come in faith, for "of a truth Thou art the Son of God." Stretch forth Thy hand and sustain us when our faith is too frail. Hold us in Thy keeping to all eternity." Amen.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

**MEN AND THEIR RELIGION.** No matter how bad men are, they are always anxious to be better. The present age is not so Godless, worldly, and reckless as some people think. If they could only get a man away from the crowd and see the "undertone," or the man inside the man, they would be able to do much more good than by other methods.

The drift of public thought, the swifter movement manifest during the last years towards social reforms, care for childhood, wounded workmen, drunkards, and aged poor, was all manifestation of Christ's spirit in the people.

Under a rough exterior there is often a fine type of manhood, and it is chiefly by the influence of one life over another that we arrive at the great social redemption of the world and the beginning of what some people called a new heaven and earth. —*Geo. Nicholls.*

**CHRISTIAN CITIZENSHIP.** If the political pool is muddiest, then it is the first pool to be cleansed. If a man cannot enter politics without being spattered by mud, then let him by all means enter it. What right has a Christian to be cowed by mud? Christians are in this world to do hard things, and to suffer for righteousness' sake, and the man who takes hold only of things which are pleasant and easy is nothing but a coward, though he sits in the front seat at the prayer-meeting, and never misses a communion. It is characteristic of the demons in the New Testament to want to be let alone. That is the characteristic of all demons, both ancient and modern. But Jesus was always stirring up the demons, resisting and conquering them, and that is the work which is given us to do. The gamblers, saloon-keepers and all other workers of iniquity will never molest us, but will even contribute to church work if we only let them alone. They must be hit, and hit often and hard.

The political influence of women is enormous, and can be made still mightier when women once realize their possibilities. The heart that helps to mould the mind of a man determines the character of his ballot. Thousands of American women vote who never go to the polls.

Don't allow your vision, then, to be bounded by the four walls of your church building. You belong to the whole city, and the whole city belongs to you. Singing hymns and quoting Scripture are only incidentals compared with the great work of maintaining public order and protecting life and property, and maintaining personal freedom and securing social justice. In this work every Christian must do his part. Many blessings are now denied society because so many Christians have been recreant to their political obligations. New virtues and graces blossom in the soul which consecrates itself to civic duty. The political order is part of the divine scheme for the discipline of men, and they who shirk its high and sacred obligations lose something out of their life which nothing else can supply. Count the town or city hall a part of your parish. Look on election day as one of the great days of the year. Write down voting as a part of the divine service along with prayers and anthems. Help by your political action to answer the prayer you pray every day: "Thy kingdom come!"

## SUNDAY SCHOOL LESSON

*Jesus Enlists Helpers.*

LESSON: Luke 5. Print Luke 5:1-11, 27-28.

GOLDEN TEXT: "They left all, and followed Him." Luke 5:11.

DEVOTIONAL READING: Isa. 62:6-12.

INTER. & SR.: How Jesus Calls Us.

Y. P. & ADULTS: Our Call to Serve with Christ.

The Sea of Galilee at the time of Jesus was thronged with fishing boats. Today, it is practically deserted save for a very few fishermen.

The story of the great draught of fishes is found only in Luke. In verse 8 Peter confesses *his sin* and not *sins*. It is his state of which he speaks, and not particular transgressions. It is what *He is* and not what *He has done* that utterly unfits him for the divine presence. Furthermore, he can find no comfort in that presence until his own nature has been taken away and a new one has been put in its place. Verse 11 is no less remarkable. When these men *forsook their nets*, they were forsaking their means of livelihood. How many men today would have a comparable faith, cutting loose from all of their business connections and launching out in faith and devoting themselves exclusively to the work of Christ?

Much of what we call "faith in Jesus" today is a very sickly business. Perhaps the secret of the faith of these men lies in the authority with which He spoke. Even the dull multitudes were enabled to perceive in Him a note of ultimate authority which none of their teachers possessed.

Take, for example, Jesus' matchless declaration contained in the preceding lesson: "The spirit of the Lord is upon me because He hath appointed me to preach the gospel to the poor, He hath sent me to heal the broken-hearted, to preach deliverance to the captive and the recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18.

There is no place in the teaching of the Sunday School lesson for reckless or dogmatic assertions. Only facts really count. Many of our modern teachers, both in the Sunday School and in the pulpit, suffer from over-cautiousness. This spirit may seriously threaten the spirit of prophecy and the authority of a real spiritual experience. The story is told of a preacher who determined not to make rash statements and in speaking had this for his final word:

"If you do not repent, as it were, and be converted, in a measure, you will be damned, to a certain extent." Christ says, "Verily, verily I say unto you; except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven."

The personality of Christ must have been radiant and irresistible. Verse 27 indicates that He called Levi "as He passed by." A man does not rise and desert his business unless the one who calls him has a magnificent personality, irresistible in its attractiveness.

Is it possible for us today to feel the throb of the personality of Christ as these early men felt it?

Jesus said, "Touch me not, for I am not yet ascended." Is not the implication here very clear, that after He has ascended we may touch Him in as vital

and real and effective a way as did these early men? In these days may we not touch Him in a *more vital way* since He has ascended to His Father which is in Heaven?

## EVENING SERMON

**THEME:** *A Song in Heaven.*

THE REV. DAVID DEFOREST BURRELL, D.D.

**TEXT:** Rev. 4 and 5, especially 5:9-10.

A door opened in heaven! To the aged prophet-apostle, in exile on barren Patmos, a door is opened, and the eternal realities are revealed in symbolic form. But these realities concern time as well as eternity, the present as well as the future. The fatal mistake to make in studying the Revelation is to assume that it deals with heaven, not with earth. Its primary concern is with earth, with the course of human history in this present age, and with the controlling factors in history.

The open door reveals God enthroned in majesty and glory, the rainbow of divine grace and love encircling His throne. Before the throne, the four living creatures (not "beasts"), representing the moral agencies of God in this course of human events, sing of the eternal holiness of God. With them the four and twenty elders, representing the living Church, raise their voices in praise of the Creator.

Suddenly John's attention is riveted on a book, a book fast sealed, held in the hand of God. An angel cries a challenge: "Who is worthy to open the book?" There is no reply, until the Lamb of God appears, advances, takes the book and breaks the sevenfold seal. Then all at once heaven resounds with hymns of praise: "Worthy art Thou to take the book, for Thou wast slain! . . . Worthy is the Lamb! . . . Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever: Amen!"

What does all this mean? Something very practical and far-reaching for us and all the world.

1. Here is the symbolic picture of God's eternal purpose in history. The eternal God, the Creator, is also the Governor and Director of the course of human events. The sealed book in God's hand is the symbol of the divine purpose of redemption, the ultimate purpose of God in history. Recent literature has been full of two opposing and tragic philosophies, that of a blind and inexorable fate and that of a futile and inexplicable chance. Both doctrines are the fruit of pessimism; both are hopeless, and offer nothing but darkness for the future. But God be thanked, He is on the throne; His purpose is to redeem a lost world; and that purpose He is working out, steadily, with divine wisdom and persistence, towards

"That one far-off, divine event  
Toward which the whole creation moves."

In other words, we live in a rational world, a world that can be explained. The course of history has its fine logic, the logic of the mind and heart and will of God Himself. Whatever may be the appearance of things, whatever



the shifts and changes of circumstance, however alarming events, still God is set upon His purpose. The sealed book is its symbol.

2. The Lamb of God is the key to this divine plan. Only this Person, this "Lamb standing, as though it had been slain," is worthy to break the seals that hide God's aim in this world. The redemption of human society from all its ills, the true progress of mankind,—such glorious dreams can become realities not through the culture of humanity, not through what we so optimistically call "civilization," but through the saving power of Jesus Christ. Paul brings this out magnificently in his letter to the Ephesians, where he speaks of "the mystery of God's will, according to His good pleasure which He purposed in Him unto a dispensation of the fulness of the times, to sum up all things in Christ. . . . He put all things in subjection under His feet, and gave Him to be head over all things to the Church." Again he writes to Colossæ: "In Him we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation . . . all things have been created through Him, and unto Him . . . and *in Him all things hold together.*" If this means anything, it means that Jesus Christ is the one solvent for the problems of humanity, the one dominant factor in human history.

3. In particular, it is Jesus Christ as the Lamb of God who provides the solution for the enigma of history. Undoubtedly John, beholding the Lamb "standing, as though it had been slain," found his memory going back through the long years of his ministry to the day when, by Jordan's bank, he saw the Baptist's finger point to Jesus and heard the Baptist's voice, "Behold the Lamb of God, that taketh away the sin of the world!" There was the key to everything! Not merely Christ the perfect Example, not merely Christ the Teacher, but Christ the Sacrifice was to change all history and solve the problems of humanity. The atoning death upon the cross is the central point, the turning-point, in the affairs of our race. In the Transfiguration, Jesus talked with Moses and Elijah, representative of the old dispensation, "of His decease which He was about to accomplish." That word "accomplish" is very enlightening: to Jesus, His death was to be no mere martyrdom, no sad accident, no disastrous interruption to His career, but an accomplishment, a victorious climax. That is why He said again and again to the uncomprehending disciples that He "must" go and die: the compulsion was not of His enemies, but of the divine purpose to be accomplished through Him,—the purpose that must have been unfulfilled had He not died as the Lamb of God, the sin-bearer.

Herein lies the hope of the world. Here is the secret of all history made plain. The open door of heaven reveals God's eternal purpose, summed up and to be fulfilled in the Saviour who "bore our sins in His own body on the tree." When Lord Balfour was speaking to a great audience at a Scottish university about the problems of the world, he described at length the factors that would, in his opinion, solve them. He spoke of education, of other great civilizing influences. And when he was almost finished, ready for his peroration, a young Japanese Christian up in the gallery leaned over the rail and cried, "But, Mr. Balfour, what about Jesus Christ?" The great statesman had left out the one Factor that is sure to solve all problems and usher in that

"new heaven and new earth wherein dwelleth righteousness." Many other folk forget Him, many statesmen, business magnates, historians, philosophers. Meantime, Jesus Christ advances, "conquering and to conquer; and He hath on His vesture and on His thigh a name written: King of kings and Lord of lords." Give Him your allegiance! Fall into the ranks, following the Lamb of God!

## MID-WEEK SERMON

**THEME:** *Making a Friend of An Enemy.*

**TEXT:** Colossians 1:21.

Benjamin Franklin told of making a friend of an enemy by showing an interest in matters in which the enemy was interested, and by borrowing a book on the matter from him.

**FRIENDSHIP OR ENMITY.** Friendship is valued highly. We have many acquaintances, but few friends. It brings encouragement in life. Someone is interested in us, believes in us. We can go on. It begets helpful confidences. We have someone to talk to frankly, fully. It affords us active support in time of need. Enmity is held a deadly thing. The opposite of friendship. It acts as discouragement on effort. It takes the joy away from accomplishment. It has an injurious effect on physical health.

**MAKING A FRIEND OF AN ENEMY.** Making a friend is a great accomplishment. Making a friend of an enemy is a greater. It is turning a liability into an asset. This is the figure used by Paul to teach the reconciliation of man to God. Friends of God: Abraham; Moses; Jesus Christ. Enemies of God: ignorance, vice; despair; fear. God places just as great value on turning an enemy into a friend as do we. "There is more joy in heaven over one sinner that repenteth."

**THE EVERLASTING FRIENDSHIP.** As friends of Jesus Christ we are enabled to see the Cross in true perspective: v. 20. We are helped to exercise spiritual insight: v. 9. We are enabled to lead a worthy life, fruitful and enduring: v. 10. We are built up in loyalty: v. 18.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR:** Purposes of Our Society. 1 Cor. 12:1-12.

**B. Y. P. U.:** How to Make Meetings Interesting. 1 Cor. 12:1-12.

**LUTHER LEAGUE:** February Theme: "My Bible in the Making." 1. Why is the Bible God's Word? 2 Pet. 1:21.

**WALTHER LEAGUE:** February Theme: "You and Your Church."

## FOR THE BULLETIN BOARD

True repentance leads to restitution.

We get only by giving.

A debt is easy to get, but hard to get rid of.

Time heals all sorrow.

Every sin has the power of multiplication.

Every child comes into the world with a God-sent blue-print for a great life. Few work them out.

Activity heals sorrow.

## SUNDAY, FEBRUARY 9

**CALL TO WORSHIP:** "Make a joyful noise unto the Lord, all ye lands serve the Lord with gladness; come before His presence with singing—enter into His gates with thanksgiving and into His courts with praise." *Psa. 100.*

**PSALM:** 18. *Psalm 18 in C Major.—Hesse.*

**PRELUDE:** Prelude in F.—*Rudnik.*

**ANTHEM:** O Come, Let Us Worship.—*Heaton.*

**OFFERTORY:** Larghetto.—*Handel.*

**POSTLUDE:** Postlude in C Major.—*Hesse.*

**OFFERTORY SENTENCE:** "For we brought nothing into the world, for neither can we carry anything out." *1 Tim. 6:7.*

**OFFERTORY PRAYER:** Our need of Thee is one true fact in our lives, and we beseech Thee, our heavenly Father, to abide with us and in us to the end that Thy teachings may become as living water in the daily flow of our various lives. Let these gifts of our love for Thee help us in growing daily in Faith and understanding of Thy will. Amen.—W.

**BENEDICTION:** The Lord Jesus Christ be with thy spirit.

### MORNING SERMONS

#### (1)

**THEME:** *How Shall We Deal With Trouble?*

THE REV. JOHN ANDREW HOLMES, D.D.

**TEXT:** "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." *2 Cor. 1:5.*

**HYMNS:** O Love Divine, That Stooped to Share.—*Hesperus, L. M.*

In the Hour of Trial.—*Penitence, 6,5,6,5,D.*

To the chariot of every life there are hitched two steeds. One of these is white, the other is black. The black horse, few people ever quite learn to drive. I wish, therefore, to consider with you how to manage this black horse, which goes by the name of Trouble.

We have all heard of what is called "the problem of suffering." No theologian or philosopher but has wrestled with this problem. Why must men suffer? A most perplexing problem! Yet it is not the only problem of suffering, or even the most pressing one. The solution of it has waited for millenniums, and it can continue to wait. But the problem of suffering which I would help you to solve is one that cannot wait. Each individual must solve it in his own brief day. Indeed, no one can fail to solve it *early* in that day except at heavy cost.

How shall we *deal* with trouble? This is the *practical* question. However we may explain it, or fail to explain it, trouble is actually here. In every one of our lives it is an inescapable fact. The black horse is a part of our team. However he may have got hitched up into it, the question confronts us, "How are we going to drive him?"

Of course, the best way of all to deal with trouble is to *prevent* it. Much of it need never reach us, if only we employ wise foresight to ward it off. A much poorer way, but the next best one, is to *throw* it off. Sometimes we may do this easily, and it is foolish to continue suffering from diseases when it is possible to cure them. Yet there are certain forms of trouble which no effort of our own can either prevent or remove.



Perhaps then *God* can help us. After we have exerted our best efforts, we all still need to pray. In every unhappy situation in our lives, there is a large place for prayer. Yet not even prayer can rid us of *all* our trouble. When our Lord prayed with agony and bloody sweat that He might be spared a certain dread experience, nevertheless He did not escape it. From no life does God remove all grief. There are pains and sorrows which have built their foundations so deep under our lives that probably nothing can remove them. So long as earthly life endures, we must reckon with their unwelcome presence. Such troubles bring all their luggage and make their home with us, sitting always at our table, sleeping always in our bed. What, then, shall we do with them?

St. Paul says that he knows how to be abased and to suffer want. He says not that he knows how to prevent abasement and want; he says not that he knows how to get rid of them: he says that he knows how to get along with them. The trouble which we have not been able to prevent, the trouble which we have not been able to throw off, the trouble of which God has chosen not to relieve us—how shall we deal with such trouble?

It is well to begin by recognizing that trouble is not altogether bad. While the fairway is a pleasanter part of life's course, the sandpit adds to the total joy of life's game. In Persia, tears are used as medicine, and in moderate doses they doubtless possess healing power.

A few years ago, citizens of the town of Enterprise, Alabama, dedicated a bronze fountain. That fountain had been erected in commemoration of the blessing which had been brought by a pest. Here is the inscription on it:

"In profound appreciation of the boll weevil and of what it has done as the herald of prosperity, this monument is dedicated."

The boll weevil had forced the region surrounding that place to abandon its exclusive cultivation of cotton, thus diversifying its agriculture; and not unlike the boll weevil are a hundred other pestiferous things which invade our lives apparently in order to curse us, though really their effect is to do us good. Though the black horse has a vicious temper, nevertheless he has his good points. The black horse called Trouble has some white spots.

With full appreciation not only of the good concealed in our troubles, but also of the evil,—which after all seems to predominate,—I advocate *accepting* them. I believe in making a proper place for them, and adjusting ourselves to them. While they should not be given every room in the house, it is best to assign them adequate space. If we attempt to squeeze them into quarters too cramped for them, they will stick out their heads and make their presence known. I should not introduce them to all my friends, and even to every chance acquaintance, as some have a habit of doing, but neither should I be unduly ashamed of them. If we have any poverty of estate, sickness of body, limitation of mind, lack of reputation, or any trouble whatsoever, why should we be so anxious to cover it up? Without ostentation, of course, but also without laboured attempts at concealment, let us provide suitable house room in our lives for whatever trouble is legitimately there.

The next thing to remember is to collect room rent. If trouble insists on being our guest, at least it should be a paying guest. Trouble should work for its board. Sickness, weakness and every other untoward experience can

do the work of servants in the house of man's life. However sore the infirmities which any one of them may plead, it should not be excused from doing its bit. At best, such guests are none too welcome, and when we ask them to make their own beds and wash their own dishes, if they choose to take offense and leave us, we do not need to worry about that.

Professor Park, of Andover, who survived to a great age, attributed his long life to the fact that he always had been afflicted with an incurable disease. During 93 years had that disease insisted on lodging with him, but he had required it to do chores enough to earn its way. It had served as guardian of his health. It was always on hand to warn him against exposure and overstrain.

Let me put this thought in another figure. Life is like a fire. To a fire, there is always more or less smoke, which chokes the voice, fills the eyes with tears and obscures the light of the heavens. Yet if only the fire is hot enough, it can consume its own smoke. Not only can it destroy the smoke as smoke, but it can actually make use of it as fuel. If the fire of your spirit is warm enough, can it not do as much? Can you not make flame of your own miseries, clearing the air of your life and strengthening the blaze of your soul? If the power of God is made perfect in weakness, why not try making ours also perfect in weakness? Often adversity may be made to do for us what prosperity has failed to accomplish. For prosperity is greatly overrated. It has power enough to make us fat, but it does not make us tender.

We know that as a matter of fact trouble does not always make people better. When Madame de Farge's father was killed, her sister cruelly wronged and her brother driven hitched to a cart, her blood turned to venom. What a ghastly picture that woman makes as she sits knitting, knitting, knitting in the fascinating *Tale of Two Cities*!

Too often, grief thus brings gloom, bitterness and hate. But grief is willing to bring gentleness, sweetness and sympathy. With the help of the one group, grief enslaves us and degrades us: with the assistance of the other, grief becomes a servant to all our higher interests. Even when we have not the power to put trouble out of our houses, we may become its masters.

At very worst, we must not let trouble master *us*.

The minister is much with people in the deep and dark places of their lives. In their sickness, they send for him; in their disgrace they come to him; when the shadow of death darkens their spirit, he is with them; and he knows how for some the hour of suffering is a time of spiritual weakening, when they allow themselves to be crushed, but also he knows how at such times others bring up all the reserves of their natures,—reserves the existence of which their neighbours had not known,—and how when such people feel the fiercest onset of their sorrow, they nevertheless stand firm.

I want you to belong to the latter class. When the hour of sorrow tests you, I want you to make a good fight. Whatever the odds may be, stand your ground, and even if overwhelming force should crowd you back, do not let your retreat degenerate into a rout. As a few years ago the allied armies, though beaten back inch by inch, nevertheless suffered not their lines to be broken, refused to confess defeat, and gave up no more ground than they must, so should you do; and reinforcements shall come to you as surely as the American soldiers arrived in France. Those who win endure with pa-

tience when the battle is going against them, holding out as best they may until the reinforcements come.

Is there anything further? Yes. Having done our best to prevent trouble; having thrown off a portion of it; having sought the aid of God to do away with more of it; having then appreciated whatever of blessing lies latent in what remains; having adjusted our lives to our trouble; as far as possible having made it our servant; and even when its onset seemed irresistible having doggedly refused to let it break through our lines; having done all this, there is still another thing that we may do. To a great degree, in many instances, trouble may be forgotten or ignored. Certainly, we need not stress it. Yet this is exactly what we often choose to do.

We concentrate our thoughts on our troubles. If one small bone is broken, we think of that alone, forgetting that two hundred others are quite intact. If we have one trifling malady, we overlook the cheering wholesale fact that whole medical libraries have been written and multitudes of physicians and surgeons have waxed wealthy off diseases which we have utterly escaped. We refuse to taste our blessings that we may fletcherize our griefs. We regard misfortune as gum, never to be swallowed, but to be chewed and chewed forever.

We give our troubles a shaking, for fear they may go to sleep. We run them around the square, that they may not grow weak for lack of exercise. We constantly air them, lest they die for want of oxygen. We have them always in training, in order to keep them fit. We massage them, bathe them, shampoo them, marcel them, dress them, brush them, powder their noses and do all in our power to keep them always presentable. Whereas what they really need is a little wholesome neglect.

Especially is this true of the troubles of yesterday. Such troubles do not so much as *exist* today. Then why should we turn the spotlight on them?

"Alas," perhaps someone answers, "some parts of our sorrowful past are sacred. To forget them would indicate shallowness of soul."

Yes, I know. But these are only exceptions to the rule. Most past miseries belong only to the past, and the rest of our miseries belong largely to the future. Our past sorrows should be buried, and our future ones may never be born. Sufficient unto the day is its own evil.

Dr. F. W. Boreham says: "I found myself the other evening staggering alone under a load that was heavy enough to crush half a dozen strong men. Out of sheer exhaustion I put it down and had a good look at it. I found that it was all borrowed! Part of it belonged to the following day; part of it belonged to the following week; part of it belonged to the following year; and here I was borrowing it that it might crush me now. It is a very stupid blunder."

The best way to dim our pain is to cast it into the shadow of our love for others. Always are there people who are bearing more than we. Greater trouble than our own, narrower limitation, sorer need are obvious all about us, and a little readiness to sympathize may uncover additional suffering—sometimes in places least suspected. As this comes to bulk large in our hearts, our own annoyances are bound to shrink for lack of room. They expand in the vacuum of the selfish soul, but in one that is crowded with sympathy they shrivel and disappear.



Most of us, if we indulge self-pity, are suffering from a displacement of our sympathies. Our characters are thus losers, as our neighbours also are losers. If, then, we are denied the luxuries which our next-door neighbour enjoys, let us make a neighbour of some poorer person,—if we like we may visit an almshouse,—and at once our poverty will disappear. Compassion for others not only soothes their pain, but is an anæsthetic for our own.

Yet there remains a final word. In the hour of gloom, religion lights her lamp. If we look downward in our trouble to compassionate others, we may also look upward to a Father who will compassionate us. Even when He cannot wisely remove our troubles, God can always afford us consolation and peace.

The universe belongs to this Father. Its heart is infinite kindness. Such a universe can do us no essential harm, and our lives need experience no inward vicissitudes.

“Within the madd’ning maze of things,  
And tossed by storm and flood,  
To one fixed trust my spirit clings—  
I know that God is good.

“I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care.”

## (2)

### Fifth Sunday After Epiphany (Septuagesima).

#### THEME: *Faithfulness.*

THE REV. JOHN H. AINSWORTH, D.D.

SCRIPTURE: Matt. 25:14-30. TEXT: Matt. 25:21.

HYMNS: My Faith Looks Up to Thee.—*Olivet*, 6,6,4, 6,6,6,4.

I Am Trusting Thee, Lord Jesus.—*Bullinger*, 8,5,8,3.

The message and meaning of this parable, like a sea in which we fish for pearls and every diver comes up with some new reward. The parables terribly practical, but their suggestion boundless.

I. *Faithfulness a Test of Character.* Discuss fidelity in parable. These men are sifted out, and the cause of separation is based on this virtue or lack of it. Men stand or fall on the basis of this test. (John the Baptist), (George Washington), (Lincoln).

II. *Faithfulness Calls for Courage.* It is significant that the man who hid his talent said to his lord, “I was afraid.” In trading there is a certain risk, and the man with one talent was not courageous enough to risk his possession in the venture. It was easier to wrap it up and bury it than to entrust it to another in the market-place. To be faithful in the duties assigned to us requires courage. (Illustrate from life.)

Jesus is our one great example of courage. Peter lost his courage when questioned at the fire in the courtyard. How do we rate?

III. *Jesus Makes Faithfulness the Road to Power.* Listen, He says, “Because thou hast been faithful over a few things, I will make thee ruler over



many." God's rewards grow out of the struggle we wage to carry out His commands. There are many pathways to power, money, strength, personality, hard work, ability—the one sure pathway is faithfulness in little things.

IV. *Joy Through Faithfulness.* Observe that Christ associates faithfulness with joy. "Enter thou into the joy of the Lord." It is not success and joy, not fame and joy, but faithfulness and joy. Look at the doom of the unfaithful servant; witness the plight of the unfaithful workman today. He is an abomination to the Lord, and a disgrace to himself and his fellowmen.

## PRAYER

*For the delicate tracery and delightful reminders of falling snow we thank Thee, O World Beautifier. Teach us that Thy grace transforms soiled souls into whiteness, tunes all talents into co-operating harmony, turns out a charity that covers the sinner with the warmth of love until the good grows again.—Christian Reisner.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

The world is full of wrecks. Men do fail. The sky which was fair in the morning becomes overcast before noon, and ere night comes many life-barks lie upon the rocks, ruined and lost. This is true of men in all branches of business and in all professions. What is the secret of their failure?

You are about to build a large warehouse. You have been particular to see that the material which is to enter into the construction of your building is of the best. You have chosen a good site where the earth is dry and the foundation is good. You have watched the workmen as they dug deep trenches to receive the lower walls, and you feel sure that everything is ready for the great weight which is to be placed upon the foundation.

As you watch the progress of the work, it seems to you that the masons are not using proper care in laying the brick. You call the attention of the master builder to this and you receive an evasive answer. I am sure you will now call for the contract and read it carefully to see if there is any way of compelling the builder to do his work faithfully. You find no mention of faithfulness in the contract, you must look for that quality in the man's heart—the desire to do right.

Suppose he does not possess this virtue. The work progresses, the building is pronounced completed, and you make your final payment—but the building is not safe, and soon the lack of faithfulness shows up in that the walls sag, the windows show signs of strain, the building gives way.—*Jeremy Taylor.*

Fond parents make sacrifices to send a son or daughter to school, they buy the best equipment, secure the most desirable place to live they can afford, and yet—sorrow and grief awaits all of them, for lack of faithfulness leads the child to throw away the great opportunity offered, and we have as a result wasted lives and wasted effort.—*Brooks.*

## SUNDAY SCHOOL LESSON

### *Jesus Insists on Righteousness.*

LESSON: Luke 6. Print Luke 6:39-49.

GOLDEN TEXT: "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46.

DEVOTIONAL READING: Prov. 3:13-18.

INTER. & SR.: Overcoming Our Faults.

Y. P. & ADULTS: The Test of Our Religion.

The test upon which Jesus insists here is that of deeds and of life, not of

phrases or of words. There are many things in this section which remind us of the Sermon on the Mount as reported in Matthew. Each account begins with a beatitude and closes with a warning. Notice how verses 27-45 set forth the Christian life as being in essence the life of love. This hymn of love may be properly compared with 1 Cor. 13, and 1 John 4:7-21. Verses 39-45 dwell more definitely upon the fault of unkindly judgment—a common infraction on the law of love. Jesus is emphasizing the fact that no one has a right to call himself a Christian unless in his own life he is obeying the law of love. Define Christian love. There is nothing sentimental about it. Jesus said, "Love thy enemy." We cannot love our enemies, of course, in the same way in which we love our husband, or wife, or child. Christian love has no such connotation as this. The following is a good definition of Christian love:

"Cherishing an undiscourageable good will toward all men, and being willing to express that good will at all times and under all circumstances, even in terms of the keenest self-sacrifice."

The sermon, of which we study today an extract, was delivered in mid-summer of the year A.D. 28, the second year of Christ's ministry.

The particular section of this sermon which engages our attention is sometimes called "the Sermon on the Plain," and is probably a condensation of the Sermon on the Mount.

Discuss with the class the necessity of translating in terms of daily life on the street, the principles of our Christian religion.

It is so easy to fall into the habit of relegating religion into the observances of habitual actions on the Sabbath day. If our Christian life is what Jesus intended it to be, should it not be translated in terms of honour, integrity, righteousness and uprightness every day of our life? Is the Church justified in insisting upon the application of the principles of Jesus in business, politics, in society, in all phases and relationships of life? Is it not true that this is the very thing which the forces of evil most fear, and against which they rail most vigorously? Do evil forces really care how much Christians worship on Sunday, if *they make no effort to transform the life of the community about them*, in terms of righteousness and the will of Christ? Is Jesus very much concerned about our sacrifices and offerings and worship, or does He value them much if we allow the devil to have full sway in the life we live? Is not the fear of mixing religion and politics a kind of outworn "Boogey" and is not the modern application of this outworn principle quite absurd in many instances?

## EVENING SERMON

**THEME:** *But Now Mine Eye Seeth Thee.*

THE REV. WILLIAM R. SIEGART, D.D.

**TEXT:** "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee." Job 42:5.

Job is one of the earliest forms of dramatic writing. It is based on the problem of evil and, of course, in any solution of such a problem God cannot be left out. But in reading Job we are conscious of an incomplete association of God and man, and as long as this hangs on the thread of the drama a satisfying conclusion is not possible. Finally God speaks, and then comes this

utterance of Job: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee." God ceases to be for him a being dwelling afar, unseen by man, and becomes what He is in reality, a presence nigh to the heart of every one of His children. Many have heard of God by the hearing of the ear, but only those who have seen Him with the eye of the spirit know His presence and realize the fulness of His grace.

There is an intellectual knowledge of God. The mind of man is a powerful thing. It distinguishes him from all the rest of creation. So profound is man's intellect that many men have said it is all the human race needs to attain the greatest things of life.

Man, however, is more than intellect. It is entirely possible to have a rational knowledge of God without that knowledge affecting life in the least. For a great change to come to pass the soul must be touched; there must be a personal experience of God and a personal faith able to move and control the soul. We preach and teach much about the social gospel and the infusion of the Spirit of the Christ into society, but ultimately religious experience, to be effective in human life, must be individual and personal. There is a vast difference between hearing about God with the ear and seeing Him with the eye of the spirit, which makes Him an indwelling presence in the heart. Intellect alone can never fully embrace God; it can only grasp a small measure of Him. It is the old unsatisfying attempt of Job to comprehend God by the hearing of the ear.

We must use intellect in our religious lives. We are intelligent beings—at least we are intended so to be—and to fail to use what God has given us is neither right nor proper. We have seen too many attempts to define religion without intelligence, and no thinking being wants again to bring such religious interpretations back to prominence. Nevertheless we ought to consider the totality of men and things. As William James pointed out many years ago, "Belief that formulas are true can never wholly take the place of personal experience." We must not only learn of God by the hearing of the ear, but our spiritual eyes must see Him also—soul to soul.

Consider further the implication of the mere hearing of God. For some people religious experience begins and ends in hearing the services of the Church. They hear and approve with mental assent, then forget. Most prayers, liturgies and sermons are forgot in the space of a little time; the ear hears, but the soul is untouched. There is no meditative silence to listen to the voice of God. Our much doing uses up the time and we cannot see with the spiritual eye because we are occupied with the ends and aims of self.

Then there are those like the Athenians, gathering to hear something new, before even the other has had time properly to digest. They flock hither and yon after every religious ism and fancy, yet none of it leaves much impression upon their lives. They hear of God by the hearing of the ear, but the eyes of their souls never see Him.

That experience which Job typifies is one of the greatest which can come to any soul. Any one may have knowledge about a thing without having any experience regarding it. William James pointed this out. "Knowledge about a thing is not the thing in itself. . . . If religion be a function by which either God's cause or man's cause is to be really advanced, then he who lives the life of it, however narrowly, is a better servant than he who merely knows about



it. Can we not realize the magnificent change which will come to every life when that life can comprehend the personal relationship of God in the soul? We often set up the machinery of religion, and we often mistake it for the real thing. There is a fascination in seeing the wheels go and activity multiply. Have we not builded the externals of religion? Have we not called science and art to our aid? Do not our balances, budgets and buildings testify to our greatness? But we will eventually come to realize, as did Job, that our end does not consist in these things. No soul can rightly enjoy the inheritance which belongs to it until it can say in spirit and in truth: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee."

## MID-WEEK SERMON

**THEME:** *Mature Christianity in the Churches.*

**TEXT:** Philippians 3:14-16.

"Those of our number who are mature."—*Moffatt.*

**THE MAJESTY OF MAN.** A sense of insignificance held by many growing out of scientific knowledge: size of the universe; evolution of man. While accepting fully discoveries of science, we deny this conclusion. Who discovered the size of the universe? Man. Who traces the ascent of man? Man. David Starr Jordan said it ought to lead us to a greater God. Also, to a greater man. No animal has ever developed, or seems able to develop, such a brain as man. No other creature has developed the same sense of beauty, truth, goodness. When we consider Jesus we refuse to minimize man.

**MATURE CHRISTIANITY.** Christianity is the best medium for the development of that majesty. The great need is for Christianity to reach maturity in an increasing number of men and women. (1) A deepening spiritual insight approximating that of Christ. This will mean an appreciation of goodness, truth, beauty, according to the standards of Christ. (2) An inclusive spirit of brotherhood towards all men. Mature Christianity will manifest a spirit superior to the differences of race, colour, speech. (3) A deep and continual sense of God present in His world today.

**IN THE CHURCHES.** Because no other institution seeks to develop it. An ethical society does not meet the requirements. A Polly-Anna philosophy is not a religion. A psychological clinic is not a church. (1) I plead for loyalty to the churches, individual churches. We can be ready, and ought to be ready, to overstep denominational lines, but a divided loyalty is not loyalty. (2) I plead for the development of the individual within the churches. One cannot graduate from school without attendance at classes; one cannot qualify in business unless they seek to know all that may be known about the business. (3) I plead for service in the churches. Mature Christians will always be serving Christians.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR** and **B. Y. P. U.:** Stoning the Prophets. Matt. 23:29-39.

**LUTHER LEAGUE:** 2. Why Can I Trust My Bible? Rev. 22:16-19.



## SUNDAY, FEBRUARY 16

*CALL TO WORSHIP:* "Praise ye the Lord. Oh, give thanks unto the Lord for He is good and His mercy endureth forever." Psa. 106.

*PSALM:* 27.

*PRELUDE:* Devotion.—*Mansfield.*

*ANTHEM:* Saviour, in Thy Mysterious Presence.—*Schnecker.*

*OFFERTORY:* Andante Molto.—*Rheinberger.*

*POSTLUDE:* Exultate Deo.—*Lacey.*

*OFFERTORY SENTENCE:* "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." 1 Cor. 15:58.

*OFFERTORY PRAYER:* Our gracious Father, teach us the true meaning of Love as the rule of life, so that we may follow humbly but knowingly in the footsteps of the Divine Saviour. Accept these gifts as a token of our understanding of the rule of life which Jesus taught His followers, so that His teachings may become manifest in all our undertakings. Amen.—W.

*BENEDICTION:* The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all.

### MORNING SERMONS

(1)

**THEME:** *The Most Important Hour of the Week.*

THE REV. T. S. SMYLIE, D.D.

*TEXT:* 1 Sam. 3:10.

*HYMNS:* Lord, Speak to Me That I May Speak.—*Canonbury, L. M.*  
God of the Strong, God of the Weak.—*Ombersley, L. M.*

Men who are alive to the needs of physical nature might say that the hour for exercise is the most important hour of the week. There are those who will let nothing short of death or disaster interfere with their gymnastics. Others will say that the dinner hour is the most important. Certainly, if it is true that many men "dig their graves with their teeth," then the dinner hour should receive far more intelligent consideration than it often does.

Our modern, or at least our American life seems largely geared around the idea that the most important hours of the week are the working hours. Then there is the belief that the most important hour of the week is not the work hour but the leisure hour. Long ago someone discovered that an "idle brain is the devil's workshop." Only in the machine age, though, is the leisure hour transformed from an individual concern into a social problem. But if we could see life in the large, if we could rightly understand God, if we could clearly distinguish that which is essentially first and that which is essentially last, would we not recognize that the supreme hour of the week is the hour of public worship? The supreme experience came to young Samuel when "the Lord came and stood and called as at other times." When the Lord came and stood and called, the most important thing for Samuel was to be there, in order that he might answer, "Speak, Lord, for Thy servant heareth."

Those familiar with the story will immediately recognize that the chief importance of this hour lay in the fact that in this place, at this time, and in this manner, the Lord God was undertaking to reveal to Samuel His Word and Will. His Word and Will for Samuel, for Eli, and for the people of Israel.

When God undertook to reveal His Word and Will to Samuel, it was highly important for Samuel, not in the presence of His father or mother, not in the proxy of his wife or children, not through his representative, Eli the Priest, but for Samuel, in person, to be present in that place, at that time, and in a manner receptive. People seldom or never hear God speak by proxy.

For modern times, He has set aside a day, "Remember the Sabbath Day to keep it holy." The Lord has ordained His Church, "Upon this Rock will I build my Church." He has made "some apostles, and some prophets, and some evangelists." He has ordained "by the foolishness of preaching" to declare His Will. He has charged, "Forsake not the assembling of yourselves together." God has arranged a rendezvous with man, for the purpose of revealing His Word and Will to them. The hour, therefore, when God comes and stands, and calls to us, is the most important hour of the week.

Moses said to Jethro, "Leave us not, I pray thee, forasmuch thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." In the wilderness of spiritual and moral questions, God ordains His ministers to be to the people "instead of eyes." They are not infallible—neither was Jethro. Sometimes the blind do lead the blind. But the ministers who have felt God's call are Ambassadors of Christ, and it is as though God would speak through them, "Be ye reconciled to God." When Philip joined the eunuch, he found the eunuch reading from the book of Isaiah. Said Philip, "Understandest thou what thou readest?" The eunuch replied, "How can I except some man guide me?" How can the busy business man know the law, except a lawyer guide him? How can he know a disease except a doctor guide him? How can he know investments except a banker guide him? How, then, can this busy business man know God's Word, except some man, called and ordained of God, guide him?

The sincere minister prays:

"Lord, speak to me that I may speak  
In living echoes of Thy tone;  
As Thou hast sought, so let me seek  
Thy erring children lost and lone.

"O strengthen me that while I stand  
Firm on the rock and strong in Thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea.

"O teach me, Lord, that I may teach  
The precious things that Thou dost impart;  
And wing my words that they may reach  
The hidden depths of many a heart."

When a sincere man sufficiently approved of God that a congregation would call him to be its minister, by prayer and study prepared, stands before the people to speak to them for God, to be to them in the "place of eyes," to reveal to them what is written in the Scripture, it is the most important hour of the week for those who pay his salary.

"The Lord came and stood and called Samuel, Samuel." By this personal contact with God, Samuel's own soul was renewed in purpose, poise and power. With such closeness to God, his own life received a recharge of spiritual power. In the second place, therefore, the worship hour is the most impor-

tant of the week, for it is here that by worship of the Eternal, a man renews his spiritual power. After all, a man's ultimate resource is spiritual power. Back of the business transaction is the mental ability; back of mental ability is moral character; back of moral character is the spiritual strength. A man is no more secure from sin than his spiritual resources warrant. Ramsay McDonald says: "The fact is that we have paid too little attention in the past to these tigrine impulses that lie deep down in human nature. If you think you are going to beat the things that culminate in war and hatred without a spiritual fight, you are foredoomed to failure. To make a vow with your lips is not enough. To sign a covenant is not enough."

Mr. John Wanamaker testifies: "I also believe that the temptations of every man are great, and unless he has more than the ordinary groundwork of honesty and faithfulness he may be caught by the sudden wind of plausible opportunity, and tumble over the precipice and be ruined."

What is going to keep the old tiger of lust from surging up some day, and sweeping a man off his respectable feet? What is to keep the long arm of drink from reaching out and dragging a man down from his pedestal of sobriety? What is to keep the business man from cheating and absconding under the pressure of these days? A fine moral code will help, habits of sobriety and fidelity are worth while, the fear of public disgrace is not to be despised, concern for the loved ones is indeed a balance wheel. But, after all, the final bulwark against temptation is a man's spiritual power. The most important hour, therefore, of the week, is that hour when a man sits in the presence of God, to worship, to search his soul in the light of God's truth, to confess his sins, to renew his ideals, to strengthen his grip upon the promises of God, in short, to recharge his soul in spiritual power.

"The Lord came and stood and called Samuel, Samuel." Thus Samuel began to play his conscious part in the progress of the Church. His days of preparation drew to a close. In this circumstance, and from this hour, much would depend upon the fidelity of Samuel. It was a most important moment, from the standpoint of the Church.

From many unexpected sources today, come testimonies to the part the Church must play in the redemption of modern life. Statisticians, like Babson, continually remind that if the world is to be saved, it is to be saved by the revival of spiritual power. Republicans and Democrats agree in this, even if in nothing else, that it is the spiritual dynamic which will spell success in reconstruction. If, then, the Church is the largest authorized manufacturer of that spirituality upon which the future of the world depends, it is certain that the most important hour of the week is that which gives man the opportunity of doing a Christian minimum for the Church.

"This is my Church, and the gates of Hell shall not prevail against it." Indeed, all the forces of perdition are not as dangerous as the empty pew. Dr. Theodore Cuyler has said that in all his 57 years, he has "never been able to do any good to an empty pew." According to Jesse Bader, "the most expensive article of furniture in a church is the empty pew." One of the most pitiful scenes in the life of Jesus Christ was enacted in the Garden of Gethsemane. One of the most moving acts in that tragedy was enacted when Jesus, distraught with His agony, went back to the inner three disciples for a bit of human comfort and support. What desperation must have drawn the words,



"What, could ye not watch with Me one hour?" Must He not have the same experience over and over again! In the 168 hours a week, so many Christians find it impossible to watch with Him a single hour? Civic clubs keep an unceasing vigil in the effort to maintain weekly attendance. These clubs know that regular attendance upon the meetings is the only guarantee of interest in, and genuine pleasure from, the organization. Yet thousands of people seem to think that they can do their part for, and receive their share of blessing from a church by attending its services only on high days and holidays.

A most serious damage is done by many people to their children when, on Sunday morning, the question is asked, "Shall we go to church today?" If Christ is the Head of the Church, if God has ordained this institution in the world, if He has called His minister to speak for Him, if here He seeks to reveal His word and Will, if here man comes into such closeness with God, that through this closeness his soul is revived and fortified against moral and spiritual disaster, if here he can do his part towards promoting the interests of God's Kingdom in the world; if these things are true, attendance upon Divine worship should be as essential, as much a part of the routine of home life as the weekly work, or an evening meal. If the matter of church attendance is debatable, by implication and in reality, the whole worth of the Church, the reality of God, the authority of His Word, and the power of His Spirit become debatable matters. Thousands of parents do untold injury to their children, and send them out into the world doubtful about the reality of it all, because from Sunday to Sunday, "Shall we go to church today?" is a debatable question.

## (2)

### Sixth Sunday After Epiphany (Sexagesima).

THEME: *The Duty of Watchfulness.*

THE REV. JOHN H. AINSWORTH, D.D.

SCRIPTURE: Mark 4:26-32. TEXT: Mark 13:37.

HYMNS: Soldiers of Christ, Arise.—*Diademata*, S. M. D.

Faith of Our Fathers.—*St. Catherine*, 8,8,8,8,8.

In four great parables Christ urges watchfulness as a particular duty. It is repeatedly urged because of: 1. Man's natural indolence, carelessness, and indifference in the matter of spiritual interests and eternal destinies. 2. The tremendous loss to the individual if found "sleeping."

Man is individually and personally responsible to God for his conduct, and he is responsible for his brother's conduct in that he must be assured the brother understands his opportunity and his responsibility.

We must be watchful because "we know not the time nor the hour," when we may be called to account for our own indifference or for the failure in not letting others know of Christ's message of salvation. How many careless Christians are found sleeping when the hour is nigh?

*What is Involved in Christian Watchfulness?*

1. Intelligent, persistent attention.
2. Besides resolute attention, there is involved in the idea of vigilance a



sense of the danger which imperils us. The perils of sin are only seen by those who watch and pray.

3. We must be watchful on account of our own pet weaknesses. Some sins are very dear to us, and we must make a very great effort to rid ourselves of them. The Christian's foe, the world, the flesh and the devil, forces us to exercise constant watchfulness.

Chance will not resist for us. An immortal soul is a precious cargo, and a safe landing depends upon the pilot and his vigilance. We cannot entrust this to the breeze, the stars, the compass.

God has given us all a trust to keep,—the immortal soul—a precious gem to watch over. "The adversary is always awake." We dwell in the enemy's country. We need a vigilant eye, a heart that expects Christ's coming, an urge to prepare, and a desire to enter into eternal life with Him.

## PRAYER

*We thank Thee, O Maker of Man, that humans are normal only when righteous. Evil habits undercut health, unsettle happiness, upset home-life and unearth unsuspected human weakness. We thank Thee, that harmony with Thy laws of love brings efficiency at daily tasks, enjoyment in ordinary fellowships and enlarging outlooks in the midst of temporary defeats.—Christian Reisner.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

**THE NEED OF VIGILANCE.** "He cometh unto the disciples and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour?"

"I will stand upon my watch," says the prophet. No man can tell another when the exigencies of life are to arise or its storms of temptation to be met. No good seaman waits until the storm has struck to go on deck, and no mystery of experience is so startling as the abrupt, unanticipated and surprising ways in which the shifting weather of life suddenly tests the human soul.—*Francis Greenwood Peabody.*

I will watch over my ways: and do Thou, Lord, watch over me, that I may avoid the first degrees of sin.—*Joseph Hall.*

Shall we grow weary in our watch,  
And murmur at the long delay,  
Impatient of our Father's time,  
And His appointed way?

O Thou who in the garden's shade  
Didst wake the weary ones again,  
When slumbering at that fearful hour,  
Forgetful of Thy pain—

Bend o'er us now, as over them,  
And set our sleep-bound spirits free,  
Nor leave us slumbering in the watch  
Our souls should keep with Thee.

—*J. G. Whittier.*

Therefore it is dangerous to live heedlessly, for the devil is likely to take us by surprise. This happens even to the great ones among the saints, who rightly apprehend the Word of God. If they regard themselves as standing securely, this rogue is behind them, strikes them down and wrestles with them until they are vanquished. Behold what happened to the great men of God, to Moses, to Aaron and to the princes of Judah.—*Martin Luther.*

*Watch*, there is the necessity of our diligence; *pray*, there is the insufficiency of it and the necessity of His watching, by whose power we are effectually preserved.—*Robert Leighton*.

Do you observe why the wise men saw the King when all the others that night at Bethlehem were blind to Him? The simple reason is that they were seeking Him, and just because they were seeking Him, they saw.—*G. H. Morrison*.

## SUNDAY SCHOOL LESSON

### *Jesus Helps a Doubter.*

LESSON: Luke 7. Print Luke 7:19-28.

GOLDEN TEXT: "I believe; help Thou mine unbelief." Mark 9:24.

DEVOTIONAL READING: Isa. 35:5-10.

INTER. & SR.: Meeting Doubts with Facts.

Y. P. & ADULTS: How Jesus Answers Honest Doubts.

It may have been due to the darkness of John's dungeon and to the natural reaction upon his spirit of the long, weary, lonesome days of imprisonment that the mind of John the Baptist became clouded with doubt, and he sent his friends to ask Jesus whether or not He was really the Messiah.

There is no rebuke from the lips of Jesus. John was already familiar with these acts, but the very recital of them helped to reassure him and comfort him. Is it not thus that Jesus often deals with us? His comfort consists in reminding us of those things of which we are already aware, but the reality and importance of which we have allowed temporarily to be eclipsed in our thought. In spite of darkness, imprisonment, and mystery we are still to put our trust in Him.

Jesus passes on then to pronounce on John the greatest eulogy any man ever had. Verses 25, 26, 27, 28. John's prison was a desolate and forsaken place. Herod, the King, had built here a place absolutely impregnable to the warfare of the day. A detached citadel, stern and gloomy with underground dungeons, which are still visible,—such was the place where John was thrown.

From the windows of his palace, Antipas had a magnificent view of the Dead Sea, but his prisoner, John, was thrown into perpetual night. Escape was utterly impossible. No strong hand had protected him and no miracle had been performed by God for his deliverance. There was no hope of rescue by the people. His heart sank in despair and grave questionings arose in his mind.

John had been cast into prison because of his fearless condemning of wickedness in high places. He is one of the highest examples of the combination of the mystic and the fearless preacher of righteousness. His contact with God in the solitude had made him brave in his contact with men in the city. In his eyes were the flesh and vision of far-off and eternal things. On the tombstone of Knox are the words: "Here lies the body of a man who never feared the face of men." Knox had learned from John the Baptist who spoke the truth, plainly and bluntly, even in the presence of the King. Discuss with the class the place of moods in unbelief, and the effect of circumstances and events upon the vigour of our spiritual life. Is it a sign of weakness to be depressed and to doubt?

Isaac Watts, one of the most prolific hymn writers and a great man of God, whose spiritual life was profound, said at one time, "What, you want me to write a hymn. I feel as far away from God as the east is from the west. I have nothing in me worth saying."

## EVENING SERMON

**THEME:** *Enjoying the Sermon.*

THE REV. FRANCIS C. VIELE, D.D.

**TEXT:** "And thou shalt speak my words unto them, whether they will hear or whether they will forbear." Ezek. 2:7.

Too many sermons have been *enjoyed* for the good of the gospel and the larger mission of the Church. When the preacher is told that his sermon is enjoyed, it would not be essentially impertinent to ask, "In what way was it enjoyed? Will it serve to send you out in your community as a 'shining light' for God? Or did it merely recreate your appreciation for your personal salvation?"

If a sermon does not impress the congregation with the renewed importance of making religion an everyday example of useful endeavour, then the time that is spent in the sanctuary is nothing more than a vain show.

I. *The Pastoral Relationship.* The preacher is something more than "the hired servant." This is not, however, the popular conception of the pastor's relation to his parish by those who refuse to countenance the Church and grant it a place among the assets of the community. One critic of everything religious recently remarked that preachers are paid to preach only that which is agreeable to their congregations. The most pitiful thing about such people is their disposition to speak in the absence of authority. Their ignorance of the Church is monumental in its bearing upon all their opinions of the minister's mission. This comprises one of the most exacting problems which confront the Christian forces of this generation. And until this handicap of opposition is overcome, there will be something lacking in all the results of religious undertakings.

II. *Characteristic Forms of Service.* There are certain definite forms of service which should exemplify the unflinching significance of every religious profession, and which ought to be noted in the lives of all who desire to be known as the friends of Christ. But according to the text the old prophet desires to give the preacher and his message first place in our thoughts.

(a) *Edification.* No one will question the need of edification. It has an important place in the development of every religious individuality. But this ought not to be the exclusive object of the preacher's pulpit duties. Some announce that a large majority of present-day ministers specialize in the effort to instruct those who are already in the Church, in the secret of making most of the things that are spiritually discerned. It is our duty to insure the edification of Christians, but it should not be made the end of ministerial ambition.

(b) *Incitement to Service.* A message may be faultless in diction and homiletic arrangement, and delivered with forceful eloquence, but if it fails to inspire worshippers to go forth to labour in life's numerous fields of opportunity, it may be little better than "sounding brass and a clanging cymbal."



Phillips Brooks declared that ten men who would take their church membership seriously for one year, could win the city of Boston for Christ. That which transpires in services of worship should act as a divine incentive to send people out in all directions, rehearsing the story of Jesus and His love whenever they can get a hearing.

(c) Saving the Lost. No service should be allowed to close without presenting the claims of Christ upon those who have not experienced the healing effects of Christ's power to save.

## MID-WEEK SERMON

**THEME:** *Co-operation with God in the Church.*

**TEXT:** Acts 19:6.

The greatness of the Ephesian Church began after the coming of the Holy Spirit. Its first manifestation was a co-operation between man and man, and all with God. We have three propositions.

**MAN IS A RELIGIOUS BEING.** "I am not very religious!" *i. e.*, I do not go to church often. But that does not exclude religious feeling. It may not have grown to conviction. Our masters note three elements in the religious life. (1) Fear. Primitive man before forces of nature. Modern man before society and hardness of heart. Pain, sorrow and disaster; nothing seems to protect us against these. (2) But man does not yield altogether to fear, panic, or pessimism. "Hope springs eternal." Men quell fear, and go on to hope. Something greater, something finer, something more abiding lies beyond. (3) Men, hoping, pray. Not formal, ritualistic prayer. A reaching out for God, each in his own way. And God answers, to each in his need.

**THE CHURCH IS THE AGENT OF RELIGION.** There was a church before Christ, the Jewish. From the beginning there has been a church of sorts around the world, pagan, other than Jewish civilizations. The Christian Church, we believe the highest. It is to help men find God, to guide their stumbling steps homeward. Sweep away all the failures, superstitions, dogmas, still the Church stands and works at her task. "A House of Prayer for all people."

**CO-OPERATION IS THE ASSURANCE OF SUCCESS.** We are slowly learning this lesson as between man and man. "Competition is the life of trade," is a discredited adage. We must learn it also in the realm of religion as man seeks to do God's work, man must co-operate with God. The Ephesian Church acknowledged God and set themselves in the way of His will. It has always been God's way to work with and through men. The Law through Moses; the Gospel through Jesus. And these were multiplied in others. Do you know any other way? Always God uses human agents. Today in our church it is the only assurance of success. Let us learn to co-operate fully one with another, and all with God.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: How Far Should Authority Be Respected? Rom. 13:1-8.

LUTHER LEAGUE: 3. Pocket Testament Movement.

## SUNDAY, FEBRUARY 23

**CALL TO WORSHIP:** "I was glad when they said unto me, Let us go into the house of the Lord." Psa. 122.

**PSALM:** 31.

**PRELUDE:** Adagio.—*Rubinstein.*

**ANTHEM:** When Thou Comest.—*Rossini.*

**OFFERTORY:** Ave Maria.—*Schubert.*

**POSTLUDE:** Thine is the Kingdom.—*Gaul.*

**OFFERTORY SENTENCE:** "We make known to you the grace of God which hath been given in the churches of Macedonia. . . . For according to their power, yea, and beyond their power they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints, and this not as we had hoped, but first they gave their own selves to the Lord." 2 Cor. 8:1-8.

**OFFERTORY PRAYER:** Gracious Father, accept these tokens of our love as an offering of thanksgiving for the presence of Thy Son, Jesus Christ, in our lives and hearts. Teach us to walk with Him, even as the disciples of old, so that we may learn through Him to glorify the Creator of heaven and earth and to consider every living creature worthy of His hand. Bless us and keep us in Thy love. Amen.—*W.*

**BENEDICTION:** The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

### MORNING SERMONS

(1)

**THEME:** *Comfort for the Sad and Lonely.*

THE REV. CHRISTIAN F. REISNER, D.D.

**TEXT:** "Because I live, ye shall also live." John 14:19.

**HYMNS:** Hail to the Lord's Anointed.—*Webb, 7, 6, 7, 6, D.*

There is no Sorrow, Lord.—*Meditation, C. M.*

Everyone is constantly seeking comfort. If Christ cannot give it, then with the disciples we must say, "To whom shall we go, Thou hast the words of eternal life."

Wealth proved its futility in the case of the Rich Young Man. "Affluence and influence cannot satisfy," was the testimony of Zacchæus. Position was not potent enough to work a magic solace as witnessed by the Centurion who though accustomed to abject obedience came as a humble suppliant to Jesus.

Other systems and creeds failed even in Jesus' day. John turned his followers over to Christ, admitting the inefficiency of the mere programme of "repent." The scholarly and orthodox Nicodemus came by night to find the more excellent way, admitting that the lowly Nazarene could teach him. The current Church was broken up into warring Pharisees and Sadducees. Since Christ's day many isms, nostrums, and philosophies have been proposed, but they soon disappeared as futile.

Only faith in the Father as made real by Jesus can make the world worth living in and provide a path of peace for the wayfaring ordinary man. He experienced and provided for all exigencies and needs. He started His programme of helpful miracles by relieving the worry of a hostess at the Cana feast by supplying refreshments when they were depleted. He fed the multitude when the helpless disciples were in despair because the hungry crowd was

determined to stay near Jesus. Even after the resurrection He provided a breakfast for the discouraged and weary fishermen who had worked all night without a "catch." He assuaged the grief of the sorrowing sisters by putting Lazarus again into their midst. He eased helpless poverty, removed sad loneliness and took the night out of death by raising the son of the widow of Nain. Surely Christ has comfort for every heart.

Man's dilemma is often God's opportunity. If this widow of Nain had been wealthy she would probably have been so fenced about that the humble Teacher could not have come near her. Material things would offer such cluttering support that spiritual vision and faith would have been unseen or not appear as effective. But, in her utter helplessness Jesus was seen to be near, as He always is, and she in her need felt uneased by artificial helps was ready to receive His aid which would demonstrate the presence and power of God to the people. The miracle, was not an accident and nothing else could explain her son's recovery. Jesus did not just happen to be present. He is always close by for the expectant. The world would have called the widow's poverty her misfortune; but there is no misfortune to God's folks. It was her good fortune, for it brought her into touch with Jesus. Otherwise, like many modern folks, she might have been so engrossed with "things" that she would have missed Him. How often has sorrow and loss made God so near and real that the individual has been enriched? Lincoln learned the value of God's help in sorrow's school and hence was always anxious in time of great responsibility that he be on God's side.

Weakness always appealed to Jesus. He recognized it as a usual mark of pliability; such a person could be trained. Mary Magdalene's loneliness found in Him a champion. Peter's failures brought His quick sympathy and aid. We need not even cry aloud, for our very need appeals effectively with an audible recital.

We must, however, do our part to provide for life's necessities. We cannot sit back in listless idleness.

Our physical needs must be provided. No man can do his best work when worried by debts and bills with too small an income to meet them. Employers must face this fact fairly; no Christian will retain an unfair proportion of the profits in any business. God will not send a miracle to feed the underpaid. He or she who is responsible for a niggardly treatment of employees will suffer as certainly as God's laws live. The son of the greedy will lose humanness in such an atmosphere and ultimately disgrace the name. Disease will be created amongst such workmen and spread into the sheltered home of the employer to steal away a loved one. Lawlessness will grow amidst such injustice and work wreckage and ruin to the property and interests of those who oppress. It is as inevitable as a sunset. God not only uses folk to feed the widow and orphan, but He holds those responsible who bring her to pauperish need. It behooves us by example and law to ward off devastating poverty, lest we also suffer directly or indirectly. The recent long depression is a ripe product of our unjust economic system.

But, God does send financial help. It is not always done by raising a dead son. But, it may come in numerous other ways. I recall a Christian widow



who faithfully served the Master who in her perplexity found unselfish advisers to guide her in the use of her husband's life insurance which otherwise would have been lost. As a result, she was able to keep her home together. She also found a renewal of health in a mysterious way when the wear of anxiety was removed, and with it came a congenial position while her son, hitherto idle, found new inspiration and secured a position.

At times God gives us a real and challenging chance to help the widow and orphan so that in the helping we may ourselves grow and be glad. We may not always understand the why of adversity. Sometimes fortune goes or success fails to materialize, but we see new worth in the dear comrades who rally to us. That is far better than to grow careless and hardened amidst prosperity and lose the mellow nature that comes to us and miss the joy of fellowship.

The temptations of wealth often ruin others who in poverty remain true, clean and happy. Sometimes wealth leads to careless or wild escapades that lead to the death of a dear one which might not have occurred if riches had not provided the means or the spirit for it. *E. g.*, A son driving his father's car with a "celebrating" crowd crashes into another and is killed. Let us count ourselves rich if we have appreciative dear ones around us.

The Nain widow accepted the plan and word of Jesus, and thus found means for supplying her needs, a restored son. If we are equally trustful in our obedience we, too, will find the strength or the help necessary to meet and master our difficulties.

Loneliness appeals to our Lord; He felt its poignant power. Nothing is so depressing as to have people all around enjoying each other and yet know no one to whom you can speak. One sees friends so seldom in a great city that it is impossible to avoid frequent isolations and stark homesickness. Many come to our cities as strangers and find that the mode of life here does not encourage easy acquaintanceship. Evil folks hide so easily that we all are wary.

Many other unusual things feed discouragement. As age comes on old friends leave the earth and it is difficult to make new ones. People misjudge us, misread our natures, and then by coldness, aloofness and even by mistreatment force us to recognize that we have been condemned when in our hearts we know that not one whit of it is deserved. Friends long trusted under unusual tests break away and leave us stranded when we need their advice and cheer most.

How many friendships sweet and strong have resulted from experiences forced upon us by deepest loneliness. A real injury is frequently done us in having too many dear relatives who excuse our faults while old friends put up with our ugly tempers and unkind actions when we should be condemned. Strangers would compel us to throw off our selfishness and hold our tongues.

Going into Boston my first time away from a small Kansas town, I was deeply depressed with the dread of loneliness. On the train just outside the city I met another young man bound for the same school who was also leaving a western home for the first time. Our similarity of condition led us to meet and we agreed to room together, and by our sheer loneliness were so melted



together that even today he is still my best friend. So we will find at such times of need that God provides an unexpected arm and heart on which to lean.

Jesus came to the woman of Nain, but she saw Him only as a man. He comes to us in many dear friends along life's road who incarnate the spirit of Christ. We only need do our best; take up the thing which is at hand, and He will not allow us to fail. The human touch and voice may be sufficient to lift us, but sometimes He will speak the needed cheer word into our inner ear; no other one will hear it or understand it. Yet it will bring us strength as real as a flesh hand grasp. He will never leave us comfortless.

We will recognize that only as we are friendly can we understand and interpret to others what the friendship of Christ is like. We will study His traits of patience, forgiveness, gentleness, and will cultivate them and endeavour to incarnate them. In chance meetings we will avoid sharp speech and aloofness. In social groups we will hunt up the lonely and bring them into friendly circles. In choosing others whom we desire to help we will seek out the odd, the misunderstood, and even the outcast. Thus we will grow so like Christ that we, too, may aid Him in curing loneliness in others as well as heal our own hearts.

Death brings life's sorest sorrow; nothing could be sadder than this loss of the widow's only son.

Christ has promised that always His grace would be sufficient. Nothing short of raising the widow's son was sufficient in this particular case. The Jews had lost clear confidence in a future life. The Sadducees—probably the largest group amongst them—flatly denied that man lived again. The Pharisees so fenced it about with ceremonies and observances that only those with time and money could hope to have the ability to obtain it as a reward. At best it was an artificial, narrow and unattractive existence. Christ by this miracle uncovered the fact that the future life is near and natural; those called back were recognizable. It took only a little effort on the mother's part who had the power to recall her departed one; to see that it was her son. Then also, as in the case of Lazarus, he was not changed in personal traits. No other truth can bring us such comfort when dear ones go away as the conviction that we will see and recognize them again. They then seem only to be in the "other room;" thus we find solace and peace. It was not the miracle in itself that was important, but the effect on the individual. She must always fear physical death without this proof of immortality.

We must remember that God is building our soul to dwell with Him, and He will therefore do for us, as for this woman, all that is necessary to accomplish that result. Since the resurrection of Jesus, even death is robbed of its former horror. When death takes our dearest, we still are not alone. He speaks reassurance, and strength comes in as real a way as it did to the Nain widow. When friends cannot comfort us, His voice penetrates and quiets the storms and put a star of hope into the otherwise dismal night. Without Christ the widow would have been hopeless. It is still so. The grave has only gloom without His word, "I am the resurrection and the life." But if He raised others and Himself arose, there is no limit to His power. Jesus said, "Because I live, ye shall live also." Then we take up our task anew when others slip away into the next world, and travel on hopefully to the end of the road.

## (2)

## Seventh Sunday After Epiphany (Quinquagesima).

THEME: *We Would See Jesus.*

THE REV. JOHN H. AINSWORTH, D.D.

SCRIPTURE: John 12:23-36. TEXT: John 12:21.

HYMNS: My Hope, My All.—*Thanksgiving, L. M.*Thou Art the Way.—*St. James, C. M.*

All mankind is imbued with a desire to see things, to view the world of wonders. Anything new brings sightseers. Name any new thing, and you will find crowds on the way to view it and appraise it.

We find scientists, after long years of preparation, spending endless hours of study and toil for the purpose of discovering some new knowledge, new facts; the astronomer, the geologist, the botanist, the naturalist. Some people spend precious years of their lives in going around the world just to witness the "sights of the world."

Some of the children of men content to witness spiritual attainment; Hallelujah Chorus, Choral Festival, great religious conferences, great congregations to hear the Word of God.

Among all the sights of the world, few are lasting. Most of them gratify or elevate or satisfy for the moment and then fade. We have today the story of an incident in the life of Christ where a group of men travelled to "see Jesus of Nazareth." (Read lesson again.) We witness today all over the world the re-enactment of this lesson, people going afar to "see Jesus, the Saviour of the World." They come to see God's love manifest in Jesus Christ, His only Son.

Jesus, the light of the world—a light to a dark world.

Jesus, the hope of the world—hope in an otherwise hopeless world.

Jesus, the Saviour of the world—a Saviour to a lost world.

Jesus Christ saves all who believe on Him, and look to Him for everlasting life. Are there still some among us who go about saying, like the Greeks of old, "We would see Jesus?" Let them look through faith to behold their Saviour. Do they find obstacles and hindrances, like Zacchæus who was rich, he was a sinner, he was a publican, but he found a way. Yes, there are many attractions that may win our attention, but we must forego all these, and climb the sycamore tree away from and above the crowd, where we may get a view of Jesus. We cannot see Jesus as did the disciples of old, but we can see Him with the faith and love in our hearts, as Paul saw Him after his awakening. Faith is the telescope of the soul, it will help you to see your way to salvation. Love is the telescope of the spirit, and will guide you toward Jesus Christ and eternal life.

## PRAYER

*Safeguard me, O Humble Exemplar, against identifying stubbornness as independence, self-will as intellectual strength, set ways as components of a sturdy character and shut ears as steady adherence to sound convictions. Give us pliable minds, a pleasing considerateness, patience over others' rights and a poise superior to angry passions.—Christian Reisner.*

(3)

**Ash Wednesday, February 26.****THEME: *The Grace of God.***

THE REV. JOHN H. AINSWORTH, D.D.

SCRIPTURE: Luke 6:20-49. TEXT: Gal. 2:21.

HYMNS: Feeble, Helpless, How Shall I.—*Vienna*, 7,7,7,7.How Shall I Follow.—*Leigh, L. M.*

There is a family of men and women who hear historic and honoured names. In the family was one father, mother, brother, or sister who added lustre to that name, who made that name a power for God and His cause. What are the members of this family today doing with that name? Two things are possible—it is possible to be worthy of the name and to add lustre to it, or it is possible to trail it in the dirt.

Illustrate with names of children of famous fathers.

The iron is taken from the mine, smelted and refined, and then made into the tempered blade. It is passed from the hand of one hero to another. Hero after hero wields it for his country and making it an ever more prized heirloom. At last it falls into the hands of a coward and its glory departs.

This is an illustration of the frustrating of the grace of honour and heroism. But I want to make some definite application of the theme.

I. *The Grace of Letters.* Did you ever think how much goes into the making of books; what application and experiment and research and love and long nights of weariness and days of toil; what generations of scholarship have gone ahead so that you might acquire an education? Do you make use of this grace, or do you give your time to current magazines, the daily press heralding the racketeering and murders of the day? We hear some say, "We have no time for study, we must make a living." Of course, we must live, but are we sent into this world to spend this precious time making a living? What about making a life? Are you illustrating the grace of God by availing yourself of some of the knowledge open to you?

II. *The Grace of the Sabbath.* Do you recognize God's grace in this day in freeing you from the strain of life, and opening His heart to you? What do you do with your Sunday? Do you allow business or pleasures to encroach upon this precious privilege? Do you frustrate the grace of God in this day, and lay it in the dust?

III. *The Grace of Citizenship.* Are we capable of summing up in a short time the long years of struggle that lie behind the privilege of citizenship? Do you realize what freedom of speech and freedom of thought, and freedom of religious expression means? Do you exercise your privilege, or do you let it decay and allow it to become mouldy and soiled?

IV. *The Grace of God in Trial and Sorrow.* Can we measure the grace of God in loss and bereavement, loneliness, disappointment or defeat and distress? At times the grace of God can be bestowed in no other way. If the rose-bush, as it feels the tender sprouts being cut away, could draw back and say, "He is taking my grace and beauty from me," and so shrink into itself and let its juices dry up and shrivel, all the work would go for naught. Instead it develops as the gardener plans and the life, banked up in one place, comes out in fruit in another. If we submit ourselves to the Great Gardener, we shall find



that loss and bereavement draw us closer to Him. Loneliness will develop in us the power of communion with God. Now, we see as through a glass darkly, but in that other life, we shall have our eyes opened, and we shall see the fruit of a life submitted to His guidance.

V. *The Grace of Salvation.* The more I see of men, the more I am convinced that many are frustrating the grace of salvation, by indifference, by hindering or delaying the plans of Providence. We are drawing toward another life hour by hour, we cannot escape it, yet we exercise our wills to counteract the grace of salvation placed in our hands. It is never too late to take up His banner and let it lead us into victory. We and God can do anything. Do you remember those lines of Herbert, where he says that God has given us parents and teachers and helps and Providences, all the way to lead us to Himself, and how one bosom sin destroys the power of all of them? "Oh, root it out! And let the grace of God have free course and be glorified." I beseech you, as the ambassador of Christ, that you open your soul and let Him come in and possess you, and develop His grace within you!

### PRAYER

*O Lord, who hast given us eyes to see and hearts to meditate upon the things that concern Thy Kingdom, help us to be always watchful lest we fail in that which Thou hast committed to our care. Let us not be overcome of sudden evil and strengthen Thou our hearts against the constant allurements of our easily-besetting sins. Show us Thy thought of the proportion of our lives, lest in grasping little things we lose the best. Give quick discernment of the purpose of Thy love, that we may always work with Thee. May no opportunity of helpfulness escape our thought because of careless ease or greed of pleasure. Help us to be strong, alert and glad, watching ever for the appearing of the Kingdom of our Lord as our most glorious hope. And watch Thou over us to keep our hearts in constant peace. Amen.*

### ADDED ILLUSTRATIONS—SEED THOUGHTS

#### UNTO A PERFECT MAN.

It seems to me  
That from the direst wrecks of human life  
God builds the noblest temples for Himself:  
It is a strange grand thought; He bids us pass  
Through deepest shades with all our hopes laid low,  
Or through such weary days and nights of pain  
As seem to separate these lives of ours  
From other lives, until we find ourselves  
Without desire for anything on earth,  
Or joy in that which once we counted dear;  
He breaks the ties which bound us heart to heart  
With all we love, and when at last we lie  
Low at His feet, and only see His face,  
And only feel the love on which no change  
Can ever breathe—the patient, deathless love  
Which could not leave us to the life we chose  
Far off from Him, but led our wandering feet  
By such strange ways as these, to find our rest  
Beyond all change, beyond life's troubled dreams—  
He takes our hands, and lays in them His gifts;  
Our hopes, and sets them on Himself alone;  
Our empty hearts, and fills them with His power;  
Then sees in us some likeness to Himself.

—Eph. 4:13—*Author Unknown.*



## OPPORTUNITY.

They do the wrong who say I come no more  
 When once I knocked and fail to find you in;  
 For every day I stand outside your door  
 And bid you wake, and ride to fight and win.

Wail not for precious chances passed away.  
 Weep not for Golden Ages on the wane;  
 Each night I burn the records of the day;  
 At sunrise every soul is born again.

Laugh like a boy at splendours that have sped,  
 To vanquished joys be blind and deaf and dumb;  
 My judgments seal the dead past with its dead,  
 But never bid a moment yet to come.

Though deep in mire, wring not your hands and weep;  
 I lend my arm to all who say I can!  
 No shamefaced outcast ever sank so deep  
 But yet might rise and be again a man!

Dost thou behold thy lost youth all aghast?  
 Dost reel from righteous retribution's blow?  
 Then turn from blotted archives of the past  
 And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell!  
 Art thou a sinner? Sins may be forgiven!  
 Each morning gives thee wings to flee from hell,  
 Each night a star to guide thy feet to heaven.

—Anonymous.

THE WORDS WE SPEAK. A word seems a very little thing. How quickly it may be spoken, yet there are times when it is not so quickly forgotten. There are words that can cause more pain than a blow. There are words that can cut as deeply as a knife. There are words that live as long as memory lasts—that never grow so dim that they cease.—By *Graham Hood*.

## SUNDAY SCHOOL LESSON

*People Before Property.*

LESSON: Luke 8. Print Luke 8:26-37.

GOLDEN TEXT: "No servant can serve two masters. . . ." Luke 16:13.

DEVOTIONAL READING: Col. 1:9-18.

INTER. & SR.: Sympathy or Selfishness?

Y. P. & ADULTS: Human Welfare Before Financial Profit.

The Jordan and the Sea of Galilee lay in the midst of a country densely settled. On the northeastern shore of the sea was the country of the Gadarenes. It was here that Jesus came into contact with this maniac. Madness was, and still is, in some parts of the East, considered a supernatural visitation with which it is unsafe to interfere. Hence, furious and dangerous maniacs were allowed to run at large, sometimes absolutely naked. Others equally as ferocious would betake themselves to the mountains and sleep in tombs and caves. These men were more than merely insane; they were possessed of devils and were conscious of that fact. It may be that in this confused human consciousness there was yet a glimmer of reason which drove him to the Saviour. It is quite idle, in view of our ignorance of the spirit world, to raise difficulties, as some have done, at this incident. It is recorded in three of the four Gospels

and cannot be explained away except by doing violence to the concurring language of the three evangelists. True to diabolical instincts, the spirits desired to enter into the swine. We detest these people who place a greater value upon these swine than upon human beings in such desperate need. What, however, can be said of our modern practise in this country of placing more value upon some hoped for revenue than upon the human lives that are debauched and destroyed by strong drink? We are, at the present time, in the midst of the most terrible spree of economic insanity the nation has ever known. Goaded on by the force of the depression with millions of men and women idle, millions half-starved, half-clothed, half-shod, half-housed, we seem to feel that the solution of the problem lies in strong drink. It is the remedy of insanity. We cut down the production of food and plow under the corn. We reduce the acreage of wheat and slow down cotton and speed up liquor. No nation can drink itself to prosperity. No man nor nation suffering from financial depression and head over heels in debt can pay bills and balance budgets by taking to drink.

Samuel Johnson said: "To support government by propagating vice is to support it by means which destroy the end for which government was established." "If the expenses of the government cannot be defrayed but by corrupting the morals of the people, I say without scruple that money ought not to be raised nor the designs of the government supported." *The writer has indisputable evidence that those in high places of authority are using that authority and the control of large sums of money to coerce dry states and territories into the legalization of the liquor traffic.*

Confucius said: "In a state pecuniary gain is not to be considered prosperity."

National prosperity is founded in righteousness. The Bible says, "Better is a little with righteousness than great revenues without right."

As a matter of fact, the promised great revenues do not materialize from the liquor traffic. For every dollar received in revenue the taxpayers pay \$31.00 to take care of the crime, the vice, the insanity, the sickness, the pauperism, the orphans that liquor causes. This is truly economic insanity.

## EVENING SERMON

**THEME:** *Casting Shadows.*

THE REV. WILLIAM S. BOWDEN, D.D.

**TEXT:** "They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them." Acts 5:15.

We are all casting shadows. We are casting shadows in a moral sense. As one instantly recognizes a horse, a house, a tree, a man, by the shadow cast, so a man's spiritual state is known to a large extent by his shadow life, his unconscious influence. Some men are always, without seeming effort or thought, making others happy. The very presence of others saddens and depresses us. It is a wonderful truth that the moral shadow of one may act the part of a physician to a needy soul. The shadow of influence may be a blessing or a curse.

*A French Legend.* The French have a legend which brings out this thought. A Christian was so Christ-like that the astonished angels came down from

heaven to see how a mortal could be so good. This man simply went about his daily duties in an unassuming way, diffusing virtue as the flower diffuses perfume, without being aware of it.

The angels said to God, "O Lord, grant him the gift of miracles!" Jehovah replied, "I consent; ask him what he wishes." So they said to the saint, "Would you like the touch of your hands to heal the sick?" "No," said the saint, "I would rather God would do that." "Would you like to convert guilty souls and bring back guilty hearts to the right path?" "No, that is the mission of angels. I pray; I do not convert." "What do you desire, then?" "That God give me His grace; with that should I not have everything?"

"But," insisted the angels, "you must ask for a miracle, or one will be forced on you." "Very well," replied the saint, "that I may do a great deal of good without ever knowing it." The angels were much perplexed. After considerable counsel together they determined upon this miracle: Every time the saint's shadow should fall behind or on either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort. So the shadow of the saint, when thrown on the ground on either side or behind him, caused plants to bloom, gave health to the sick, and joy to the discouraged. People followed him silently, never telling him of his miracles. They all in the course of time forgot his name, and called him the Holy Shadow.

Though but a legend, this story certainly sets forth a glorious privilege for all. A shadow is the reflection of substance. A shadow represents the form and aspect of the substance. A shadow moves with the substance it represents, imitating it in every posture. A shadow is reflected by shining a light upon the substance. As a metaphor the term "shadow" is used many times in the Scriptures. And it is significant that the word is often suggestive of blessing.

How is the shadow of a person to influence others to higher things? Not by thinking about the shadow. By thinking of Christ, and living in His presence. Christ is "the Sun of Righteousness." If the clouds of doubt and sin come not between the soul and Jesus, that soul will unconsciously exert a saving influence. "The Sun of Righteousness" must shine upon us, or we will not cast shadows of blessing.

*Influence Both Silent and Powerful.* We are touching our fellow-beings on all sides. They are affected for good or for evil by what we are, by what we say and do, even by what we think and feel. As the flowers in our parlours breathe their fragrance through the atmosphere, so we are all silently saturating the atmosphere about us with the subtle aroma of our characters.

In the family circle, besides and beyond all the teaching, the daily life of each person mysteriously modifies the life of every other person in the household. The same process on a wider scale is going on through the community. "No man liveth to himself, and no man dieth to himself." Others are built up and straightened by our unconscious deeds, or wrenched out of their places and thrown down by our unconscious influences.

A young man slept in a room with a stranger. Before retiring for the night, he knelt down and silently prayed. In his old age the stranger testified: "Nearly half a century has rolled away, with all its multitudinous events, since then; but that little chamber, that humble couch, that silent, praying youth are still present to my imagination, and will never be forgotten amid the splendours of paradise and through the ages of eternity."



There was a large funeral in a great manufacturing city. Shops were closed and the whole city was in mourning. Clergymen, merchants and all classes of men were paying homage to the departed. Who could it be? The famous preacher and author, John Angell James, of Birmingham. The turning-point had come in his life through the devoted example of the lad who had roomed with him. He had found healing in the shadow.

How often do those who, deep down in their hearts, cherish a genuine love for the Christ, let things of the world get such a grip upon them that they fail to cast healing, purifying shadows. May we be much, yea, constantly, in the Redeemer's presence. Amen.

## MID-WEEK SERMON

**THEME:** *Turning the World Upside Down.*

**TEXT:** Acts 17:6.

Apostles in Thessalonica. A topsy-turvy world because man in street standing on his head. Gospel trying to get him right side up, to stand on his feet, and see the world straight and whole.

THE BIBLE, LITERATURE OF REVOLUTION. As well as literature of revelation. Not new with the apostles. Begins with Adam and Eve in Eden. Abraham, the Great Immigrant, seeking a new world. Moses, the Pioneer, leading to new land. David discovering a world of the spirit. The prophets were flaming fires of revolution. Most of them died violent deaths. Isaiah was sawn asunder. Amos was ordered out of town. Jeremiah was imprisoned. Ezekiel was ridiculed. But ideas, spirit lived.

THE CRY FOR WORLD PEACE. The subjects of the Bible are both timeless and timely. We read of warring nations, of the destruction of lands and property, of the great loss of life. So we are reminded of the World War which cost two hundred and fifty billion dollars, half our total national wealth. There were seventeen million slain.

But the Bible cries for peace. Its basis to be the unity of mankind. "All ye are brethren." It throws itself across the established order of things by demanding that the nations learn war no more.

THE CRY FOR SOCIAL JUSTICE. There were social inequalities in Israel. The rich were growing richer and the poor, poorer. The rich were rapacious in order to hold what they had. There was land-grabbing. Wages were below the possibility of living. The prophets cried for justice.

THE CRY FOR SPIRITUAL LIVING. Take great strides through Bible and note this demand. Moses saw God face to face. The Temple, with priests and sacrifices, reduced religion to a round of ceremonies. The Exile brought Israel again face to face with God. The Restoration resulted in another petrifying of religion. Jesus died because He opposed priestcraft. The need of our own day. If needed, let us turn our world upside down: our thinking, our living, our worshipping.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: Things for Which We Stand.  
Gal. 5:22-26.

LUTHER LEAGUE: 4. Latin America (Foreign Missions). Psalms 100.

## SUNDAY, MARCH 1

*CALL TO WORSHIP:* "O come, let us worship and bow down, let us kneel before the Lord, our Maker, for He is our God and we are the people of His pasture and the sheep of His land." *Psa. 95.*

*PSALM: 25.*

*PRELUDE:* Meditation.—*Richardson.*

*ANTHEM:* The Spirit of Our Hearts.—*Shelley.*

*OFFERTORY:* Andantino.—*Lowden.*

*POSTLUDE:* Alla Marcia.—*Foster.*

*OFFERTORY SENTENCE:* "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase." *Eccl. 5:10.*

*OFFERTORY PRAYER:* O Gracious Father, we beseech Thee to accept our humble token as evidence of our desire to remain at the foot of the Cross in company with John, the disciple loved of Jesus, and Mary, the Mother of Jesus. Use these gifts to teach the lessons of Thy love, so that men everywhere will heed the message of the Cross and its power to lead men to everlasting Life. Amen.—*W.*

*BENEDICTION:* Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

### MORNING SERMONS

(1)

**THEME:** *Hitherto.*

THE REV. HERBERT L. WILLETT, D.D.

**TEXT:** 1 Sam. 7:12.

**HYMNS:** Jesus, Saviour, Pilot Me.—*Pilot, 7, 7, 7, 7, 7, 7.*  
I Hear Thy Voice.—*Felix, 11, 10, 11, 10.*

Certain words in our language have a charm that is due to their sounds. There is music and magic in their rhythm and harmony. One of these magic words that brings up from the past incalculable gifts of remembrance and possession is the word "Hitherto." It is beautiful in its melody, and priceless in its belongings. It brings from out of the distance argosies laden with the most precious wealth of the years. Its use in holy Scripture is significant of this power to recreate the story of the ways of God with man, and the past's measureless hoard of rich experience.

There is the "hitherto" of divine activity. It is the testimony of Jesus that the Father has been evermore and ceaselessly at work. "My Father worketh hitherto, and I work." In His thought all times are alike sacred and appropriate for beneficent activity. Never has there been an hour in all the incalculable ages of the past in which God has not been creatively at work. Of that timeless and unimaginable energy we are just now coming to possess some adequate measure.

In all of this cosmic progress, whatever may be the terms in which the story is to be told, there has been the uninterrupted, unhurried divine creative activity. There has been a measure of order and direction in the operation. Intelligence and purpose have been manifested throughout the enterprise. Something of the Creator's satisfaction in the work of His hands is portrayed, such as led to the final verdict, "God saw everything that He had made, and behold it was very good."

Not less but rather more marvellous is the growth through the ages of the

human soul, that costliest and most amazing of all the works of the divine craftsman. To trace it from its far-off emergence is a study profoundly moving and inspiring. A single one of these thoroughfares along which the soul of man has made its way is suggested by the succession of names on the wall of the Hall of Science. There in rhythmic order are inscribed a few of the names intimately associated with the disciplines of mathematics and physics. Pythagorus, Archimedes, Euclid, Copernicus, Galileo, Newton, Darwin, Hertz, Curie, Einstein, Michelson, Millikan, Compton,—they shine like stars in the firmament of adventure into the secrets of the universe. Such men are the prophets of new truth, the apostles of the growing scientific spirit, the partners with the divine life in the unfolding of the hidden facts of our world and all the worlds, the choice and elect spirits of whose type Paul must have thought when he declared that "the whole creation groans and travails in pain, waiting for the revealing of the sons of God."

Contemplating that age-long pilgrimage of adventurous minds devoted to one single pathway of the many which lead to the full interpretation of the universe, one is compelled to recognize the ceaseless movement of the spirit of man toward goals which he believes he can attain. The whole process is suggestive of direction and purpose. There would seem to be a divine factor in it. The words of the Hebrew poet, "God created man in His own image and likeness," tell part, but only a part, of the story. As truly might he have said that which all later prophets have declared, that God *is* creating man through the centuries, as rapidly and completely as we give Him place and room in His co-operative activity. Revelations of facts and forces in the domains which scientific researches have penetrated are not inconsistent with the affirmations of Christian faith. In the long processes of world building and direction, the Father has worked hitherto, and always works.

There is the "hitherto" of past assistance. After the victory of the Hebrews over the Philistines at Mizpah, Samuel set up a memorial pillar and called it "Eben-ezer," stone of help, saying, "Hitherto hath Jahveh blessed us." The entire story of religion through the generations has been replete with events which have illustrated the power and will of God to assist those who endeavoured to live in accord with the pattern of justice and righteousness which has been disclosed by the men of faith. This does not mean that human history is a controlled and dominated pageant. Whatever the psychologists may affirm regarding the freedom of the will, it is manifest that there is a margin of self-determination which has been enjoyed or exploited by those of every race and time.

Among the peoples whose records gave them a conspicuous position in the pre-Christian age the Hebrews hold the outstanding place in the realms of morality and religion. This was due chiefly to that remarkable line of moral leaders whose impressiveness as interpreters of justice, mercy and the holy life was never equalled in any other early national experience. They were a little people, constantly buffeted and at last obliterated by competing forces, and vanished from the stage an apparently defeated and futile company. But they left to later peoples the most remarkable documents which early centuries possessed, and a body of ethical and religious ideals so significant that in the presence of that history, brief and broken as it was, all later generations have stood with uncovered head.



And the secret of that history was the faith of its few and often disregarded moral leaders in the reality, the justice, the goodness of the God they worshipped, and their passionate eagerness to impart their own faith to their worldly, selfish, passionless countrymen. The Old Testament is the partial record of the lives, the heroisms, the sacrifices and the moral triumphs of some of the most conspicuous spiritual heroes of history. Men who believed in God, who embodied the high principles of love to Him and to their fellow men, who practiced justice, loved mercy and walked humbly with their God, who leaned hard upon the Eternal, and though they suffered often the slings and arrows of outrageous fortune, still kept faith with God, and did not despair of His assistance in the crises of life. No matter what the evil fortune of their lives might be, they were of one mind that hitherto their God had helped them. That is the pattern of calmness, courage and victory for those who live in our far more fortunate and successful time, and have, in addition to all their sources of blessing, the consolations and comforts of our Christian faith.

The coming of Jesus released in the world a new secret of courage and comfort in times of difficulty, such times as the early communities of believers often encountered. The Christians possessed a secret of quiet serenity which was the result of their fellowship with the prophetic spirits of the past, and the dower of inward conviction with which their new-found religious assurance had fortified them. They took refuge in God and the Saviour who had Himself trodden the pathway of sorrow and suffering. They found the key to peace of mind and the victory over all misfortune in that mystery of love and pain with which their friendship with Christ had acquainted them. It was confidence in the divine assistance and the saving power of Jesus which enabled Christianity, the least of the forces which entered the crucible of the Roman Empire, to emerge after a few generations the dominant confession of the Mediterranean world.

This recognition of the divine help in the baffling crises of life is one of the astonishing discoveries which the man of faith achieves in the hand-to-hand encounter with the stresses of experience. He finds that aid comes not in some magical intervention to protect him from the tragedies of the years, and from nagging intrusions into his daily peace of mind, but that in the practice of the presence of God through the communion of prayer and the reliance upon the Eternal he learns the art of serenity and the conviction that his happiness or distress depends not upon external things, but upon the inner reserves which he shares with the soul of the universe. The Bible and all the chapters of history are full of the narratives of those who suffered without blame, and stoutly endured their evil fate, knowing that in a world that is slowly achieving moral values there is always a measure of the thwarting of the divine will, and that the Father suffers with His children even when He cannot save them from the disasters of a growing social order. But the victory that overcomes the world of evil and of suffering is their faith, their reliance upon the God in whom they have trusted. It is such souls from whose lips there comes the song of triumph, "In each event of life how clear Thy ruling hand I see." Like the story of the saints through all the years, theirs has been, on the whole, a career of happiness and peace, of which they can say with assurance, Hitherto hath the Lord helped me."

And there is the "hitherto" of fresh opportunities. To the people of Israel

in the wilderness Moses spoke the words, "Hitherto ye have not passed this way." It was a word both of warning and of encouragement. They did not know the pathways of the desert. They had no messengers to bring them news of the enemies they were to meet. The real tests of courage and endurance were still before them. But also new opportunities and experiences lay ahead. This is evermore the Christian's discovery. New visions break upon his sight. New powers are revealed within him. New plans take form as he surveys his situation. He is never quite at the end of his strength. Like a runner in a long race, who has apparently reached the limit of his exertions, he finds a fresh energy in his nerves and muscles, and goes on with new zest. That new impartation of power which William James affirmed in the realm of intellectual effort, has been equally evident in the religious life. It would seem that God is ever waiting to bring fresh reserves of strength to the lonely and fainting soul. One does not know what resources the divine life can provide in moments of dire need. It is always worthwhile to try the experiment of taking refuge in the Eternal "when other helpers fail and comforts flee." It is a moment to make trial of the promised aid of the divine world. "Hitherto ye have not passed this way." Perhaps this is the time when the great disclosure of the resources of the spirit is to be made. It is at least worth the experiment.

One must confess that these are not the times in which optimism is popular. There are so many voices of despair in the realms of economics, politics, ethics and religion that it is almost a disgrace to speak a word of courage and hope. But all history, and all the oracles of religion, make clear the fact that this is an unreal mood and cannot endure. There is no need of a foolish and superficial optimism. That would be as unconvincing as is the present temper of dejection. There is happily no immediate prospect of that sort of "recovery" that would return the nation and the world to the extravagances and follies of the post-war period and the late twenties. We have not yet sufficiently learned the lessons of the tragedy of war, the shallowness and futility of the lust for money, the suicidal nature of class and race prejudice, and the anti-Christian and archaic character of sectarianism. The Master spoke an instructive word to the disciples when He said to them, "Hitherto ye have asked nothing in my name. Ask, and ye shall receive." It was not the mere request for favours of which He was speaking. Nor was it the mere pronouncing of His name in the act of prayer, as though it were a signet that might insure the divine favour. It was a far more thoroughgoing pattern of behaviour of which He was giving them the secret. Only as they took seriously His sacrificial, selfless and solicitous programme, and adjusted their lives, in prayer, in thought and in conduct to His spirit, was there any prospect of winning through to His vision of life and His level of character.

The dominant mood of the Church today is one of easy and passionless assertion of loyalty to our Lord, with a professionalism which would be equally shocked at the denial of His divinity and at the idea that His teachings severely applied are applicable to daily life. Hitherto there has been too little identification of eager effort on the part of Christ's followers with the spirit and atmosphere of His own formula of personal conduct and His design for a vital and redemptive society. To ask for His assistance in this adventure and to profit by His presence and inspiration is to "ask in His spirit" with the assurance of answered prayer. New levels of calmness, serenity, health, vigour

and enjoyment are possible to those who will take with seriousness the companionship and assurances of the Master. "Ask, and ye shall receive."

No less true is the experience of enlarging knowledge which is the promise of the Lord. "I have many things to say to you, but ye cannot comprehend them now." The centuries have made manifest the truth of that promise. New light is constantly breaking from the Word of God, as the pastor of Leyden assured his brethren. All the disclosures of the world of things in which we live, all the past's incalculable hoard of treasured wisdom, and all the fresh insight into the meaning and vastness of life, physical and spiritual, are enriching comments upon the pages of holy Scripture, and new revelations of the undepleted and ever imparted life of God. The word of truth, once spoken in some small part by the prophets of Israel and the sages of other races, more fully manifested in the life and teachings of our Lord and His first interpreters, committed in limited degree to the documents which are the norms of our faith, and given partial and imperfect explanation in the lives and messages of the saints through all the years, is still incomplete, and waits the fuller comment and expansion which only the Church, enriched by the indwelling of the divine spirit, can provide. The Master has not yet spoken His last word. He can only finish His message to the world as the instruments for its transmission, the lives and characters of a redeemed and redemptive social order, are perfected. And from that great adventure none of His people are withheld.

## (2)

### First Sunday in Lent (Invocavit).

#### THEME: *Starting from a Quarrel.*

THE REV. HARVEY D. HOOVER, D.D.

SCRIPTURE: Luke 22:24-32.

TEXT: "Which of them should be accounted the greatest." Luke 22:24.

HYMNS: Take My Life and Let It Be.—*Patmos*, 7.7.7.7.

What Cheering Words Are There.—*Bethlehem*, S. M.

It is a praiseworthy desire to be great, even greatest, among the followers of Christ. But the method of achieving this goal may be wrong. Even our good desires should be subjected to severe examinations. This is the lenten season of penitence and self-examination. This is the season wherein we do well to restudy values and resurvey levels of Christian living.

There ought to be in each a desire to become truly great in the realm of Christian living. It was not well that the disciples quarreled about who should be the greatest, or was the greatest. It was well that this objective stirred their souls sufficiently to make them dead in earnest about it. Do we truly want to be greater than we are?

Granted that we are "alive unto God" and that within us is the unquenchable longing to live abundantly, should we permit and obey the desire to be greatest in the Kingdom? The question under discussion among the Lord's disciples was: "Which of us can be considered the greatest?" The basis of comparison seems to have been each other. That is an unreliable standard of measurement. Only when we stop comparing ourselves with others and com-



pare ourselves with Christ do we get at a true estimate of ourselves—of our character.

There is great value in discovering true greatness as it is expressed in personality and experience. We frequently know God better when we see more of Him in human living. "He that hath seen Me hath seen the Father," said Jesus. The Father was revealed in the Son. So we may well study the lives of noble Christians not so much to discover how they achieved greatness, but to learn to know God as He revealed Himself in those lives and personalities.

Self is always with us. My duty is to answer the question, am I better today than the self I was yesterday? Am I the best I, by the grace of God, can be? Meekly I seek to be my best, not to excel any other; not to claim any merit or attention or reward. The urge upward toward the best is an expression of the divine life within. Seeking to be the greatest possible is in harmony with the law of the being made in the image of God, redeemed and regenerated by His grace.

How reach such a goal? The methods of becoming great in the kingdom of Christ are suggested by the Master in dealing with these quarrelling disciples. It is certainly not the method of strife, but by His Spirit.

Becoming great in the realm of Christ's reign of love, is primarily for the purpose of letting God have His way with us. In such a life He can reveal more of Himself to men. In such a life God dwells. It is for His glory, and for the blessing of their fellows that they seek to be great—to be like unto the Christ, their example. Has my life been a window or a shadow? Has my life revealed God to men, or withheld the Light of the world from it? Am I as great as I can be, that as much as may be, God can reveal Himself through me? The responsibility of being great in the Kingdom is tremendous; the responsibility of not being as great as I can is terrible.

Without a word of reproach, and leading them skilfully away from the spirit of strife, Jesus uses the quarrel to teach a great truth. "He who is greatest among you must be like the youngest, and he who is chief like a servant." Outstanding characteristics of greatness are growth and fruitfulness.

With beautiful humility Jesus points them to Christ the servant. "I am among you as He that serveth." He was the greater guest. He was the suffering servant.

Faith in Christ means the enlargement of our knowledge of God. God becomes greater and more glorious. The trouble with many today is that they have a little god. They call their god "God." But they have belittled God so much he is not God. Through Christ we learn to know God in all His greatness and grandeur. He is indeed the "Creator of heaven and earth." We come through Christ into "communion with this one God, infinite in His richness, delicacy and power; who is touching, calling and changing His creatures in countless ways, by the unceasing action of creative love." Real greatness here is the ability to know more of the greatness of God, and to yield to His creative power.

"I am among you as a servant." "Follow Me." This is the formula to be followed by those who would be truly great. Christ was in touch with the Father. He was constantly also in touch with the Father's sons, belittled by worldliness and lost in sin. He spoke the word of God. He did the works of God. He was one with God. And He prayed that we might be and do all of

these. He enables us to answer that prayer. As many as receive Him, to them gives He power to become the sons of God. The power to *become* comes from Him.

The outstanding characteristics of greatness have a bearing upon objective, method, and means.

"As the younger." This seems to say, real greatness does not consist in something already achieved or won, but in the possibilities of growth and enlargement and of progress. Turn to other biblical passages for the same suggestion. "Greater works than these shall ye do." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." Here is shown the youthfulness of Paul. Herein do we have the idea: "He that would be greatest among you must be as the younger." Eternally great, being eternally young.

Jesus ever will be youth's ideal. He ever is as the younger. His statement: "I have yet many things to tell you," and "I go unto the Father," indicate the forward-looking eternal Youth. Nothing is so belittling as the absence of a future.

"He who is chief is like a servant." The fruit of helpful living is a mark of greatness. By their fruits we know the greatness—the true nature of the life. The Lord is a great giver. One must give to be great. A great soul gives without measure or record. We get new visions of the greatness of God when we even faintly appreciate "the living, acting, overflowing generosity of God."

What are the possessions of the great souls in the kingdom of our Lord?

Hear His word: "I assign you the right of eating and drinking at My table in My realm." Very simply and concretely Jesus promises to those desiring greatness the blessing of fellowship with Him. "Ye are My friends."

From one view-point fellowship with God is the whole objective of life. Hear the great longing of the Christ as He prays: "Father, I will that they also, whom Thou hast given Me, be with Me, where I am." The depths of suffering came to Jesus on the cross, when His fellowship with the Father was broken. "My God, My God, why hast Thou forsaken Me?" And this fellowship with God is initiated by Him. "We recognize God's ceaseless pressure on and in our spirits, His secret and generous self-giving on which we depend so entirely."

The other great enjoyment of the really great sons of God is the power to help men to come into harmony with the law and love of God. The right of "sitting on thrones to rule the twelve tribes," means that these who had stood by Christ in His trials would share in His triumph. Sharing His victory meant that they would have power to bring order and harmony among God's people.

When we contemplate the greatness of God, we are lifted out of the littleness of self-trust and assurance. When we think on the greatness of Christ, even as revealed in this incident, we turn from the things created to the Creator and to His beauty and power. When we remember that He gave Himself for us, and the faith He has in us, we hunger, as never before, for an enlarging and enriching fellowship with Him. We humbly bow our heads to

receive His yoke of service and generous giving that we may not only learn of Him, but also share the "burden" and the "yoke."

In this lententide let us learn the amazing fact that we ordinary folk have the capability of living the spiritual life. Let us seek, not so much more knowledge but a character able to live the knowledge we already have. Without strife or quarrel let us give ourselves to grow in grace—in power to be children of God, in peace that passeth all understanding. In the light and the love of the greatness of God let us yield ourselves to Him to be His friends, sharing His love and load—let us "feed His sheep."

"Behold, I stand at the door and knock." Let us open to Him, and He will come in in all His greatness. Then great will be our souls, our joy, our responsibility, and our possibility. It is great to have a God so great He can make us little persons great.

## PRAYER

*To Thee, O Author of our lives, we speak thanksgiving and gratitude to Thy gifts of love and trust. Help us to bring them into full exercise this day. By them may we know the experience of burdens made light and yokes made easy. With them, let us realize that we are effective workers with Thee. Because of them, show us how all our tasks are transformed to divine endeavours. Through them, set free all other of our highest impulses. So, O God, shall we know the fullness of life, we and all our loved ones. So shall we see doubt change to faith and blindness to vision. So shall our influence through word and work be the ministry of hope and of joy to any disconsolate, and to any who are weak a guide to the source of strength. For newness of life, for all the fruits of the Spirit, whereby the heart is ever young and in joyous companionship with the Christ, for all this we pray now and ever. Amen.—William H. McGlaughlin.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

**FORTY DAYS LENTEN TRAINING FOR DISCIPLESHIP.** Rev. Frederic M. Adams, rector Episcopal Church of the Messiah, New York, says there is need for silence in this noisy, confused world, to be attained through the devotions of the Lenten season. He names an increase of faith and learning how to pray as more important than details of petty sacrifices. The only thing that really matters is that we gain some insight into the true significance of Lent, not as a sort of dismal, irksome imposition to be discharged as best we can according to good ecclesiastical routine and canons.

We get no good from such a point of view. Obligations are not made by decree. Lent is a test, a spiritual discipline, and also a genuine schooling and a privilege, a time to show discipleship. The bells ring and the devout are called to worship. In silence they bow their heads. We need silence today.

Silence is a rare commodity these days. The world of noise is ever with us. We forget that out of the Great Silence, the greatest effects of nature are wrought. Lent summons us to a retreat, a silence in which mankind may turn an inward eye upon itself. Out of this may chance some better thoughts, some loftier ideals, some practical plan to meet life at the crossroads and adjust self. In the Church or in the home the Lenten call comes to us to contact ourselves with the Higher Source, God.

Man is the "I am" and the "I will," able to turn the substance of things into thoughts and essence of thoughts into things and actions.

Hence a practical application of a Lenten resolve is to put into action a thoughtful programme. How to increase your faith is more important than how much dessert you give up. It is far better to learn how to pray than to bother oneself too greatly



about some of the "little details" of petty sacrifices. It is of more moment to strive to get closer to God through worship than to worry and fret about what amusements you must give up. These worldly details are of value, but they are not the end.

The average life is lived in snatches, rushing hither and yon, and letting the crowd consciousness enthrall our imagination. We become the puppets of the world. Confusion, perplexity and pessimism make a vicious circle. We need to take time off from the shouting and tumult. Let us try to find out the Way to go. It is the Way of Christ. It requires meditation, discipline in the enrichments of love, understanding, sympathy, justice, hope, faith, charity and appreciation of God in life today. Focus your heart as well as your mind upon the Power in Christ. See what it does for you.

The real discipline of Lent lies in stopping the listless, bored, don't care approach to God and risking ourselves to the test of worship, prayer, sacrifice.

The things of God come in wondrous ways. Feel a real humility, a bit of awe, of reverence, feel God's presence. Work with eagerness, strength, courage, and continuation for the increase of God's Kingdom. Then, and then only, will our Lenten Pilgrimage bring us to a joyous and understanding Easter.

## SUNDAY SCHOOL LESSON

### *Vision and Service.*

LESSON: Luke 9. Print Luke 9:28-43a.

GOLDEN TEXT: "He that abideth in me, and I in him, . . ." John 15:5b.

DEVOTIONAL READING: 2 Pet. 1:16-21.

INTER. & SR.: With Jesus in Prayer and Service.

Y. P. & ADULTS: Worship and Work.

Notice that the Transfiguration was not only *while* He prayed, but *because* He prayed. Prayer is the great transformer. Matthew, in his account, says, "His face did shine as the sun." You will remember that in Exodus 34:29-35, the Scripture describes the shining of Moses' face as he came down from the mount after his interview with God. Compare also Acts 6:15, where the Transfiguration of Stephen's face, on the occasion of his trial, is described, and it is declared that "his face was as the face of an angel." The Greek word which Matthew uses and which is translated "transfigured" is one which denotes an *inward* change, not merely an outward one.

Here are two great triumvirates. The first triumvirate is composed of Jesus (the God-man), Moses (the lawgiver), and Elijah (the prophet of the chariot of fire). Moses has been dead 1500 years.

Raphael, in his great picture, *The Transfiguration*, pictures the second triumvirate as being composed of John (the beloved), James (who was destined to be the proto-martyr), and Peter (the stone-man).

Christ moved among men, masked. He concealed His inherent glory in a veil of flesh. That is the whole point of the Kenosis (emptying) passage (Phil. 2:6-8). Here is described a tragic and voluntary descent of the Saviour, for us. But in this Transfiguration scene, He laid aside, for a moment, the earthly veil of disguise, and assumed His natural glory and honour. His inner radiance burst through the human body, which ordinarily hid it from men's eyes, and shone out with a dazzling power. His form was bathed in light. His countenance was transformed by the splendour, as if a hindering mask had been thrown off. It was the majestic flame of Deity, disclosing itself.

From the Mount of Vision, they were to step into the Valley of Service.

It was not to be a mere day-dream, a vision empty and fruitless, but a power to transform human life. God pity the men and women who seek to retain in their own hearts the ecstasy of these moments of vision, and who seek to dwell there alone in tabernacles of selfishness. It simply cannot be done. To seek to do so, is to find the blessing suddenly transformed into wormwood. The inspiration of such high and rich moments can be retained only by descending the mountain, and there in the valley, using the experience in the work of touching and lifting men and women. God did not make mountain-tops to be inhabited. They are not for the homes of men. We ascend the heights to get a broader view of our earthly surroundings, but we do not stay there. The streams take their rise in the highlands, but they quickly descend to the grassy fields and the lowlands below. We are to take these crystal waters and quench the thirst of others. This is just what Christ and the disciples did. They ascended the mount, and came to the epileptic boy. Here was an immediate field for the expression of the inspiration which they had received, and they made use of it.

## EVENING SERMON

**THEME: *A New Day of Grace.***

THE REV. J. G. F. BLAESI, D.D.

**TEXT:** "Lord, what wilt Thou have me to do?" Acts 9:6.

Even as to St. Paul, so the question comes to us on the threshold of every new born day: "Lord, what wilt Thou have me to do?"

"Four things a man must learn to do  
If he would make his record true.  
To think without confusion clearly,  
To act from honest motives purely,  
To love his fellow man sincerely,  
To trust in God and man securely."

"*Think without confusion clearly.*" Although the creative and the constructive ability of the human mind, through thinking, has for many years been universally acknowledged, yet we are just beginning to recognize and to appreciate the close relationship which thinking bears to the speech and action of the individual. The greatness of the power of the mind has never been clearly perceived. The difference between the enlightened and the unenlightened, the barbarian and the civilized, is due to the ability of the human mind to think. The interesting story of food, clothing, shelter, of navigation, aviation, transportation, radio, from very simple beginnings to the elaborate and far-reaching development of today is the story of the thinking mind in its effort to adapt itself to the requirements of human necessities and existence. The works of architecture, music, literature in all their varieties and types are a product of mental activity. Thinking is mind in action. The greater power to think, the greater will be the control of every muscle and function of the human body. You say "That is wonderful." How can I control my thinking. How can I think properly, how stop thinking any particular thought or change from thinking from one thought to another? That is something which every individual must attend to himself.

If a pebble lodges in your shoe you can take off your shoe and shake it out.

Such action is controlled by the thinking mind. The power of such control will depend largely upon you and the effort you have put forth to think.

One of the saddest forms of thinking is worrying. Someone has said: "I spend half of my time in doing things and the other half in worrying because I have done them." Worry kills more people than work. By putting into mind and body the worst instead of the best, you fool no one but yourself. "Lord, what wilt Thou have me to do?"

"Think without confusion clearly,  
Act from honest motives purely."

*Motive* comes from the Latin verb *moveo*, to move. It signifies that by which you are actuated in your thought, word and deed. E. D. Starbuck, in his philosophical yet interesting book on the *Psychology of Religion*, sums up some of the motives of man. There is "Self-perfection." An ideal has been established and growth toward it has become an end. Then there is "Self-expression." Back of it lies the pleasure of activity. Then there is the motive "to know." It is the human instinct to conquer the world and the forces of nature and make their blessings our own individual possession through knowledge. These are the motives for self-enlargement, they revolve around the "ego."

But man should not simply live for himself. Hence there are altruistic motives. Motives to curb self. They express themselves, for instance, in "self-abnegation." They forget self in the interest of others. Such, who are actuated by self-abnegation would not only do good to others, but they would also love and serve God, to His glory and for the peace, progress and happiness of humanity. They desire "oneness with God," growing more and more like God. So that they can say with St. Paul: "I live, yet not I, for what I now live in the flesh, I live to the glory of God, who loved and gave Himself for me."

"*Act from honest motives purely.*" There are dishonest motives. But why give time and space to that which is negative when there is so much that is positive? Act from honest motives, motives for self-enlargement and altruism.

"*Love your fellow man sincerely.*" Faith is a wonderful thing. It entrusts itself to a few pounds of wood, metal, canvas and gasoline and rises up 20, 30 thousand feet into the air to coquette with the clouds. And yet though I had faith to remove mountains and had not love I would be nothing. Love was not always Paul's strong point. When David Livingston reached the heart of Africa, he did not know the language of the savages, but he spoke the universal language which even they understood, the language of love. Love "suffereth long and is kind, love envieth not, vaunteth not itself, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." When all other things have failed and gone down in defeat, love will stand supreme over all hate, jealousy, envy, revenge and all the powers of darkness. "Love your fellow man sincerely." Why? Love is success, love is happiness, love is peace, love is light, love is God. And if God is reflected in us we will sustain, not only the right relation to God, but also the right relation to our fellow man.

"*Trust in God and Heaven securely.*" Trust is a beautiful thing. It is a source of happiness to be able to trust a friend. But there is a greater trust



than that, and that is the trust in God, that He is our Father and that we are His children, and that as a father careth for his children, so God will care for them that believe and trust in Him. "There is no unbelief. Whoever plants the seed beneath the sod, and waits to see it push away the clod, he trusts in God."

"When we walk with the Lord, in the light of His word, what a glory He sheds on our way." While we do His good will, He abides with us still, and with all who will trust and obey. Trust and obey, for there's no other way to be happy in Jesus, but to trust and obey.

## MID-WEEK SERMON

**THEME:** *The Victory of the Vanquished.*

**TEXT:** Hebrews 11:39.

The Bible, literature of revolution. This chapter is a roll call of vanquished revolutionaries.

**THE BIBLE, LITERATURE OF DEFEAT.** The prophets were persistently and almost unfailingly defeated. Amos. Hosea. Isaiah. Jeremiah. They were real voices crying against real evils, and the world sought to silence them. The apostles were martyred by sword, stone and fire. Jesus hung on a cross. Bible's greatest symbol, the Cross, is a symbol of defeat.

After two thousand years: War, the greatest in history. A greater threatening. Social injustice, millions in unemployment without provision for needs. Spiritually, the present generation as militaristic and sensual as any in history.

**THE DEFEAT NOT COMPLETE OR FINAL.** Lincoln's death and defeat. His ideals gradually taking root. Country is united and Lincoln almost deified. His enemies in oblivion. Monuments to martyrs. Progress against war. Demands for outlawing. Fallacies in militaristic philosophy being revealed. Social injustice beginning to bear on consciences of many. A gradual realization that spiritual qualities are of first importance.

**GOD HAS ALWAYS WORKED WITH MINORITIES.** Einstein has declared that if two per cent of people would take a personal and resolute stand against sanction and support of another war, it would end war. Progress of human society has always depended, not on the ninety-eight per cent, but on the two per cent. We have an inherent reverence for majorities. History does not support. In American Revolution there were more Tories than revolutionaries, and more than either see-sawed. The Constitution had a minority. Lincoln declared no majority could ever make an evil right. Of course, all sorts of minorities, good, bad and indifferent. But God has always worked with minorities: "saved by a remnant." Minorities, convinced of soundness of purpose before God, pledged to endure, seeing defeat and death as incidental. The two per cent in the Church.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: How Should Sunday Serve Man? (Consecration Meeting.) Ex. 20:8; Matt. 12:1-8.

LUTHER LEAGUE: March Theme: "Our Redeemer." 1. My Need of Redemption. Luke 23:34.

WALTHER LEAGUE: March Theme: "You and Your Congregation."

## SUNDAY, MARCH 8

**CALL TO WORSHIP:** "O give thanks unto Jehovah, call upon His name: make known among the peoples His doings. Sing unto Him, sing praises unto Him: Talk ye of all His marvellous works, Glory ye in His Holy Name." Psa. 105.

**PSALM:** 34.

**PRELUDE:** Chanson.—*Candlyn.*

**ANTHEM:** Consider and Hear Me.—*Pfleuger.*

**OFFERTORY:** Romance.—*Zitterbart.*

**POSTLUDE:** March.—*Ouseley.*

**OFFERTORY SENTENCE:** "Surely every man at his best estate is altogether vanity, . . . He heapeth up riches and knoweth not who shall gather them." Psa. 39:5-6.

**OFFERTORY PRAYER:** In Thy precious Son, Jesus Christ, we place our hope and trust. He is the cornerstone of our Faith, His name is the watchword of the children of Thy Church, and in His name we offer to Thee the fruits of our toil. Accept our offering, O gracious Father, and use it according to Thy will. Amen.—W.

**BENEDICTION:** The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

### MORNING SERMONS

#### (1)

**THEME:** *True Knowledge of God is Eternal Life.*

THE REV. BERTRAM OSGOOD, D.D.

**TEXT:** "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

**HYMNS:** Hark, Hark, My Soul.—*Pilgrims, 11, 10, 11, 10.*

For All the Saints.—*Sarum, 10, 10, 10, 4.*

All normal beings love life. The desperate cry of Bunyan's hero in the immortal allegory, *Pilgrim's Progress*, as he fled from the City of Destruction: "Life! life! eternal life!" is still the cry of the heart of man, in whatever form it may be expressed.

Eternal life must not be conceived of as merely an intellectual assent to certain historical and doctrinal truths concerning the person and work of Jesus Christ. This life is eternal because it is life real and actual as no other life is. It intensifies the conception of life by showing its real and spiritual origin. We can the more readily apprehend this inasmuch as the adjective "eternal" in St. John's Gospel is used only with life. It is the distinctively qualifying adjective of that word. Eternal life is, therefore, the imperishable condition or accompaniment of the entrance into the real life of the Spirit.

1. A primary characteristic of eternal life is that it is a life lived under the rule of God. The words of our text show how essentially it is a matter of moral and spiritual interests. There can be only one God. His unity is established. Ours is established, really, in proportion to our knowledge of Him, and of Jesus Christ whom He has sent. God's rule is God's law. Ignorance and disobedience of God's law lie at the root of all of our troubles. God is a Spirit. We may know Him only under spiritual law and through spiritual media. The Scripture emphasizes the word "know" in a sense most profound. When speaking of the connection between two persons this word denotes the perfect view which each has of the moral being of the other; their close spiri-

tual contact in the same luminous medium. And if it be understood that knowing the Messenger sent, is the only means of knowing the true God who sent Him; it is impossible to comprehend how the Messenger could be an adequate revealer of One whose nature He did not share. "He that hath seen Me hath seen the Father." Jesus, then, was a perfect manifestation of the Father, as Cyril of Alexandria has often been quoted: "The knowledge of God as the Father really involves a knowledge of the Son as God." Since the rule of God and the kingdom of God go together, we may then consider eternal life as quite synonymous with the kingdom of God or the kingdom of Christ.

2. The definition contained in the text seems clearly to imply that eternal life consists in such a knowledge of God and of Christ, as to involve a personal experience of vital fellowship. It carries with it the love and obedience which, according to John 14:23, bring the Father and the Son into the believer's inmost life. "If a man love Me, he will keep My word: and My Father will love him, and we will come unto him and make our abode with him." This union, effected in the Holy Spirit, is a practical as well as a spiritual acquaintance with God the Father and with Jesus Christ whom He has sent. On what else would respect, love and obedience be founded if not upon true knowledge? To know Him is to love Him. In no other way can right and enduring relations be established between the soul of man and his Creator. We cannot think of the writer of these words in any other relationship than as knowing God and Jesus Christ whom He sent. The Apostle Paul, in the lofty aspiration of a great mind, cried: "That I may know Him, and the power of His resurrection." Count Zinzendorf, the founder of the Moravians, had as his motto, which was also adopted by Tholuck: "I have one passion, and it is He, only He." Our age needs this knowledge of God. Nature would reveal herself more intelligently; we would know ourselves and our fellow men more intimately and wisely; if we knew our God better. Why be enslaved by the idol worship of the age, when we may know the only true God and His Son Jesus Christ?

3. Eternal life consists not so much in a complete knowledge as in the striving after a growing knowledge of God and of Jesus Christ whom He hath sent. The "that" expresses an aim, an end, and not merely a fact. So also the tense of the verb marks continuance, progress, and not a perfect and past comprehension gained once for all. The knowledge which is life; the knowledge, which in view of the fact that it is vital is always advancing; is twofold: a knowledge of God in His sole, supreme majesty; and a knowledge of the revelation which He has made in its final consummation in the mission of Jesus Christ. Eternal life is, then, in a sense, an eternal spiritual growth. Heaven is progress in Divine things. "Now I know in part, but then shall I know fully even as also I was fully known." "Eternal life is the dynamic activity of the Divine life which constitutes the life of the believer." Blessed is the man who so sanely and truly knows God, that he can "read His thoughts after Him;" and quickly and surely understand His ways.

It is the salvation of the world, that God the Father has revealed Himself. We rejoice in the fact that He is knowable. But to every truth-seeking soul, the question naturally arises: "How may I know Him? How may I haply feel after Him and find Him?" An institution for popular education, which has been one of the greatest in our country, has for its motto: "Study the



Word and the Works of God." We cannot know God as Jesus prayed we might know Him, through His works alone. Humanity has always had His works. Nature was as beautiful millenniums ago as it is now; but man did not find the spiritual God through her unfoldings. On the other hand, there are many who believe they know the words of God, of whom it might be said: Their knowledge of God would be more intelligent if they were better acquainted with His works. Jesus Christ is the only sufficient and soteriological revelation of God. He understands the works of God. He is Himself the Word of God. He alone can show us the Father. With all our gropings and searching, speculations and reasonings, philosophies and theologies, we can never know God except as we know Jesus Christ whom He has sent. Obedience has sententiously been said to be the organ of spiritual knowledge. "If any man willet to do His will, he shall know of the teaching, whether it is of God, or whether I speak from myself." Right relations are established with God only through the purest and highest motive of the individual's soul.

And finally, with a sense of dependence upon God, this life of obedience will exercise itself in the spirit and practice of prayer. Prayer is a necessity. God-knowing minds and godlike characters cannot be made without spiritual acquaintance with God. We do not spend enough time in getting acquainted with God. We need to pray more intelligently, more spiritually and more frequently. And thus through Jesus Christ, who alone can make real to us the spiritual values of His Father's word and works, we may through obedience and believing prayer, come to know the Father-God, whom to know aright is life eternal.

## (2)

### Second Sunday in Lent (Reminiscere).

THEME: *Bartimæus*.

THE REV. JOHN H. AINSWORTH, D.D.

SCRIPTURE: Mark 9:17-29. TEXT: Mark 10:46-52.

HYMNS: O Christ, One King.—*Constance, L. M.*

O God, I Love Thee.—*Pax Dei, 10, 10, 10, 10.*

This poor man was beset by two great evils, blindness and poverty. It requires courage and fortitude to overcome the hardships and evils of either of these misfortunes, yet we have here a figure beset by both.

The picture in this lesson is merely a picture of our own lives. We are by nature both blind and poor. We cannot see unless we are relieved of our blindness by the spirit of God. We are unable to discover our lost treasures, unless we are shown the way by Christ.

But, besides being blind, we are poor. Our father Adam spent our birth-right, and until we accept Jesus Christ as our Saviour, we have no spiritual possessions.

I. *The Origin of the Blind Man's Faith.* It was faith that obtained sight for him. He could not have received his faith as the result of what he saw of Jesus. Assuredly Jesus had worked many miracles, but Bartimæus could not see. He sat begging in the sunlight, he got news from a passerby regarding Jesus and His miracles. He believed and was healed. How is it that we who have heard all these things are still without faith, and still blind?

II. *Bartimæus Grasped the Opportunity.* Picture Jesus passing through Jericho, Jesus would never pass through again. That night He would sleep at Bethany; Calvary is but a week off. In the same sense, Jesus has been passing by us, saying, "Come unto Me," but you have not heeded His call. Are we going to sit here, knowing that this is His last journey through our Jericho, and remain blind when we might have our spiritual sight?

III. *The Blind Man's Cry of Faith.* "Thou Son of David, . . . have mercy upon me." Bartimæus does not have to be told whom he is addressing. He knows Christ's Messianic character, His power, His authority. We are so blind, we cannot see when the proof is placed before us. How long will we remain blind, when sight is within our grasp? Blindness may have its advantages, as it gives us time to meditate, but blindness of the spirit is not an advantage. We must feel the need of Christ, before we can meditate upon His place in our plan of life. When Bartimæus called, Christ heard, and said, "Bring him hither to Me."

IV. *The Call Obeyed.* No pressure is needed. "What wilt thou?" "Lord, that I may receive my sight!" *What wilt thou?* The child wants a present, chewing gum, a doll. We want security, supplies, life, peace, rest, pardon, and endless array of baubles. What we really want is *sight*, soul sight, spiritual sight, the power to recognize the Saviour, Jesus Christ.

## PRAYER

*Father in heaven, we want the larger life—that larger life which Jesus said He came to bring us. We want more life: larger views, higher aims, a wider range of experience, a keener sensibility, a deepened tenderness, a nobler purpose—and, Lord, more power! Vitalize us to the utmost. Make every nerve tingle with life. Pour Thyself into our shriveled souls until every atrophied cell of our being expands and grows. Put into us all of Thyself we can bear. Even at cost of blundering and inconsistencies, let us be all alive. We do not want to be mere well-regulated pigmies. We would be men in Christ Jesus, not polished imitations. Graciously forbear with incidental disorderliness in us, but stir us out of spiritual lifelessness and moral flabbiness. Make us Thy real sons and daughters, sharers in the Great Enterprise, even if we are awkward and clumsy from rapid growth. Intoxicate us with Thy Spirit. Amen.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

THE STAIRWAY. Men faint when they can see only the things that are temporal, and a church exists to make real the things that are unseen and eternal. The preacher must toil with words, but his words discharge their office only when they have become a stairway to the tower that opens to the sky, where, leaning on the support of the uttered word, the soul stands agaze on the glory of God which is unspeakable. Music can help, but its best help is when it has passed us on beyond its own reach, and we know ourselves to be children of the infinite with eternity hidden in our heart, and God holding our human frailty by the hand.—*W. R. Maliby.*

"I travel with my soul, sometimes,  
I journey with my heart—  
I never know which way I'll go,  
Which hour my train will start.  
I never know if I will cross  
The seven silver seas;  
Or if my feet will take the path  
Through heather and heart's-ease.

"I travel, sometimes, with my heart,  
 I journey with my soul—  
 The world is wide, no bar nor tide,  
 Can keep me from my goal!  
 It does not matter if I walk,  
 Or if I ride, or fly—  
 It does not matter, for my mind  
 May touch the down-bent sky!"  
 —Anon.

## SUNDAY SCHOOL LESSON

### *Jesus Teaches Neighbourliness.*

LESSON: Luke 10. Print Luke 10:25-37.

GOLDEN TEXT: "Thou shalt love the Lord thy God. . . ." Luke 10:27.

DEVOTIONAL READING: Matt. 5:38-48.

INTER. & SR.: How to Be a Good Neighbour.

Y. P. & ADULTS: Whose Neighbour Am I?

Describe the physical region involved in the story. The British have built a splendid wide road from Jerusalem down to Jericho, but even yet the road is so steep in places that one has to hold onto the seat of the automobile to keep from sliding forward.

The entire point of this lesson lies in this fact: The Good Samaritan was a man so deeply sympathetic in his spirit that he dared to cut straight across all the conventions of his day, disregarding them utterly, in order to do a kind deed. Today we hear many people talk about being "good Samaritans," and by that they mean simply some casual act of sympathy or of kindness or of thoughtfulness for others. They have not even *begun* to realize the implications of this marvellous story. The good *they* do is done to their friends or acquaintances, it is done in circles where they habitually move, or at best, to those who are somewhat below themselves in social status, and material possessions. This man was so rugged in his spirit of benevolence that *he defied all of the accepted social canons* of the day. He rode roughshod over all religious prejudices and customs and defied, even the existing laws, in his determination to give expression to the boundless good will of his soul. When present-day people are ready to do *that*, then they can call themselves "good Samaritans" and feel that they have begun to approach something of this man's grandeur of spirit. Until they are willing to do that, they cannot properly and truthfully class themselves with him.

Notice that this good Samaritan had what has been called the "genius of approach." It is found in verse 33, "*He came where he was!*" What a phrase this is! We have to *go where people are* if we are going to touch them; if we are going to help them. Jesus reached out His hand and *touched* the leper. That's the point! We have to get down among people, to live with them, to sit where they sit, to look out of their eyes, to see things, and to feel things as they see and feel them, to put ourselves in their place. This is the secret of all true neighbourliness. This is one of the hardest things in the world to do.



## EVENING SERMON

THEME: *New Life in the Soul.*

THE REV. ORVIS F. JORDAN, D.D.

TEXT: "When we were dead in sins, He hath quickened us together with Christ." Eph. 2:5.

Nature's moods are often reflected in the changing moods of the human soul. A rainy day is depressing to the spirits, while a sunshiny day brings exultation. There is a mood that goes with the days when blizzards blow across our prairies, and another mood which comes when the buds form on the trees and lawns take on a greenish hue. Corresponding with this mood are great spiritual experiences.

It is no accident that the observance of Lent comes in the spring of the year. The renewed life in nature suggests a renewal of the spiritual life. There are seasons for the soul as well as for nature.

Let us reflect first upon the winter-time of the soul and what causes it. Then let us go forward to a consideration of the soul's renewal through the Lenten experience. These two efforts will bring us to the goal of this sermon's quest.

Gross sins deaden the spiritual life of man. The murderer who coldly plans the destruction of another human being has murdered his own soul in his gruesome effort. We do not expect the men who live in debauchery and sensuality to show fine spiritual appreciations.

Concerning the gross sins there is not much use to preach. It is the more subtle sins of temperament that we need to guard. The people that Jesus denounced the most vigorously were not those who had yielded to clamorous instinct. It was the Pharisee with his pride and his self-sufficiency that was lashed for his spiritual deadness. This Pharisee was called a whited sepulchre, fair on the outside but on the inside full of dead men's bones. Humility is the first step in either intellectual or spiritual progress. The man who knows it all can never learn anything, just as truly in the winter of the soul as those who live in gross sin. The lives that are spent in the nursing of some petty hate are also in the winter-time mood. It is astounding what small matters suffice to poison a life. One woman's hen scratches out another woman's geranium. Then for twenty years these two women live as enemies, and seek to harm each other as much as possible.

But it is not sin alone which brings us into the winter-time of the soul. The loss of hope is also a great handicap to spiritual progress. I have seen strong men weep as they told of their bondage to some habit. They were making no spiritual progress because of their utter lack of hope. They felt the chains of habit could not be broken. Such people can never go forward until someone brings to them a renewal of hope. The lack of hope is the winter-time of the soul.

Despair often concerns itself with the social order. These are hard days for the idealist. A generation ago he was engaged in the support of a great war "to make the world safe for democracy." There is less democracy in the world right now than there has been in a hundred years. Those who have sought to bring to the American workingman an easier lot now look out on a

world where one family in five is on the dole. Our American freedom is menaced by movements which seek to muzzle free speech and a free press. Many in our day fall into moods of pessimism with regard to the future of the human race upon this planet. Yet this very pessimism is the very greatest menace to progress. The idealist who ceases to hope is in grave spiritual peril.

Particularly is the Christian tempted to despair about his world. A great depression has closed church doors. The missionary cause has met its greatest sag in a hundred years. Yet we cannot count our defeats and our retreats without a certain spiritual loss. Christianity in its greatest historical epochs has known no defeat. Even the most pessimistic must grant that Christianity has made some progress in planting its ideals in the human heart. The story is not always one of defeat.

The winter-time of the soul is sometimes the result of something which we shall call materialism for lack of a better name. Some men have employment which keeps them busy all day long with material things. A man who had never thought religion important discovers that religion might become the most important thing in all the world. But this life could not come into its spring-time until it had left the winter of materialism behind. Life is more than money, automobiles, luxuries and gadgets.

We have thought too long about winter, for our theme is really the spring-time of the soul. How does spring come? Out in nature the sun grows higher and higher in the sky. Something analogous to this happens to the soul in its spring-time. All Christians would agree that the first thing needful is that we should find Jesus Christ afresh. There was no spiritual renewal for Simon the fisherman until the gentle Fisher stood by the side of his boat and called to him, "Follow Me." Then came a gradual transformation of character that is one of the miracles of history. A vacillating and undependable man was re-christened as Peter, the Rock apostle of the Church.

Saul not only debated the Nazarene sect in synagogues, but, like most young propagandists, he proposed to use violence when he was worsted in debate. He brought Stephen, the first martyr of the Church, to his death. But something happened to Saul on the way to Damascus. He says, "Jesus Christ revealed Himself in me." He emerged one of the most powerful preachers of all history. He became all things to all men. But the big turning-point of his history was when Jesus Christ was revealed within him.

In every church the preacher finds his true apologetic. The proof of our religion is the lives that have been changed and redeemed by Jesus Christ. The Christ is for the soul a new ideal, a fresh revelation of humanity's possibilities.

At the opening of the Lenten season, the first thing for us to learn is that if we would enter the spring-time of the soul, we must find Jesus Christ and let His light shine into our hearts. But no one ever finds Jesus Christ without having a vivid sense of sin. This should lead to penitence. When Zacchæus, the little man in the tree, saw Christ, he said, "The half of my goods I give to the poor, and if I have taken anything from any man wrongfully, I restore to him fourfold." Seeing Christ started him on an examination of his life and gave to him a mood of penitence.

Plenty of people are sorry about their sins when they get found out or when

the penalties begin to fall upon them. Not so many say, "I will arise and go to my Father's house," as the spoiled boy in Jesus' immortal story said.

But there can be no spring-time of the soul without the New Testament kind of repentance, a real *about face* of inward attitude. Human nature can be made over again, even my human nature. That is the glad testimony of many who have found the deeper meanings of repentance.

The Lenten experience also involves fresh consecration. In the winter-time of the soul life's loyalties ebb away. We live for self and selfish aims. But such living never makes life noble. One may doubt that it ever makes a life happy. The most joyous people in all the world are those who have lost themselves in the loyalty to some great cause.

Consecration is not just the virtue of the great and the near-great. The humblest Christian knows its power as well. A church in Chicago some years ago celebrated the anniversary of a sexton's service. He stayed during the pastorate of many ministers. His humble but important work came to be recognized by a great congregation at last. The honour he received on his big day was a recognition of his consecration.

Jesus challenges the Christian to discover his talents. None of us may bury talent without falling under condemnation. In the spring-time of the soul each of us should take inventory of life's talents and start to use them for the good of humanity and the glory of God.

Another fact of the Lenten experience is that of illumination. Winter is a time of darkness, but spring is a time of brilliant light. Sometimes the sun that shines into our windows in the morning time dazzles and half blinds us. But gradually our eyes become accustomed to the more abundant light of spring. It is even so with the soul.

Illumination is insight, and that is what a lot of bookish people lack. The power to look into one's own soul brings a deeper understanding. How wonderful it is to be able to look into the lives of others and understand.

We need more wisdom and more sympathy. Jesus knew what was in the soul of man. Such insight we need if we are to be the most useful servants of God.

To summarize what we have been saying about the spring-time of the soul, we enter it by getting a fresh vision of Christ and a fresh faith in Him. This leads us to that rebuilding of the soul which we call repentance. And following this comes a new consecration, a laying of one's talents upon the altar. And with this is a new insight by which we discern more clearly all spiritual values. To have a Lenten experience like this is truly to leave the winter of the soul behind.

The poet Masfield, in his great epic of the soul called *The Everlasting Mercy*, takes a roystering, drunken sinner from a tap-room and breaks his spirit with repentance. This sinner seeks the ways of country life, and as he plows the fields in the spring-time to receive the good seed, he sees in this a parable of what goes on in the soul. The spring-time of the soul means that the dead earth must be plowed and harrowed to receive the spiritual seed. There must be a seed-time if there is to be a harvest.



## MID-WEEK SERMON

**THEME:** *Comfort in Time of Distress.*

**TEXT:** John 14:1.

Disaster: happenings that shatter life. Distress: happenings that take zest, saltiness out of life.

THE BIBLE, LITERATURE OF COMFORT. Looks life squarely in face. "This, and this, and this is life." Death of a beloved leaving life empty. Sin of another; a life wasted. Darkness of mind; peace of heart gone. Bible faces these and similar situations squarely. It does not sidestep as we are tempted to do.

CONSIDER THE PERSONALITY OF GOD. Diggers unearthed an ancient Egyptian letter to a friend who had lost a child: "Nothing we can do but leave you to your sorrow." Bible says, "We lay you down before God." The Psalms tell us in that day the wicked flourished and the religious suffered. Did not understand this, "until I went into the House of God." Until I had a vision of eternity and the enduring values of personality, human and divine. Christianity began at the Cross. Too many people seeking the mind of God when they really need His heart. Some things are more certain than tribulation and temptation: the love of God to hearten us; His presence to strengthen us; His hand always stretched out to help us.

CONSIDER SERVICE IN LIFE. There is always the opportunity for Christian work and help. There are many who need your wisdom of life, wisdom gained in sorrow. There is a host who need your resolve of spirit to continue in spite of distress.

CONSIDER THE QUALITY OF YOUR FAITH. Moses: "What have you lacked?" Have you counted blessings? Psalm 90: "Lord, Thou hast been our home!" There is a faith that works, that is real. Jesus makes us certain of survival through distress and through death.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: Why Be Religious Anyway? Acts 17:23-28.

LUTHER LEAGUE: 2. The Price of My Redemption. Matt. 27:46.

## FOR THE BULLETIN BOARD

Honesty is still the only policy worth keeping up.

Good habits are better than big legacies.

The head begins to swell when the mind quits growing.

Men hate those whom they have injured.

God's greatness should inspire worship and love.

Three "T's"—Thought, Temper, and Tongue, make or break you.

Dreams come true when you wake up and hustle.

What you *are* counts. What you *do* is secondary.

Enthusiasm stimulates action.

No hills to climb, no hilltop views.

Habits of economy bring their own reward.

To keep happiness, lose it in the heart of a friend.

Open Bibles close jails.

## SUNDAY, MARCH 15

**CALL TO WORSHIP:** "I will praise Thee, O Lord, with my whole heart, I will show forth all Thy marvellous works. I will rejoice and be glad in Thee: I will sing praises to Thy name, O Thou most High." Psa. 9.

**PSALM:** 38.

**PRELUDE:** Prelude in A Minor.—*Merk.*

**ANTHEM:** O Jesus, Thou Art Standing.—*Gilchrist.*

**OFFERTORY:** The Morning Prayer.—*Costa.*

**POSTLUDE:** Grand Chœur.—*Clausmann.*

**OFFERTORY SENTENCE:** "Whoso hath the world's goods and beholdeth his brother in need and shutteth up his companions from him, how doth the love of God abide in him?" 1 John 3:17.

**OFFERTORY PRAYER:** Through the Love and Suffering of our Saviour, Jesus Christ, we have the precious Words of Life preserved for our guidance. Teach us to be unselfish in our rule of life, so Thy Word may reach the hearts and minds of the man and woman of the street, and dwellers in far distant lands. To this end we beseech Thee to accept our offering and bless it to Thy use. Amen.—W.

**BENEDICTION:** Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

### MORNING SERMONS

(1)

**THEME:** *The Unchanging Light of the World.*

THE REV. IRA WEMMELL HENDERSON, D.D.

**TEXT:** "This is a faithful saying, and these things I will that you affirm constantly." Titus 3:8.

**HYMNS:** Light of the World We Hail Thee.—*Salve Domine*, 7, 6, 7, 6, D.  
Walk in the Light, So Shall Thou Know.—*Non Præcessit*, C. M.

The light of the world is Jesus. He is the beacon of history and eternity. He shines by day and by night as a constant aid to the sons of men. He shines steadily and forever. With Him there is no variableness, no intermittent gleam. The power of the beam He casts is incalculable, its quality is unchanging. With brilliancy surpassing that of blazing suns, He illuminated their pathway for our fathers. After a thousand years have passed, our children will travel onward over highways made secure by the radiance of His presence. Meanwhile let us rejoice that He hath shined upon our hearts and made glorious the beaten road over which we march toward the eternal city.

### JESUS THE WORLD'S LIGHT.

It is credible that Jesus referred to Himself as the "light of the world." He taught His disciples to imitate Him and become lights in the world. He bade them so to let their light shine that men might find joy in them and give thanks for their fidelity. All the light they had came from Him. If their faces glowed with a new hope it was because His spirit was abroad in their hearts. If they had any wisdom born from above they received it from Him. Had they power the world knew not of, they drew it from His inexhaustible resources. They became as the flush of morning whithersoever they went, because He had invested them with the fragrant atmosphere of heaven where they need neither lamps nor sun.

Jesus as light and life is the theme and inspiration of the fourth Gospel. This is the basis of the sacred writer's philosophy. From "In" to "Amen" he strikes this high note. Obviously he intends us to understand that this was the value Jesus placed upon Himself. Always he chants his adoration of Him who, with superior assurance, speaks with the authority of God. "He that followeth Me," said Jesus, "shall not walk in darkness, but shall have the light of life." "I am the Way, the Truth and the Life." Of such import are all the words of Jesus concerning Himself. They are the most profound and audacious utterances humanity has recorded. Little wonder that the men of His day were astonished at His doctrine. Teaching founded upon such exalted claims as Jesus made inevitably must have amazed His age. He spoke as one having unassailable wisdom.

### THE NEW TESTAMENT ANTHEM.

The New Testament is one vast anthem in praise of Jesus, the world's great Light. Therein we are told how Jesus dispelled darkness from the minds of men and night from their hearts. In His presence all fogs and mists were consumed, all doubts dissolved. He made all paths plain. In His sunshine men travelled homeward toward God with confidence and rejoicing. Stubborn men were transformed until they became as tractable as babes. Those who were blind in spirit received visions of the beautiful life. Sceptics became martyrs under the influence of His glory. As the strange lights of the laboratories destroy malignant growths within the body and restore multitudes to health, so the heavenly light that radiated from Jesus overcame evil in their hearts, ignorance in their minds and despair in their souls, and sent them singing on their way.

This gracious light in Jesus was the inspiration of the apostolic Church. The skies under which they laboured were heavy with clouds. Their age was a black age. Truth had a terrific struggle with the powers of ungodliness that were abroad in the earth. On every hand were pitfalls and stumbling-blocks. They needed, if any company ever did, some one to sustain them lest they should strike their feet against the stones that everywhere confronted them. It was hard to stand erect, harder to run with confidence, and very easy to fall. However, the light of eternity was in their hearts. Therefore they learned to stand, and having done all to stand, to race with patience and sure-footedness. Thus the early Church climbed out of the depths and up the heights, conquered insurmountable obstacles and revealed the living power of God.

### THE UNCHANGING LIGHT.

For them the joy of it all was that the light, which never failed them, never changed in quality or power. Its brilliancy was constant. All things when brought to the test of this spiritual sunshine met a true and changeless measure. In this laboratory of the soul there was no need to make allowance for variations nor to scan a book for corrections. The light was always the same. If a specimen showed black once under this illuminant the mind might rest assured that it would show black forever. Likewise that which was white and clear and true might be trusted with a perfect faith. Thus it was that the early Church was enabled to found an enterprise for God that has become the most powerful influence in history.

The key to the strength of Paul as a herald of Jesus is to be discovered in



the spiritual light which dazzled him on the way to Damascus. A vision of Jesus such as the apostle had might conceivably blind a man. It is a question whether it is altogether to the intellectual credit of our age that so many are able to look the glory of God unblinking in the face. After all, would we not be a bit better off were we not so unblushingly blasé? For, although we are the wisest generation that ever lived, the truth did not begin in us, as it will not die with us, and with all our information and scientific lore, we are just sitting down in the opening term in the kindergarten of eternity. There are a thousand wonders undreamed in our philosophies yet unrevealed to us.

Let us therefore practice humility and, like Paul, fall prostrate at the feet of Jesus. He never recovered his attitude of belligerency toward Christ. A cultured thinker, he ever retained the impressionable mind of a child. Therefore he grew in wisdom and power.

### WESLEY'S TESTIMONY.

It is confidently affirmed by many that the greatest contribution to England in his time was made by John Wesley. In any event, whatever Wesley did was not the result of his scholarship or his clarity of judgment. A mere student, however profound his learning, could never have held spellbound the multitudes at Gwennap Gap. There were many men in England who had a surer judgment than Wesley. Humanly speaking, he did many foolish things. Whitefield was notably a more emotionally moving speaker. But no man in England had a richer vision of the light and love of Jesus than did this man whose societies have reached to the ends of the earth.

Mr. Moody went up and down the land luring men and women to Jesus. He wasted not much time in idle disputations about theologies. He had no inclination for mere debate. Even though he might have fortified himself with the necessary scholarship, it is altogether likely that he would have considered discussion futile. He had more important work to do. He understood that an argument about wheat puts no bread in the oven. But Mr. Moody had a vision like Wesley of the love and the light of Jesus. This vision he proclaimed. This love he expressed toward his fellowmen. His effort continually was to tell the story so that men should see the light. Wherefore multitudes gained visions of the glory of Jesus for themselves. And that is the thing that counts.

### BEECHER'S LOVE FOR JESUS.

Mr. Beecher had a heart full of the light that Jesus imparts to those who open their souls to truth. Since the days of Paul no preacher has surpassed Mr. Beecher in the art of masterly appeal to the consciences of men in Jesus' Name. Because he was as simple as a child in telling the story of God's love and grace there were those who said he was not profound. And because he insisted that we are children rather than subjects of God he incurred the wrath of those who were never so happy as when building little cages fashioned of their own opinions. Much against his desire, they compelled him to debate.

The harder the fight, the more he struggled that the heaven-lit teaching of Jesus might ever bless men's souls. Plainly the need of this world is Jesus, the unchanging light. We have a sufficiency of superficial leaders who are attempting to guide the multitudes out of the wilderness, that we have misnamed peace by the light of candles. Even though, temporarily they give us

double illumination by bending the candles and burning them at both ends, they offer us but feeble guidance. These times demand the vastest light of which humanity has knowledge. Jesus is that light. Men require not opinions about Christ, not a treatise on how He was born, but Jesus Himself. Let us never forget that the truth Jesus was and declared antedated His advent into the Holy land. The Truth, the Light, the Life He revealed and imparted have eternal qualities. And just because they hold these eternal values we ought to commend them with enthusiasm to the race.

### CONTROVERSY INCONCLUSIVE.

It is a misfortune that the curse of bitter controversy arises so often in the Church. Absolutely no good is accomplished by arraying the Christian hosts within rival camps. There are plenty of evils in the world for Christians to attack without wasting time fighting among themselves. One need not be a prophet to proclaim that these evils are so mighty and aggressive that it will demand the united forces of Christendom successfully to conquer them. If any man has an excess of zeal and desires to do God service, let him draw a weapon against the common foe. Brilliant and sarcastic speeches, and papers which arouse equally able and cynical replies are interesting as is the glint of a flashing sword in a duel. But neither side is convinced by argument. Most theological questions were worn threadbare generations ago. It is a mischievous spirit which prompts any renewal of the battle.

A world that sorely needs light ought never to be invited to witness a Fourth of July display of theological sparks. In the light of the spirit of Jesus there is an abundance of helpful and glorious work for the Church to do. The infirmities of mankind, which wrung tears from Jesus, still call for skilled physicians ministering in His Name. Everywhere there are blind eyes to be opened, hardened hearts to be softened, wills to be strengthened, souls to be cured. What multitudes there are who need to be taught the meaning of duty, the folly of striving to find happiness in the pursuit of pleasure. The hour offers Christianity an opportunity. Lloyd George showed prescience when he laid the burden of successful reconstruction upon the Church. It were folly to build the walls without the help of the Lord.

The whole Church should answer the call of General Evangeline Booth to cast the light of Jesus' wisdom over the affairs of all the nations.

### THE INTERNATIONAL NEED.

The world may need an international court, but first of all it needs Jesus; regenerating far more than fixing; and Christ before jurists. It were idle to pray for peace or to expect it, while the spirit of hate is alive in the earth. The light and love of Jesus is the only certain guarantee of the success of international agreements. Superstructures may be erected by skillful statesmen, but unless foundations are laid in the spirit of Jesus the edifice will shift over unstable sands. What folly to declare that good will among the peoples is inevitable hereafter, when nations laugh at the efforts of their neighbours to effect epochal reforms and permit their subjects willfully to flaunt the laws of friendly powers. When governments cease from dishonesty and deceit the time will be ripe to advise people who sit in danger to put away the sword. This is the prophets' hour.

America, whose institutions were framed in the light of the teachings of Jesus, needs to reaffirm her loyalty to Him. This land is assailed by pagan spirits. Only a blind man can fail to see the implications of the suicides, murders, divorces, lawlessness of every type with which the land is rife. Our danger lies not in the diseases which afflict us, but in our failure to apply the remedies which are at hand. Greatly as we admire able leaders in government and business, the simple truth is that America needs 60 words now and then from the lips of Jesus far more than it does advice from them. For the hands of the captains of the Republic rest upon the shoulders of the citizens.

When the hearts of the citizens are radiant with the unchanging light of the presence of Jesus, the government is secure. The Church has no more exalted function than to fortify the State with citizens whose minds are illuminated by divine truth and whose hearts are the channels through which flow streams of divine tenderness and love.

Rejoicing, therefore, in Jesus' light, let the Christian hosts proclaim His truth, for this is their peculiar privilege. In the measure that His revelation is unchanging, let His people persevere. In Him is wisdom for distracted men. Not less is there light in Him to guide the nations to a thousand years of peace.

## (2)

**Third Sunday in Lent (Oculi).**

**THEME:** *A Light Shining in Darkness.*

THE REV. RICHARD K. MORTON, D.D.

**SCRIPTURE:** John 8:42-51. **TEXT:** John 8:12.

**HYMNS:** Light of Light, Enlighten Me.—*Hinchman*, 7,8,7,8,7,7.

Light of the World, We Hail Thee.—*Salve Domine*, 7,6,7,6.D.

No metaphor so aptly fits the nature and workings of the Gospel of Jesus. Light is necessary or we wander, fail, and perish. The world today is frenzied with busy-ness and stuffed with materials. It is a world with much work to do—but with too little light to do it by. It has strength enough, but not enough light to guide it. It has facts enough, but not enough light to interpret them and apply them. It has a message, but not enough light to advertise it. It possesses size and power—but it is still cold and unlighted without Christ. In the light of His life, His teachings, and His sacrificing death, whereby He fulfilled the purpose of God, is enough light to reveal the glories of human existence and the glorious majesty of eternal life in God.

When the light of Jesus and His Word shines around in this world of ours, there will be no dishonesty, oppression of the workers or the politically subjected. There will be no crass selfishness, no proud class distinctions, no indifference to the high things of life.

Get a light, men cry. They have their new methods, equipment, and institutions. They read about and discuss problems and challenges. Bring them not a book or a lecture or an exhortation. Bring them first a light.

The world needs to repair and modernize its spiritual, intellectual, and social lights. It needs to multiply them. But above all it needs to turn on the light that Jesus can shed upon all life and all problems. "Let your light so shine." Yes, but first get your light. That light is not self-created from



within, without any help. Get a light before you go walking in the world's darkness. Get a light before you go looking for the world's lost. Get a light before you go out solving the world's problems and setting aright its institutions.

People today talk, they struggle, they lead. But they do not *shine* enough. Or, shining, they put forth their little light, and leave unlighted the light of Christ.

Lent is a season for replenishing and cleaning the lights in one's life and for turning on with full force the light that Jesus sheds—to show us where we have sinned and been unworthy; where we have failed and not measured up; where we have proved false; and where we have done too little.

To all people who cry out that there is no answer to their life-problem, no comfort for the keenness of their sorrow or pain; to all who are maimed, shut-in, underprivileged, or otherwise afflicted; and to all who have become doubtful, bitter, or dissatisfied about life: Give Jesus a chance to light up your life! Turn off the world's little lights, and in His marvellous light walk forth to newness of life and richness of service!

In the darkness of sin, you will find unbelievable forgiveness in Him. In the darkness of despair, you will find hope again. In the darkness of loneliness, you will find Him an ever-present Friend. In the darkness of pain or sorrow and bewilderment, you will find that after all He can show you how life may go on richly, strongly, more beautiful. In the darkness of worldliness, you will see the beauty of God's kingdom. In the darkness of the world's hate and greed, you will find Him showing you how to live the life of love and sacrifice.

In these critical days a great danger lies in the fact that people, beset by worries, losing or trying to find jobs, and getting discouraged, bitter, and alarmed, may find their thoughts growing dark and sordid. The task of the Church in the present is to see to it that our communities are well lighted—lighted with courage, faith, devotion to Christ, and readiness to suffer and strive in His Name. There is not enough light in our hopes and desires. There is enough light in God's love, if we want to turn it on.

Jesus knew what it was to live in a world of darkness, to meet minds living in darkness, to meet spirits grovelling in darkness. Into a world of unrest He brings security. Into a matter-of-fact world He brings a vision. Into a world of hate He carries love.

The vital fact about this modern world is that it is still dark—and we combat darkness, not with materials, equipment, methods, theories—but with *light*. For our darkness, then, personal and social, let us try the Light of the World!

## PRAYER

*That which makes a light, our Father, lies alone in the shining. A light which does not shine is a singer of songs without breath. So teach us that only as we shine that others may glorify their Father in Heaven, may we be a light to lighten the Gentiles. Help us to keep the reflectors shiny that the rays of the light of life may be thrown out into a sin-darkened world, to Thy glory, that all may see that Thou art the way, the truth and the light eternal.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

The sun in the sky is far off. We may never touch it. It's so bright that we may not even look into the gold of its uncovered face. And yet the rays of the sun, slanting down upon the world, have the splendid power to cheer and to comfort and to bless. Have the power to bring light into the darkest corners.

Perhaps Heaven is like the sun, rather. So far off that we can scarcely dare to guess its distance. So bright and beautiful that we cannot glance into its face. And yet the reflected light of it may shine into our lives—making them softly radiant with a happiness that is ever so real—even though it is not so big nor so beautiful as the final, unsurpassable happiness!

After failure and despair and broken dreams, it is easy to say that gladness is far away—that happiness is not an earth-blooming plant. After heartache and weariness it is easy to say that happiness does not exist. And yet I challenge any one to point to a life that has never known one single moment of joy. For into each life, no matter how starved and pitiful that life may be, some happiness must find its way!

Oh, friends of mine—believe that Heaven and happiness are one and the same thing! *It's a lovely belief.* But don't—even during the hours of greatest depression—allow yourselves to say, or even to *think*, that happiness, the reflected happiness of Heaven, cannot be found upon the earth. Even the sad heart may find it. Even the lonely spirit may respond to its warmth. Even the groping soul may hear its comforting voice.

If you make yourselves believe that happiness cannot be found this side of Heaven, you're being, in many ways, a coward. Or perhaps your conception of happiness is wrong! The gallant soul finds happiness, sometimes, in compromise and failure and the patching together of broken faiths.—*Margaret Sangster.*

IN HIS FATHER'S SUIT. A lad of eight entered the court room and went to the witness box dressed in tremendous boots, long trousers rolled up so that the baggy knees were at the ankles, and a swallow-tail coat that swept the floor.

"Why are you dressed like that?" asked the lawyer, both amazed and amused.

The boy took from his pocket the summons and pointed solemnly to the words: ". . . to appear in his father's suit."—*From the East End Star, Ludgate Hill.*

## SUNDAY SCHOOL LESSON

*Jesus Teaches His Disciples to Pray.*

LESSON: Luke 11. Print Luke 11:1-13.

GOLDEN TEXT: "If we ask anything according to His will. . . ." 1 John 5:14.

DEVOTIONAL READING: Matt. 6:6-15.

INTER. & SR.: What Jesus Says About Prayer.

Y. P. & ADULTS: Why Should We Pray?

The principal article of food in Palestine is bread, which is not made in large loaves, as with us, but rather resembles our pancakes. The "loaf" of the natives consists of a round of toasted whole-wheat meal or barley, sometimes of both mixed, about one-half inch thick and sometimes nine inches in diameter. Two or three of these "pancakes" would not be considered an immoderate meal for a hungry man. Thus the importunate friend of our Lord's parable was justified in borrowing three loaves to set before his unexpected guest. Bread in the East is not cut with a knife, but is torn or broken into pieces with the fingers.

Notice that in Jesus' instructions to the disciples He says: "When ye pray." Our Lord, Himself, did not use this prayer. Notice the familiar doxology in

the prayer, "For thine is the kingdom, and the power and the glory forever, Amen." In the first place this prayer is filial—it is a child's prayer, not the prayer of a subject. We are to pray like sons, and not like slaves. But there is in the prayer no note of presumption. The Father is a King. He is in Heaven. His name is holy. The will of the Father is the supreme law. There are six petitions in the prayer; the first three are of the kingdom, of which we are a part, and involve its extension everywhere. The other three, which close the prayer, have to do with our own needs, as members of that kingdom. These are petitions for power; for pardon and for protection. This leaves out nothing. All true prayer instinctively follows these lines. If you analyze this prayer carefully you will see that it is a wonderfully inclusive prayer.

If we pray for the overthrow of some great evil, we are praying, "Hallowed be Thy name."

If we pray for comfort in sorrow, we are praying, "Thy will be done."

When we pray for nations and their rulers, for the progress of missions and the Church, we are praying, "Thy kingdom come."

When we pray for strength, or set out with a petition for power for a hard day, we are praying, "for our daily bread."

## EVENING SERMON

### THEME: *How Large is Your World?*

THE REV. JOHN CURRY WALKER, D.D.

TEXT: "And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong. But He, passing through the midst of them, went His way." Luke 4:24-30.

One of the most delightful scenes in the New Testament is the picture of Jesus standing up to read in the synagogue at Nazareth. I wonder that some great artist has not seized upon that dramatic moment for the theme of a masterpiece of sacred art. I should like to find an artist who would paint that picture and set forth the intensity of that moment so that men standing before the canvas might hear a gracious voice saying, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord."

What a glorious picture it would be! But there is another picture which must be hung alongside as a companion piece. I am doubtful if many who recall those familiar words of the proclamation of Jesus have in mind the sorry sequel to the reading of that text. The story of that home-coming, that sermon in the synagogue, has a sad, an amazing, an almost unbelievable sequel. He spoke gracious words, as the record bears witness, but before He was through He touched upon certain issues which aroused surprise, incredulity, resentment, anger, wrath, hate!

These very men who had been so proud of the young man who had come home to them with fame and acclaim, turned upon Him and would have stoned



Him to death if He had suffered them to do so. Human nature is a strange complex and the crowd mind can be exceeding bitter and cruel! Jesus was of one world, His fellow townsmen were of another. Jesus was of a world as broad as human life, as wide as the love of God. These citizens of Nazareth belonged to a little world, a narrow world, a harsh world, a bitter, sinful world. They belonged to the world which brought Jesus at last to a cross.

How large is our world? You will note that I am not saying, how large is *the* world? That is a question for the astrophysicists and the mathematicians. No! No! When we ask ourselves, "How large is our world?" we are thinking of the world of interests, sympathies, appreciations, insights. We are thinking about the intellectual and the spiritual horizons of life. "Every man has his own horizon. And the difference between one man and another is this affair of the horizon." The only things that are real and vital to any man are the things within his horizon, the things that excite his interest, which claim his attention, which thrill his imagination, which win and hold his loyalty.

Amos, a shepherd and husbandman of Tekoa, was a man whose range of travel must have been well within fifty miles. Yet he was the man who set forth the first philosophy of universal history. If Socrates ever travelled any great distance from his native city, I never read of his travels. He did serve in one military campaign, but that was a mere incident in his life. Yet the honest, fearless, virile mind of the Athenian sage broadened and deepened the wisdom of mankind. The greatest of the modern philosophers, Immanuel Kant, never travelled more than a few miles from his native city of Königsberg, but he set up imperishable landmarks in the history of philosophy.

And Jesus, though He moved up and down the land of Palestine and two or three times crossed over the borders into a foreign land, was no very great traveller. For something like twenty-eight years He lived and wrought in a tiny little village in the foothills. He travelled no great distance and yet, and yet, Jesus' bitterest enemy could not accuse Him of living in a narrow world. His was the universal note. His was the brotherly understanding of all men. His mind and heart ranged the eternities. We are not in the least concerned whether He had premonitions of the discoveries of modern science. His world was greater, will always be greater, vaster, nobler, than any modern science can discover or proclaim.

The breadth of our world is a matter of our own choice. Some go on from the cradle to the grave expanding their horizons, building a larger and ever greater world. Others draw in the boundaries of their little lives. These latter people may dwell in great houses, they may direct vast enterprises, they may range the world in their travels, but their own world, the world which really belongs to them is a narrow, selfish, limited, circumscribed world.

Jesus would not suffer without protest that men should live in little selfish worlds. He could not be content unless His disciples lifted their eyes to the eternal horizons. They were worried about their daily bread, they were concerned that they should have worthy places and seats of power in the new Kingdom. Jesus would have them lift up their eyes to envisage the purposes of an Eternal Father. He would have us see that nothing but eternal horizons will satisfy the longing soul of man. Nothing but an eternal world will content a man made in the very image of the Eternal.

Bishop Gore has said, "In the long run, what any society is to become will

depend on what it believes or disbelieves about eternal things." I want to amend that to include "any individual." We come very close to the heart of Christianity when we say that what we, as individuals, or as a society, or as a civilization are to become, depends upon our thought world, our spiritual world. Salvation depends on our faith or lack of faith in eternal things. It depends on the breadth and height and depth of our world! How large is your world?

## MID-WEEK SERMON

**THEME:** *Courage in Time of Disaster.*

**TEXT:** Jeremiah 12:5.

Today we go further in our thought than merely distress. "The swelling of Jordan," when there is seemingly no refuge for us.

**WHEN LIFE IS SHATTERED.** Not merely when zest is gone. When life is shattered, has tumbled in. Happenings in homes and families. Paul met ingratitude, ill-health, abuse, poverty, prison, martyrdom, yet he wrote, "I have fought the good fight; I have finished the course; I have kept the faith."

**GATHER UP THE FRAGMENTS.** Hawthorne came home dismissed from his job in the customs house. His wife met the situation with a word of cheer: "Now, you can write your book!" Out of seeming disaster, he gave us *The Scarlet Letter*. Consider how much of self has been at fault.

**WHEN LIFE IS EMPTY, CONSIDER OTHERS.** You have lost a loved one. Many others have had similar losses. You can help them. Our real teachers are men and women who have battled disaster and won, and then shared their victory with others.

**WHEN FAITH IN SELF IS LOST, CONSIDER GOD.** Christ's work seemed to end at the Cross: "Why hast Thou forsaken Me?" It was only starting: "All that Jesus began to do."—Acts 1:1. As He closed His eyes He prayed as He had been taught in infancy: "Into Thy hands I commend My spirit." Go out with God. If we come back, we come back with God. If we do not come back, we are still with God.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: Putting Christian Purpose into Life. Rom. 12:1-2.

LUTHER LEAGUE: 3. The Fruit of Redemption. Luke 23:46.

## FOR THE BULLETIN BOARD

Godlike men have reformed more sinners than have G-Men.

Doing hard things turns up the easy ones.

Only those who die to self can rise to others.

More room at the top than bottom. Try climbing.

All "FREE" things have their price.

We run into debt, and crawl out.

Hearts get together before heads do.

Sinners fear only detection.

The only thing *Free* in life is the privilege to pay.

Success mounts on the toes of endeavour.

## SUNDAY, MARCH 22

**CALL TO WORSHIP:** "O worship the Lord in the beauty of Holiness, fear before Him, all the earth: Say unto the heathen that the Lord reigneth—He shall judge the people righteously." *Psa. 96.*

*PSALM: 43.*

**PRELUDE:** Contemplation.—*Saint-Saens.*

**ANTHEM:** If Ye Love Me.—*Simper.*

**OFFERTORY:** By Smouldering Embers.—*MacDowell.*

**POSTLUDE:** Prelude in E Minor.—*Bach.*

**OFFERTORY SENTENCE:** ". . . a living God, who made the heaven and the earth and the sea, and all that in them is; who in the generations gone by suffered all the nations to walk in their own ways. And yet He left not Himself without witness, in that He did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness." *Acts 14:15-17.*

**OFFERTORY PRAYER:** Guide us, O God, in the many offices of our daily lives, in the conduct of the affairs of Thy Church and our homes. Through the teachings of Thy dear Son, we learn that the Kingdom of Heaven is made up of little children. Let us therefore live up to Thy plan for the development of the children of earth, so they may grow in grace and faith, and so be ready for the larger life to come. To this end, O God, we make this offering in the Name of Jesus Christ. Amen.—*W.*

**BENEDICTION:** The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all.

### MORNING SERMONS

#### (1)

#### **THEME: *Abounding Grace.***

**THE REV. PROFESSOR W. H. SMITH, PH.D.**

**TEXT:** Psalm 103:10; Romans 5:20.

**HYMNS:** When I Survey the Wondrous Cross.—*Hamburg, L. M.*

O Jesus, Thou Art Standing.—*St. Hilda, 7,6,7,6,D.*

One of the outstanding opinions held among men down through all the ages is that sin is inevitably followed by due punishment.

1. There is much in the general situation to give emphasis to this view. Scripture in many places is emphatic. Specific instances can be given of the operation of this great principle in human conduct. The record of cases is a lengthy one and the warning is uttered in no uncertain sound. The same general conviction runs through all great literature. The dramatist and the novelist, as well as the philosopher, has much to say, and many of the awe-inspiring scenes are those dealing with the retribution which follows sin. The world has not yet fully learned the significance of the truth which manifests itself in the life which defies the reality of God, whether in individual or social relations.

2. But we do well to remember that whilst this view is true, it is true only within certain limits. It has, in the popular mind, found its classic expression in Paul's saying, "Whatsoever a man soweth, that shall he also reap." This statement is, however, limited by the remaining statement that he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting. But Paul is not dealing with the whole situation. He is dealing with only one point or aspect, and that is that like produces like. He does not in this statement deal with the many great and



mighty forces in the world and life which sometimes so intervene that there is no harvest from seed sown, and further that other seed is sown in the same soil from which a different harvest is gathered from that originally expected.

3. The glory of the gospel is in the fact that human life is not helplessly or hopelessly given over to the operation of the laws of the physical world, or to the sway of sin, but that there is another world of spiritual power which can come into human life and make all things new, in which case the law of retribution and nemesis becomes inoperative. He hath not dealt with us after our sins nor rewarded us according to our iniquities. Where sin abounded, grace doth much more abound. It is in the light of this gospel we can declare that sin does not always issue in punishment, that sin does not always find out the sinner, that man is not always punished as he deserves, and that the operation of the lower law of retribution is broken by the incoming of a new law of divine love and power whereby the destructive forces are made subject to the constructive forces of the spiritual world. That God does not deal with us after our sins is abundantly illustrated in life. Consider the following aspects of this truth:

(a) Great laws in nature continually interfere with man's operations. A man may sow and never reap a harvest. Our prairies demonstrate that after he sows the wind may blow in such violence that seed and earth alike are removed elsewhere. Frosts may destroy the growing grain, while drought will turn the fertile field into a parched waste. Man is daily aware of the tremendous forces in nature which, while they may bless and prosper his plans, may also utterly defeat them.

Then a man may reap where he did not sow. I was brought up on a farm and well remember that between two fields there was a hedge about thirty feet in height. About thirty years later I revisited the homestead which had been deserted shortly after I left home. One field had been sown by the prevailing wind with the seed germs of the hedge and was covered with an undergrowth over twenty feet high, while the other field was comparatively unoccupied by such. Nature has a marvellous power of carrying out its own ways, and in so doing man may utilize this power for his advantage or he may be crushed by its unrelenting resistance.

(b) This is also seen in human conduct. Some time ago a man lived near the sea from which he protected his house by a high wall. One day one of the boys, in defiance of his father, was walking upon the wall when he slipped and fell into the sea. A stranger plunged in and rescued him. That boy did not reap what he had sown. He did not pay the price of his folly, as another intervened and saved him. The approaching tragedy was averted and rendered inoperative by the kindly ministry of love and power.

(c) Then the experience of the ages shows that people do not always reap as they sow. Joseph's brethren were guilty of a serious violation of the fundamental laws of kinship and family regard. They were, at heart, murderers and deliberately took his coat and lied, but when brought face to face with Joseph they were forgiven and saved from destruction. Joseph summed up the whole case in the ever memorable words, "Ye meant it for evil, but God meant it for good," and in this case the good prevailed.

Thus in the realm of spiritual power marvellous transformations are a daily occurrence. Men and women who sowed to sin are rescued by grace and

become new creations. The retribution and nemesis which dogged their steps is defeated and broken and becomes inoperative. It is this which rings in Paul's great saying that where sin abounded grace doth much more abound. "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." It is this note of the supremacy of grace over sin which makes the gospel the dawning of a new day for the sinner. Christ does interfere with the course of sin. He does check the torrents of destruction, and He pours new life and healing into the heart of the sinner and sends him on his way rejoicing to the New Jerusalem.

It is apparent that when Christ enters the heart the dormant powers are wonderfully quickened. Some years ago in London they were making a new street, and in so doing cleared away a row of old buildings. When all the surface rubbish had been removed, they broke up the ground, levelled it and exposed it to the weather for some months. In the spring the area was covered with beautiful flowers which did not belong to that climate or country. It was later discovered that these flowers had been taken to Britain by the Roman soldiers and, after being dormant for generations, were quickened by the sun and reproduced their native loveliness. So it is with the grace of God. Once the paralyzing, weakening and darkening influences of sin are broken and human life comes into the sunshine of God's grace and love, unexpected developments follow. It is this which redeems the people, creates our Christian life and fellowship, brings great reforms, inspires new hopes, constrains the spirit which produces our whole missionary enterprise and which hovers today over the weary spirit of the age as the one hope of a better day.

The relation of the old life of sin to the new life of grace with the physical traces of the old persisting in the new, leads to a sphere beyond this message. Suffice to say that whatever consequences of the former life of sin persists in the new life of faith, the former cannot nullify the latter. On the contrary, the grace which saves can cause that even the handicaps due to the past days will become a means of grace as the saints journey the highway to the city of God. Once I was blind, but now I see, is a powerful testimony.

The bearing of this upon our modern conditions is evident. We are in the grip of our sins, and as long as we remain in this condition we will reap as we have sown. Whatever rays of hope have dawned in the dark days of depression have come in response to an honest attempt to follow Christ's plan, by breaking the bonds of wickedness, by setting free the oppressed, by bearing one another's burdens, and by manifesting the spirit of brotherhood. In the light of Jesus' spirit and teaching our whole system, economic, industrial, financial, political and international and interracial, must be overhauled, tested, searched and remodelled according to Him. When He has His way, then the inevitable retribution of the past which is pressing so disastrously upon society shall be checked, and instead shall come the dawning of a new life, attitude and spirit which shall be the beginning of the reign of the Messiah long foreshadowed by psalmists and prophets, but taking concrete form where two or three are united in His name. In order to reap the fruits of the spirit we must sow the seeds of the Spirit. If we would stop the fierce retribution of crime, disease, selfishness, jealousy and graft we must let Christ take possession of life. Then the desert will blossom as the rose.

(2)

**Fourth Sunday in Lent (Laetare).****THEME: *Belief and Bread.***

THE REV. PAUL G. KRUTZKY, D.D.

SCRIPTURE: John 6:36-51. TEXT: John 6:47-48.

HYMNS: Bread of the World, in Mercy Broken.—*Panis Vitæ*, 9,8,9,8.Bread of Heaven, on Thee We Feed.—*Redhead*, 77,77,77.

Our Lord and Saviour had to deal with people who, unless they saw signs and wonders, would not believe. His great task was to bring them from a faith in these to a faith which saw not and yet believed. The miracles He performed were all designed to this end, and the purpose of His miracles was to awaken faith in Him. In this chapter of John He chides them not because they saw the miracles, but because they did eat and were filled. The miracles He performed brought about physical results. But He would not have them linger on these, rather were they to labour not for the meat that perishes, but for the meat which endureth unto everlasting life. Hence, He used bread to quicken this faith and as a symbol of His body. It is very significant that in connection with the bread, of which He speaks repeatedly, He speaks of belief. For Jesus, belief is far more important than bread. Bread is only used by Him in order to win and woo them from material things to spiritual heavenly things.

We must remember that our Lord at this time was in the heyday of His popularity, at the very height of His spiritual power. The frequent references to bread in this chapter shows clearly how much Jesus considered the relationship between bread and belief. They who heard Him could understand what bread was for; they used it daily. For them, bread represented nourishment and sustenance without which man cannot live physically and without which he suffers hunger. But in their use of daily bread they forgot too often from whence it came. Gregory Nazianzen, the early Greek theologian, on one occasion lifted up bread in his hands and said, "My friend, we must thank God for His great mercy, for see this bread which tastes so delicious is nothing else than this golden sunbeam which, out in the fields, has changed itself into wheat for us."

Jesus, in characterizing Himself as the bread of life, implies that He is the source and giver of life, the actual sustenance of the soul of man. The bread which He is and gives has a divine origin, it came down from heaven, it is the true bread from heaven, and giveth life to the world. He compares this bread with the bread which Moses gave them, and shows them how far superior it is to this. If a man eats of the bread He gives, he shall never more hunger, but is fed to eternal life. The bread of Moses answered a temporary purpose, but if any man eats of the living bread which came down from heaven, he shall live forever. These were truly hard sayings, and still harder for them was Jesus' saying, "The bread that I will give is My flesh, which I will give for the life of the world." And as Jesus elaborates this latter saying by identifying Himself with this flesh and showing them that unless they ate His flesh and drank His blood, they would have no life in them, many of His disciples went back and walked no more with Him.

Someone has said that the Gospel of John is the most spiritual of the four,



and that it cannot be understood unless we approach it in a spiritual mood. Be that as it may, it certainly reveals Christ at the apogee of His spiritual power. It presupposes a heart and mind in tune with His ideals and purpose. Christ here makes tremendous claims. Every one that seeth the Son and believeth in Him has everlasting life now and shall be raised on the last day. He claims that He alone has seen the Father, and belief unto salvation is to be centered in Him who said, "No one cometh to the Father but by Me!"

But, lest we be turned away from our topic, we must confine ourselves to the kind of belief that Jesus would awaken in men. This belief was to be a belief in Him as the Son of God, the Lifegiver of the world. Only, therefore, as an adventitious aid does Jesus seek to awaken in His hearers' hearts and minds belief in the bread He gives. The attention of His hearers is drawn to the bread as symbolizing Himself who came to give life to the world. We say that in the Lord's Supper we receive the true body and blood of our Lord Jesus Christ in, with and under the bread and wine. The Church teaches that the word comes to these earthly elements and a sacrament results. But in the last analysis a sacrament first becomes such when faith in it is present. Without faith the sacrament is of no use to man, but when faith apprehends the divine purport of the symbols used and lays hold on the promise these convey, then the bread and wine communicate and give, besides the earthly elements, divine, gracious blessings. That is why Christ says here that unless we eat and drink of His body and blood we have no life in us, and when we eat and drink, believing in His word and promise, we have life and salvation.

The world today would have bread and roses—bread for its spiritual sustenance and roses for its cultural life. But how much more does the world need the bread of heaven? In the present crisis of humanity men's thoughts are centered on the bread of earth. Economics fill up a large share of our present-day thinking. Many minds are busy with the problems of our present-day life. And yet is not the bread that Jesus gives superior to the bread so many worry about? Is not the soul-life often starved in the anxiety about our daily bread? Will man ever be content, even if all his physical wants are satisfied? From the best bliss that earth imparts we turn unfilled to Christ again.

A man's faith determines to a large extent his character. What we believe in, colours our motives and lives. Men believe in money and trust in its power. Christ would have us trust in Him and believe in His power to save. Today the world would hail him who solved the economic muddle of our times as a Saviour and would make him King, even as they would have made Jesus King. The masses today, like in the Rome of old, want Bread and Circus.

Belief and Bread have a much closer connection than we think. Without faith it is impossible to please God; without faith man cannot live. If Christ's flesh, identified with the bread He speaks of, is the life of the world, it only can avail when we believe in its power to help us in our sins and in the trials and tribulations of our lives. Faith feeds the spiritual life no less than bread feeds the physical life. Faith has sustenance and gives life and hope to him who believes. But the sad thing is that whilst men recognize the necessity of bread for the physical life, many fail to see the need of faith. Jesus would here say, "Even as ye have need for the bread of physical life, ye need the spiritual food for your souls." Christ would have us not only look on the bread, but use it. A hungry man might look on the picture of a loaf of bread, but it would not

help his hunger. So, too, unless we not only look on the bread from heaven, but also take and eat, we shall go hungry.

Let us remember that these words of Jesus were spoken after He had fed the thousands. The occasion brought forth His teaching and hence impressed His hearers. Today Christ does not feed the hungry multitudes. No miracles are wrought in His Name in a time when the world needs a miracle so sorely. But is not the world's condition due largely to man's own blundering and disobedience and want of faith in Jesus? Although Jesus does not come to us with miracles as of old, He has and still comes to us in His word and by His spirit. No one today looks for a miracle from Christ, and it is just as well that they don't. We would then believe only in signs and wonders. When, however, man rejects miracles, he rejects God, too, for man seeks not so much God as the miraculous, and as man cannot bear to be without the miraculous, he will create new miracles of his own for himself and will worship deeds of sorcery and witchcraft. Christ did not come down from the Cross, for He would not enslave man by a miracle, but wanted faith freely given not based on miracle. He craved love, and not the base raptures of the slave before the might that has awed him forever.

Are we, too, today following Jesus because we have eaten of the loaves, or is our vision fixed on the truth behind the bread? Many of us have seen Jesus, and yet we do not believe. Perhaps for us Jesus' saying can be applied, "Blessed are they who do not see and yet believe." Let us behold this Bread not only with our physical eyes, but with our spiritual vision, so that we, too, may exclaim, "Evermore give us of this bread."

## PRAYER

*Thou art the bread of life, O God. But Thou art the bread of life to them only who, hungering, turn to Thee for nourishment for famished souls. Give us unending increase in our faith, it is so poor and weak. Strengthen us, we pray Thee, that though our vision be earthly and we see Thee not as clearly as Thou mayest be seen, yet may we believe that in Thee and Thee alone is to be found the bread of life. Feed us ere we perish.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

OUR BROTHER NOW. A few years ago the life of a young Arab in Mesopotamia was slowly, but surely ebbing. The white doctor bent over him in the tribal tent. Only one thing could save the youth's life—transfusion of blood from the arteries of a healthy man. The doctor, turning to the father, brothers and cousins of the young man, asked:

"From which of you may I take blood to pour into the veins of this youth and save his life?"

One and all refused to give blood, even for their own kith and kin. The white doctor saw one way. He took his lancet and, baring his own body, poured out his blood to save the young Arab.

The Arabs were astounded. Even the impassive Orient was deeply moved. From that day this American missionary doctor has been able to do what he will with those Arabs, and no man dare lay a finger upon him.

"He is our brother, now," they say, "his blood is in our veins."—*Basil Mathews.*

THE GRACE OF GOD. Do we give the Holy Spirit His place in our lives? Is He a personality to us? Do we ask Him for guidance and aid as we should? We

petition the Father and the Son, but do we pray the Holy Spirit, that greatest of gifts from Heaven to man since the ascent to Glory of our Lord?

Is not the Church weak today because she does not take advantage of the great powers of eternity, which may come to her through the medium of the Third Person of the Godhead?

We venture the thought that many a church regards the Holy Spirit merely as an influence, ideal, or theory, rather than a powerful, Divine Personality.

What about you? The matter is vital.

The adequacy and reality of conversion must largely be judged by what it actually accomplishes in the lives of men. Here is an up-to-the-minute story from a Pennsylvania city, giving apt illustration:

"Please call and see me," phoned a prominent lawyer to The Salvation Army officer.

When they met the lawyer told this story: "Many years ago I defended a man in a libel case and he was acquitted. This week I heard from him again, and he declared he had got converted; confessed that in spite of his 'Not guilty' plea he was guilty, and that the money which had come to him, a matter of \$500, was something he was not entitled to.

"He desired to make restitution, but that was impossible, as the other party concerned could not be traced. He, therefore, suggested the money be given to The Salvation Army.

"The interest has been carefully computed, and here is the sum of \$2,000 which I am very happy to hand you."

A religion which does that sort of thing for a man is as real as it is powerful.—*War Cry.*

## SUNDAY SCHOOL LESSON

### *Jesus Teaches True Values.*

LESSON: Luke 12. Print Luke 12:22-34.

GOLDEN TEXT: "Seek ye first His kingdom, and His righteousness. . . ." Matt. 6:33.

DEVOTIONAL READING: Psalm 23.

INTER. & SR.: What is Most Worth Living For?

Y. P. & ADULTS: How to Put the Kingdom of God First.

Let the teacher set the golden text before him and look at it long and earnestly. Ninety-nine people out of one hundred misunderstand and misinterpret it. Does it mean that if a man is righteous and godly and serves the Lord Jesus Christ, that he will be prosperous; that he will have all these things; houses, lands, servants, automobiles, stocks, bonds, bank-accounts? Most people so interpret it and so believe. This is not true. This is not a promise, but is a statement of a law of life. It is indisputably true that the good, the righteous, the sober, the upright, the industrious man, the man clean, mentally, physically, morally, will have more of this world's goods, other things being equal, than the man who is his opposite in these characteristics.

There is a market value to righteousness, but this great word of our Lord is not a promise, but a *statement of a law of life*. The emphasis is on the word *things*. *Things* are to be added to us. They are *not* to constitute life, itself. They could never do so in any case, but we must not allow them to attempt to do so. All *things*: houses, lands, stock, money shall be *additions* to life. They shall be something we have picked up; something we use and something we



can lay down again without robbing life, itself, of its charm, of its heart, of its vitality, of its significance. We are to seek first the kingdom of God and His righteousness, all *things* shall be added to us.

I hold in my hand a book. It is a valuable book which I have purchased and which I use. Some thief snatches it from my hand and runs off. I may be distressed momentarily about it because it is a valuable and useful book, but my *life* is not affected. I can live without the book. *The book is not a part of myself.* The book is something I have picked up and used. The book is an *addition* to my life. All these *things* shall be *added* unto thee. Christ is saying that we must consider all things as additions to ourselves, not the heart and centre of life. Our life is to be concentrated on the service of God and the teaching of righteousness. "Man's chief end is to glorify God and to enjoy Him forever," not to accumulate things, or make *them* life. The implications of this truth are vast. Spend considerable time in amplifying them.

## EVENING SERMON

**THEME:** *Christianity Not a Religion of Fear.*

THE REV. MAITLAND M. LAPPIN, D.D.

**TEXT:** "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." Luke 2:12.

Is Christianity a religion of fear? On the contrary, rather than a religion of fear, Christianity is a religion of unbounding joy. The words, "Fear not," are among the most frequently recurring words in the Bible. I suppose if we were to add such kindred phrases as, "Be not afraid," "Only believe," "Have faith," etc., the number of Biblical injunctions to "Fear not" would be greatly increased.

As a matter of fact, the Christian Evangel opened with a proclamation of joy. "Fear not: for behold I bring you good tidings of great joy which shall be to all people." And as we read the Gospels we discover that the counsel which was so often upon the lips of Jesus was just, "Fear not," "Be not afraid," "Only believe," "Have faith." To the women at the tomb His angelic messenger said: "Fear not: ye seek Jesus who was crucified, He is not here; He is risen." Thus, at His birth the note that was sounded was "Fear not."

Jesus Christ came to abolish fear. He knew the havoc that fear is capable of working in human lives. There are more physical, moral, mental, and spiritual wrecks in the world today resulting from fear than from anything else. And yet there are those who tell us that what is wrong with the Church, and her preachers, and preaching today is that we have too much love and too little fear. Once a man comes to realize that fear is the greatest disintegrating force in human life, then he must surely come to realize also that it is the direct opposite of all that Jesus stands for, and of what Jesus seeks to do for men through His Gospel and by the Power of His Spirit. Jesus was and is a builder up of life, and His Gospel is the greatest and most potent integrating force that we have in the world today.

A disintegrating force like fear, and its kindred mental states such as anxiety, apprehension, and worry is positively dangerous to human life and well being. It mars happiness, threatens wholeness of mind, and divides the human

personality which God intended should be a complete and perfect unity. To say that Jesus lent His sanction to that is surely either to have misunderstood Jesus, or, worse still, to wilfully misinterpret Him. The supreme function of the religion of Jesus is to bring man out of his weakness, to deliver him from the strife that rages within his own being and frequently exists between himself and his fellows, and to give him life—life that is strong, and peaceful, and harmonious. Life like unto Jesus—characterized by poise and calm. Hence Jesus puts the emphasis on faith—faith in God whose love is perfect and from everlasting to everlasting.

In his excellent book, *Jesus and Human Personality*, Albert Edward Day quotes from T. H. Thoules' *An Introduction to the Psychology of Religion*. Here is the quotation: "How many weak souls were driven to despair or madness or vice by the threats of hell fire and the thunders against the filthiness of human righteousness, we do not know,"—and Albert Edward Day very significantly adds:—"But we do know that they were not driven there by Jesus: only by preachers who never saw the real Jesus." I am inclined to agree with him.

Have you ever noticed that among those whom John, in his vision on the Isle of Patmos, saw cast into hell, were not those who had no fear, but rather those who were full of fear—"The fearful and unbelieving." Read again that eighth verse of Revelation 21. It will be worth your while to do so. What, you say, do I believe in hell? Why, yes? I can do no other than believe in hell. If you could abolish hell today you would have to create another hell tomorrow. Conscience will create hell for itself if you try to abolish hell. But when you ask me—what is hell? Well, I have to frankly answer, "I do not know." I once heard Professor Robinson, of Chicago, preaching in Edinburgh, Scotland. I remember in that sermon he gave us a definition of hell. I have never heard a better definition. "Hell," he said, "is truth seen too late." I am persuaded that God does not send men to hell. If men go to hell, they go of their own choice. If God sent men to hell for their sin, then there would be a poor chance for any one of us. The only thing that takes a man to hell is his refusal and rejection of truth.

Christianity is a Religion of Love. It is the message of a love that redeems. A love that inspires hope, that creates joy, and that casts out fear. "Fear not," says Jesus, "Only Believe. I am the Way, the Truth, and the Life. Accept Me, and the revelation of God that I bring to you—and live. I am come that ye might have life, and have it more abundantly."

## MID-WEEK SERMON

**THEME:** *Conduct in Daily Living.*

**TEXT:** Acts 23:1.

Paul: "To this day I have lived in good conscience." Not always right, greatly wrong part of the time, but always in good conscience. The Bible is literature of human conduct.

**THE CONDEMNATION OF OUR CHRISTIANITY.** This does not lie in our creeds, or in our sects, or in our buildings. It lies in us. "What do ye more than others?" What difference has two thousand years of Christ made in our spirits?

**DRAWING DISTINCTIONS.** The Church has, too often, stressed lesser things. As a result, often argued for a life restricted and not particularly fruitful. Outsiders have often looked on a poor life with Christ, and another fine, but without Christ. "Nobody ever *finds* life worth living. One has always *to make* it worth living."—*Fosdick*. Christ expects Christians to have an instinct for the things that really matter.

**PROMISES AND DEMANDS OF CHRIST.** We give much time and thought to the promises of Christ. We must also consider His demands. He expects of us leadership in living. He finds the roots of human conduct in the mind, in the imagination. Though they hung Him on a cross, He took hold of it by the right end. If we were better men we might copy Him. Use life thoroughly and for the biggest things. Let us find our glorying in doing right, according to the standards of Christ.

**CAN IT BE DONE?** Many things once held impossible have been done. It was deemed incredible that an iron steamship should cross the Atlantic. *S.S. Normandie*. It was unbelievable that man should be capable of sustained flight, but Lindbergh crossed the Atlantic. Here is where the promises of Christ count. Live in good conscience. Meet His demands. Power for living inevitably increases.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR:** Consequences of Great Decisions. Josh. 24:14-15.

**B. Y. P. U.:** What Does the Bible Mean by *Lost* and *Found*? Luke 15:1-6, 9-24.

**LUTHER LEAGUE:** 4. My Part in Redemption of Others. John 1:35-42.

## FOR THE BULLETIN BOARD

Booms breed depressions.

Much dancing brings aching muscles.

Some stadiums now have colleges as sidelines.

Great men are made by great women.

Nothing stands still: it's *up* or *down*.

You harm yourself when you harm another.

Praise your wife's appearance, if you want her to grow beautiful.

Praise your husband's virtues, if you want him to remain faithful.

Let others praise you; you have other things to do.

Solicitude encourages thinking.

Only good things are imitated.

Nations flourish on hardships and expire with luxury.

People not suited with their jobs are not suited to their jobs.

Worry is compound interest on trouble.

Lies travel by wireless; truth on foot.



## SUNDAY, MARCH 29

**CALL TO WORSHIP:** "Lord, who shall abide in Thy Tabernacles? Who shall dwell in Thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart." Psa. 15.

**PSALM:** 86.

**PRELUDE:** Devotion.—*Moter.*

**ANTHEM:** O Saviour of the World.—*Gross.*

**OFFERTORY:** Andante Religioso.—*Smith.*

**POSTLUDE:** Falfield.—*Sullivan.*

**OFFERTORY SENTENCE:** "Charge them that are rich . . . not to have their hope set on the uncertainty of riches, but . . . that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate." 1 Tim. 6:17.

**OFFERTORY PRAYER:** We bring this offering as a token of our knowledge of Thy teachings. Thou hast entrusted to us the keeping of many precious things, among them the command that we "Teach His Word to all men." Accept this portion of our stewardship, and bless us in Thy service. Amen.—*W.*

**BENEDICTION:** Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

### MORNING SERMONS

#### (1)

**THEME:** *Jesus in Modern Experience.*

THE REV. SAMUEL HARKNESS, D.D.

**TEXT:** "And lo, I am with you alway, even unto the end of the world." Matt. 28:20.

**HYMNS:** We Bless Thee for Thy Peace.—*Beatitudo, C. M.*

'Mid All the Traffic of the Ways.—*St. Agnes, C. M.*

Various playwrights and novelists have toyed with the idea of the physical re-introduction of Jesus into human experience. But always they have fallen short of reality because the transfer of the Christ from situations and relationships inherent in a primitive and pastoral setting to those of an effete industrialism is impossible. And many deeply religious people have prayed fervently for the return of Jesus to the earth as a final rebuke to evil and justification of faith. Now in the face of all this let us say very frankly, what a calamity it would be if Jesus, the person, were to reappear upon the earth. Jesus today is more important as a spiritual force, the symbol of all that is potentially good in humanity, than He was as a person two thousand years ago. Scourged by events, we are coming to realize that He alone has the solution for all our dilemma because His interpretation of life is to our confused and abnormal reactions what directions thrust through wind and rain and lightning by radio must be to an airplane struggling in the storm.

If we are to think of Jesus in human experience, let us not stay in front of the footlights, gazing upon a sequence of events with which we are all too familiar, but go backstage to those more elusive and significant moods and attitudes superinduced by events. The modern temper is characterized—

*First*, by the temptation to think that the new tools of a mechanized age, the new facts of a scientific age, and the new social pressures of an urbanized age, require a new philosophy and a new religion.

*Second*, by the temptation to revise our estimates of people downward as we

have disillusioning experience with their own willfully imposed limitations of understanding, reliability, and unselfishness.

*Third*, by the temptation to self-distrust in a world grown suddenly strange through increased difficulty and the knocking away of many of the accustomed props of hope.

*Fourth*, by the temptation to reduce the size and significance of our goals and the struggle requisite to achieve them because adverse circumstance mocks the old high and inclusive aspirations of our fathers.

Now, what does Jesus have to say about these characteristics of modern experience as they are reflected in our moods and attitudes? What about this thought that new tools, new facts, and new social pressures require a new philosophy and a new religion? We might say that the more discriminating taste requires a new apple, but we do not fabricate that apple in factories; we adhere to the planting of orchards and achieve over a period of time what is practically a new apple by grafting, pruning and spraying. So it is with philosophy and religion. What is philosophy but the precipitate of wisdom distilled from experience which enables us to make certain assumptions as to the nature and meaning of life? And what is religion but revolt against brutality and deceit and imagination of a world ruled by gentleness and honour? That philosophy was once tinctured with superstition and religion wore the shackles of predestination does not erase the Greek philosophers and the Hebrew mystics. With respect to religion, Jesus said, "Ye shall know the truth, and the truth shall make you free." Is that antediluvian? Again, "He that would find his life must lose it." Is that process invalidated in the sowing of seed or the creation of character? And yet again, "I am come that they might have life, and that more abundantly." Has anyone stopped being interested in that? And what about revising our estimates of people downward? Who would have dared to say that so many amazing personalities could be found in the obscure corners of Judea as Jesus called forth to expand and validate His dream? It is the genius of Jesus confidently to expect the best, to love sacrificially that best into being, and surely the world needs that genius today. Of course, people are going to be vulgar and ugly, unreliable and disappointing, if we continue to tell them that they are no more than animals and their destiny is oblivion. But if we say to them in terms of social and economic consideration, "Be ye perfect as your Father in heaven is perfect," what, then?

The current cynicism, "Everyone else is getting his; why shouldn't I get mine?" is but the disclosure of a shabby purpose. No deep and lasting satisfaction, no bright ecstasy, shall be ours if we substitute cheap and easy goals for the high and inclusive aspirations of our fathers. Think of some ancient battle-cries that forever ring out across the world: Martin Luther, "Here I stand; I can do no other; God help me! Amen." John Knox, "Give me Scotland, or I die." Abraham Lincoln, "That this nation under God shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth." And Jesus, "Go ye into all the world and preach the gospel to every creature." "Safety first" looks somewhat contemptible beside such high and inclusive goals.

The most superficial observer knows there is tragedy in the earth today, but he does not know that what he sees are only the husks of a deeper tragedy.

Physical misery and wasted energy are tragic, but political exploitation and economic selfishness are more tragic. No man can grow up to the gospel unless he is willing to discipline his own desires for greater fulfilments. The adolescent wants what he wants when he wants it without regard to what the satisfaction of that want may do to him and to others. Religion as taught by Jesus is not the suppression of desire—the ascetics to the contrary notwithstanding—but the refinement of it through discipline. “Seek ye first the kingdom of God and His righteousness, and all these things (if still desired) shall be added unto you.” Nor can we grow up to the gospel until we accept its definitions of success and failure. The distinctions between wealth and poverty, beauty and ugliness, preeminence of position and social obscurity, and even scholarly sophistication and naive simplicity were not the distinctions between success and failure upon which Jesus insisted. He drew the line between honour and dishonour, humility and pride, giving and grasping, forgiveness and revenge, faith and fear, sacrifice and safety. And we know we must define success and failure not upon our standards, but His.

One of our fellow-villagers observed the other day: “What a shock it is to encounter a man who thinks straight, unswerved by the tug of self-interest, a man who is an individual, not a cell in the industrial body, a mere leaf upon some social tree.” Such a man can be explained only when you find that directly or indirectly the altruism of Jesus has touched him. And so it is with that sense of beyondness, without which we suffocate in life’s acrid dust. Wherever imagination leaps toward far horizons, wherever hope is desperately treasured as a tiny flower in the window of a slum, there Jesus has spoken. In an office in the Loop, a man who had lost his business months before and had been working since for whatever odds and ends of income his experience and the interest of his friends could command, was stricken with sudden and terrible illness. The verdict of the doctors was that he would require hospitalization for six months with absolute release from worry. Five men who knew him decided at once that they would finance him and his family through this period. Knowing several of these men, I am quite sure they would blush if I attributed to them a share in the continuing triumph of Christ. Yet they testify to His presence in modern experience. No wonder that we say to this contemporary Christ, “Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and know that Thou art the holy one of God.” And no wonder that we can hear Him answering, “I am with you alway, even unto the end of the world.”

## (2)

**Fifth Sunday in Lent (Judica).****THEME: *Public Profession Demanded.***

THE REV. RICHARD H. GERBERDING, D.D.

SCRIPTURE: Matt. 10:32-42.

HYMNS: Hail, Thou Once Despised Jesus.—*Supplication*, 87,87,D.

Jesus, Name All Names Above.—*St. John Damascene*, 76,76,88,77.

The lessons for Lent in the series we have been studying may be interpreted as seven marks of a Christian’s growth. This fifth one deals with a step that



takes place not only in the individual, but also in the eyes of the public. While it is altogether proper for an inquirer to come to Jesus by night as did Nicodemus; and such an one will find in Him the Truth one seeks; yet having found it, it is unimaginable that one can remain silent and keep the truth, and the personal Source of one's conviction, to himself. "Eureka—I have found Him!" was Philip's cry to Nathaniel, and such a triumphant announcement cannot be restrained by anyone who has come out of darkness into light by the grace of our Lord Jesus.

"Whosoever shall confess Me before men, him will I confess before My Father which is in heaven": this is a promise. The following verse, in which the consequences of denial of Christ are set forth, makes this one a demand. But it is a demand not made by our Lord only as from Himself personally; it is a demand made by the very nature of the salvation He effects. It is a natural result of the apprehension of His unfathomable grace. The Church has therefore always expected it; not as its requirement for admittance to membership so much as its provision for the impulse felt by all the truly saved to show the first fruits of their salvation, the impulse to testify to their new-found grace.

The public profession of Christ is, then, the first step of the saved individual into the fellowship of that great divine social organism, the Church. It makes the individual a participant in the first great activity that is its purpose: "Ye shall be witnesses of Me." After all, for what else is the Christian Church constituted? It may accomplish other worthy objects. It has been, at times of persecution, a kind of a mutual protective association whereby fleeing and harassed confessors were given refuge and solace. It has been, in times of its material prosperity, no less than a world power politically, making and unmaking kings, and fixing international boundaries. It has been, in times of darkness and ignorance, the preserver of letters, arts, and sciences. It has been, in times of awakening, the mother of universities and pioneer in explorations, both geographical and scientific. It has been, in times of war, calamity, and social injustice, the minister of physical comfort and social healing. It has been, in a complex civilization, a minister of social reform and an ameliorating influence on politics. In all these efforts and influences it has done good, but it has accomplished Christ's purpose for it only in so far as, as an organism, it has done what each individual in it is required both inwardly and outwardly to do, confess the Lord Jesus Christ before men. Without that confession all of its great social efforts have been futile, insofar as the bringing in of the Kingdom of God has been effected. Every time a new member is received into the Church by such a profession the Church should be called back to its primary purpose, that of testifying to the Christ of God.

It is well to remember, too, that this public testimony to the Christ is not simply one isolated act for each individual. Once having done so, the Christian's obligation is not by any means ended. He cannot just push the responsibility on to the Church as a whole, and say, Let the denomination, or the synod, or the mission boards, now carry on my acknowledgment of Christ as the Saviour. To say that is to encourage what is known as "churchianity." That is not Christianity. For Christianity is, always will be, as it always has been, an individual thing. The Church is no better than its membership, except as the divine grace overrules their weaknesses and sins and preserves it from the sure destruction they would bring to it otherwise. Personal witness-

ing, both within and without the Church, is still the power of God unto salvation.

This public profession of Christ is not a perfunctory act. In reality it is a life. And unless it is lived: like a light set on hill; like salt that savours all it touches; it is not the kind that true faith demands. It is not an easy life to live in this world. It is a continual warfare, both within the soul of the confessor and between him and the world about him. "Think not that I am come to send peace on earth; I came not to send peace, but a sword."

Just a few days before this sermon was written the writer interviewed a young woman of beautiful Christian character in behalf of a Christian mission to the Jews that needed a worker. In his efforts to locate her he had called the only family of the girl's name found in the telephone directory. The woman who answered the call first denied knowledge of such a person, then said she had heard of her and thought she lived in another part of the city. In the interview the young woman revealed that that was without doubt her mother, who with all her other loved ones had disowned her when she professed Christianity. That is what our Lord means when in this text He says: "And a man's foes shall be they of his own household." The demand is not a mere generalization; its cost must still be paid; and cross-bearing is not obsolete in the true Christian life.

What the world needs today—as always—is a Church that testifies: not by glib-tongued and holier-than-thou fanatics with sappy words continually on their lips; but by cross-bearing and spiritual sword-bearing lives filling her rolls and her pews and demonstrating to the world that true love to God is only fully expressed by utterly self-denying love to neighbours—right next door, across the street, in our own cities and rural districts, as well as in the uttermost parts of the earth. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

The salvation of the world demands such profession of Christ. There is no hope in any other plan.

## PRAYER

*We thank Thee, our Heavenly Father, for the words of Thy love we have been privileged to hear this morning. We bow our heads in grateful admission of the power of Thy Word and Love in the hearts of men today as in the days gone by. We pray Thee for forgiveness for our sins, our frailties, and weaknesses, because without Thy love and guiding hand we are as sticks in a river, or down in the wind. Grant us repentance for the wrongs we have committed, and give us grace to see Thy face in our hearts when temptation comes to us.*

*Open Thy hand and heart to those who are overcome with troubles and grief, give them strength and courage to go on in Thy Name. Help us to understand the demonstrations of Thy love in our daily lives, and teach us to turn to Thee in times of joy and times of trouble, because all things rest in Thee. We ask in Jesus' Name. Amen.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

**LIFE'S DELIVERANCE.** We are the work of God's hands, the sheep of His pasture. Therefore He will not suffer us to be impaled on the spears of sheer materialism nor leave our souls at the mercy of the Destroyer.

The Bible is the best practical treatise on the friendship between God and His children and holds many pictures of friendships, in which service for others is the guiding principle.

We shall be all the happier if we follow the Master's example, since happiness is a faithful reaction to our unselfish service for others. It may sound paradoxical; nevertheless, it is true, that cheerful living requires sacrificial living. It scatters to increase, and what it gladly gives is returned to the giver a hundred fold.

To self-centered people these statements sound foolish and sentimental, but they are the very truth of life. Selfish grasping souls are never happy, but persist in creating their own misery.

Spiritual suicide is the fertile source of our distraction and unrest. Even so illustrious a character as St. Paul cried aloud: "O wretched man that I am; who shall deliver me from the body of this death?"

Hundreds of thousands of young people recognize the possibilities of a good life. Their hopes at setting out for it are high, their aims as resolute as can be, but they are conscious of frustration and defeat. Who shall deliver them?

Young and old are haunted by fear, ministers as well as laity, and every heart knows its own bitterness and is reluctant to expose its guilty secrets even to God Himself. Such people get no comfort from insufficient creeds of materialism and pessimism and the reckless optimists are but peddlers of disillusion and despair. We must be saved from our growing self-centeredness and from the malignancies it breeds.

Consider at this point the substitutes for a regenerated spirit, such as literature, music, philosophy and humanistic pursuits. Assuredly these have secondary values which hearten us. In them we find beauty and the larger horizons which give spaciousness and dignity to life. Yet the wider surveys of experience demonstrate that in the profoundest sense each one of us lives alone.

There are many learned but foolish pundits who have decided that religion has to be gently consigned to the limbo of exploded traditions, but just as the obsequies are about to be performed a resistless trust in the Christ of God is mounting to tidal heights in various quarters of the globe.

It is the old familiar phrase, "Lord, save us or we perish." These Lenten days stress that prayer. There is now a renewed belief, born partly of despair, that none but our Maker can redeem us from the sorry consequences of our folly and wickedness. Sick of self and sin, aware that they cannot heal their deepest hurts, men and women are retreating once more to the Rock of their salvation.

It is not "surrender," but "bliss" to be alive in God, and that the heart is flooded with God's hallowing love. The Church is being criticized today as to its influence upon the human family and many rail against her frailties.

But make no mistake, so long as she proclaims the liberating God revealed in Jesus she will survive betrayal and antagonism.—*S. Parkes Cadman.*

**THE BIBLE TEST.** An exchange tells of a Mohammedan trader in India, who once asked a European whether he could not secure a Bible for him.

"What for?" he asked in surprise. "You would not be able to read it."

"True," replied the Mohammedan. "What I want is a European Bible."

When the European asked, "What for?" he answered:

"Well, when a ship brings a trader who is unknown to me but wishes to trade with me, I put the Bible into his way and watch him. If I see that he opens it and reads it, I know that I can trust him. But if he throws it aside with a sneer or even with a curse, I will have nothing to do with him, because I know that I cannot trust him."—*Alliance Weekly.*

**"DOES IT WORK?"** Does religion work? Kazainak was a robber chieftain, a man of violence, in far-away Greenland. Curiosity brought him into contact with the missionary.

One day the missionary read to him the story of Christ's sufferings, when the chief immediately asked:

"What has this man done? Has He robbed anybody? Has He murdered anybody?"

"No," was the reply, "He has robbed no one, murdered no one; He has done nothing wrong."



"Then why does He suffer? Why does He die?"

"Listen," said the missionary. "This man has done no wrong; but Kazainak has done wrong. This man has not robbed anyone; but Kazainak has robbed many. This man has murdered no one; but Kazainak has murdered his brother. This man suffered that Kazainak might not suffer; died that Kazainak might not die."

"Tell me that again," said the astonished chieftain. And the hard-hearted sinner became the humble follower of the Lord Jesus, doing good instead of doing evil.

## SUNDAY SCHOOL LESSON

### *Jesus Explains the Kingdom.*

LESSON: Luke 13. Print Luke 13:18-30.

GOLDEN TEXT: "They shall come from the east and west . . ." Luke 13:29.

DEVOTIONAL READING: Isa. 61:1-7.

INTER. & SR.: My Part in Extending Christ's Kingdom.

Y. P. & ADULTS: Requirements for Citizenship in the Kingdom.

The parable of the mustard seed is to indicate that Christ's power is yet to extend over all the earth, while the parable of the leaven teaches that it is to transform all human life. Small beginning and invisible forces are not to be despised or distrusted. When Christ talks about faith like a mustard seed He is pointing to the faith which has *within it vitality* and the possibilities of growth.

An inscription is found over a door in a Mosque in Damascus, "Thy Kingdom, O Christ, is an everlasting Kingdom and Thy dominion endureth throughout all generations." This is the essence of the teaching of Christ. His kingdom *will* come and His will *will* be done on earth as it is in Heaven."

Jesus does not directly reply to the question whether there are few to be saved. But His answer does directly imply that many Jews who expected to be saved and many Gentiles whom the Jews expected to be lost, would be saved. The narrow door to which reference is made is that of repentance and faith in Christ. The opportunity for entrance is present and immediate, but it is not endless.

In the parable certain ones are represented as pleading for entrance, on the grounds that they had known Him. The question immediately arises, "Why, then, had they not accepted Him?" Thus, Jesus gives a very practical turn to the question which has been asked in mere curiosity. All speculation as to the number of the saved is fruitless. There are really only four classes of people:

1. Those who have heard the message of Christ's love and have accepted.
2. Those who have had opportunity to hear it, but have not accepted it.
3. Those who have really never heard it.
4. Those who have heard it and rejected it.

The point is at the place where Jesus laid emphasis. "Strive ye to enter into the straight gate." It is all a personal, vital and immediate matter.

In 1897 Grenfell and Hunt found at Oxyrhynchus in Egypt two different leaves of papyrus. One of them contained a reputed saying of Jesus which ran like this: "Jesus saith, 'A man shall not hesitate to ask concerning his place in the Kingdom. Ye shall know that many who are first shall be last,

and the last, first, and they shall have eternal life.' " Part of this saying follows Mark 10:31 and Matthew 19:30. Also Luke 13:30. The last clause is conjectural, but if correct is similar to John 3:16; John 3:36; 5:24. In this passage the teaching of the Master is very plain, in the point that if once shut out from the Kingdom of the Messiah, one will plead in vain for entrance.

## EVENING SERMON

**THEME:** *The World of Today and the Book.*

THE REV. HUGH THOMSON KERR, D.D.

**TEXT:** "Thy word is a lamp unto my feet, and a light unto my path." Psa. 119:105.

Speaking before a great concourse of people, Stanley Baldwin said that every forward movement in modern history sprang from a flashing idea struck from the fire of Holy Scripture. "The Bible," he said, "is a high explosive," and it is to be expected that once again and then again some great truth from the Scriptures will stir the souls of men. You will remember that DeQuincy divided all literature into two classes:—the literature of knowledge, consisting of books of information, science, encyclopædias; and the literature of power, books that sway the spirits of men, books of imagination, prophecy, poetry, and supreme among all these books of power is the Bible. It is creative and redemptive. The world, as it exists today, and the Book cannot continue together.

I. The modern world is man-centered and this Book is God-centered. The world writes history by exalting what man did. The Bible writes history by saying what God did. The world today thinks that it has no need of God, for man with his inventive genius is sufficient and God may be withdrawn without loss. The Book demands that we place God in the centre of life and that when we speak of God we say God. The Bible never camouflages the name of God or His place in the world. The spirit of God is in the workers of brass and iron, in the hewers of wood and stone, in the hearts of kings and prophets, and moves in glory through the world. Our English friends, when they start their catechism, begin with the question—What is your name? But our Scotch friends, when they begin, ask—What is the chief end of man? and answer it with the searching reply: "Man's chief end is to glorify God and to enjoy Him for ever." That's the answer of the Book, for the Book gives God the central throne in life, in death, in time and in eternity.

II. The world today is selfish. It finds its expression in what is called narrow nationalism. It talks about America for the Americans, China for the Chinese, Germany for the Germans. Who would have thought that out of Germany, the home of Luther, the cradle of the Reformation, that freedom like a weeping hermit would seek a refuge in our generation? No better illustration could be found than Germany. The world that Hitler has created in Germany and the Book cannot continue together. The Book speaks of brotherhood, it sings of peace on earth, it preaches good will, it stretches out its hand to Ethiopia, it spreads a rainbow of promise over the nation, it girdles the globe with a golden bond of song and salvation, it heralds the day when Judah shall no longer vex Ephraim. No wonder Germany seeks to destroy the Book,

because Hitlerism and the Book cannot continue to occupy the same mind. I have a Book, a New Testament which was picked up on the battlefield of South Africa. It is printed in one of the dialect tongues of Africa. It is bound in the skin of some wild beast. Its pages are almost all clean and unread. One page, however, is worn and faded, as if some black hand had traced out its letters and one verse is almost illegible. It is the verse, "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." That is a tremendous idea. It is one of those ideas about which Kipling speaks when he says that they become alive and walk up and down in the hearts of men. No narrow, selfish world can exist side by side with this Book.

III. The world today is bad tempered. Its spirit is on edge. People are out of sorts with themselves and one another. They are ill behaved. They lack courtesy. The government is snarly. Industry is sulky. Labour is snappy. Youth is sceptical. It is this note that makes for international suspicion and industrial war, and because of this note we live today in a dangerous world. Such a world and this Book cannot continue together, for the Book proclaims the primacy of love. The Book sings the Beatitudes of the pure in heart, the peacemakers, the meek, the heart hungry. There are books of the imagination. There are books of the intellect. There are books of the heart. But this is the Book of conscience, and conscience is wherever you have sweetness and light, wherever you have culture and civilization, wherever you have peace and good will.

IV. The world today is bewildered. With all our education we are in a fog. Before we build a new world and a new social order we must begin to build a fundamental foundation within ourselves. Education will not get us far unless that education is the education of the entire man—body, soul and spirit. I am old-fashioned enough to believe still that the fear of God is the beginning of wisdom, and this Book claims to be at the centre of all true intellectual understanding of life. William Lyon Phelps said: "That Book is the best written book in the English language. It is greater than any philosophy or novel, because it contains in its own pages the greatest short stories, the greatest essays, the greatest philosophy and the greatest beauty of thought. It is greater than all of the other books in the world combined. It has no rival. No group of people can be rightly described as uneducated who read and know the Bible."

V. The world today is a sad world. Literature is sad. Philosophy is sad. Psychology is sad. Economics is sad. Wall Street is sad. The farmers are sad. Socialism is sad. Karl Marx is sad. We have lost something of the radiancy, the expectancy, the enthusiasm of youth. Such a world cannot exist alongside of the Bible. It is a Book that sings and dances and rejoices, and its words are set to the most majestic of the world's music.

Step into the Music Room and listen: "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Step into the Library and take up one of the volumes and read: "For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break before you into singing, and all the



trees of the field shall clap their hands. Instead of the thorn shall come up the fig tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Step into the Rest-room and read the mottoes on the walls: "Let not your heart be troubled. Ye believe in God, believe also in Me." "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "The Lord is my Shepherd: I shall not want." Step into the Dining-room and listen to the blessing at the table: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls. Yet I will rejoice in the Lord, I will joy in the God of my salvation." Step out on the Balcony and hear the call: "They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat. But the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

It is not man we see, but God. It deals not with little things, but big things. It deals not with dead issues, but living issues. It deals not with trivial things, but with ultimate questions, questions that lie under all other questions: the question science cannot answer, the question politics cannot answer, the question colleges cannot answer, the questions like these—What is life? What is death? What is man? What is God? And it answers them at last, at the end. You will not find the final answer to any of these questions until you read on. You must read on. You will get a wrong answer if you do not read on. You must not stay out in the vestibule, you will get chilled if you stay out in Genesis, or Exodus, or Leviticus, or Kings, or Judges, or Job, or even the Psalms. You must go on. You must go on in, and then you will hear a voice say: "If it were not so I would have told you." Then you find the answer to—What is life? "This is eternal life to know God." What is death? "Death is swallowed up in victory." What is man? "Now are we the children of God." What is God? "God is a spirit. God is love."

The world as it is now and the Book cannot continue together. Either the world must repent or this Book will perish. They cannot both exist together. What will happen we know. We are those who believe that not one jot or tittle of this Word will pass away till the dreams and hopes and prophecies contained therein will be fulfilled and "the kingdom of the world is become the kingdom of our Lord, and of His Christ."

## MID-WEEK SERMON

**THEME:** *The Continuing Presence.*

**TEXT:** Revelation 21:3.

Palm Sunday in Jerusalem. God visiting His people: Immanuel. The Bible is literature of the continuing presence of God.

**OUR DIFFICULTIES WITH GOD.** To the ordinary man these difficulties are not philosophical, but practical. There are two major ones. They are present in every age. There may be a changing emphasis, but the difficulties are the same. (1) Does God care? Life of primitive man, we are told, was full of fear. Some of this clings to us. But our major fear is that God is

indifferent. We are so insignificant. This is not new with us. Psalmist: "When I consider Thy heavens, what is man?" (2) Can God be near? David's heaven compared with ours. The awful lapse of time. Man has been on earth half a billion years. Billions before that earth was getting ready for him. This also is not new. "A thousand years in Thy sight are but as yesterday when it is past."

**THE REASON FOR CHRIST JESUS.** There have been times when God was near and you knew He cared. How did that knowledge come to you? Nine times out of ten through some person. God gave us Jesus Christ to answer both our questions. (1) He shows us God. Not a theological or legalistic God. "The God and Father of our Lord Jesus Christ." Consider lilies . . . sparrows . . . God knows and cares. (2) He lifted man. With Jesus a new and higher conception of human personality entered the world. He taught the equality of the human soul and the value of soul before God.

**THE PRESENCE AND THE POWER.** All through Bible runs same story. Eden. Egypt. Prophets. Jesus. If not realized in life, the fault is with us. We have not moved out in faith. We have not moved forward in obedience. God's continuing presence is not a philosophy to be argued, not a theology to be debated. It is a fact to be lived. Spiritual freedom brings its obligations. Jesus demands obedience. Be not afraid. "God is not far from any one of us."

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: How Jesus Gave Himself for Us.  
Isa. 53:3; 1 Pet. 2:21-25.

LUTHER LEAGUE: 5. Our Church in Puerto Rico. Isa. 41:1-6.

## FOR THE BULLETIN BOARD

Hardship is an efficient teacher.  
Live so the preacher can tell the truth at your funeral.  
When love fails, marriage dies.  
Putting off a thing means never to do it.  
Used husbands are acceptable to some.  
Busy hearts mean busy hands.  
Bad habits are like depressions; they are upon us before we know it.  
Eulogizing soldiers perpetuates war.  
Religion mixes with business; ask the wise steward.  
Many put on style by putting off creditors.  
Profit by the lessons of hardship.  
The most precious things in life cannot be bought.  
We pass this way once. Do it *now*.  
Worthwhile friendships mature slowly.

## PALM SUNDAY, APRIL 5

**CALL TO WORSHIP:** "Be wise now therefore, O ye kings; be instructed ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Blessed are all they that trust in Him." Psa. 2.

**PSALM:** 90.

**PRELUDE:** The Palms.—*Faure*.

**ANTHEM:** Beneath the Cross of Jesus.—*Brackett*.

**OFFERTORY:** Song Without Words.—*Englemann*.

**POSTLUDE:** Cortege.—*Marchot*.

**OFFERTORY SENTENCE:** "... and great grace was upon them all. For neither was there among them any that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them at the apostles' feet; and distribution was made unto each, according as any one had need." Acts 4:33-35.

**OFFERTORY PRAYER:** Almighty God, Father of us all, help us to see that it is not so much that which is granted us by this world, in hours, wages, individual rights, or profits, that counts; rather the spirit in which we accept the privileges and duties which Thou hast bestowed upon every one of Thy children. Teach us to see the truth of Thy teachings so that we may forget the questions of personal rights which now so largely overshadow the responsibility of each and every one of us to help bring Thy Kingdom on earth as it is in heaven.

With contrite and humble hearts, we bring to Thee this day our offering for Thy use in helping us to see the privileges before us, and thereby glorifying Thy name on earth. Amen.—*W*.

**BENEDICTION:** The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

### MORNING SERMONS

#### (1)

**THEME:** *The Gospel for An Age of Doubt.*

THE REV. HUGH THOMSON KERR, D.D.

**TEXT:** "How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly." John 10:24.

**HYMNS:** I Am Trusting Thee, Lord Jesus.—*Bullinger*, 8,5,8,3.

My Faith Looks Up to Thee.—*Olivet*, 6,6,4,6,6,4.

Nearly fifty years ago a distinguished Christian professor delivered a course of lectures at Yale University on "The Gospel for An Age of Doubt." Every age has been an age of questioning and doubt. Everyone of us would agree that our present generation is passing through a period of doubt. There has come into the thought of our present age new concepts of science, new ideas from the study of psychology, new approaches to religion, and above all a new interpretation of Jesus. Out of every land there have come modern studies of the life of Christ, for, whether we know it or not, He holds in His keeping the key to the world of faith.

There is something so contradictory about Jesus. There is something about Him that awakens doubt, suspense and questioning. He is so very human. And yet there was something that set Him apart. He walked among men in the power of an endless life. He was one with them, but not of them. "Who is He?" They said, "Never man spake like this Man." The wisest among them said, "We know Thou art a teacher come from God." Where He was,



something was always happening; something new, something marvellous, something that made people think of God.

And so the people of His day and generation were perplexed, and they came to Him asking a sincere and frank question. "If Thou be the Christ, tell us plainly." That surely is a fair question. A word from Jesus concerning Himself, who He was, where He came from, what He was doing, would have settled the matter. That is the way we feel. We wonder why faith is so difficult, so treacherous, and why one cannot be told plainly the truth about Christ and God and the future life. A student said that to me the other day in my study, "Why cannot we get a plain proof for God," he said. "We prove other things, why cannot we prove religion?" That is the way many of us feel, and we are offended because we cannot get a plain answer to a plain question. It is, therefore, highly important that we study the reply which Jesus made, for if the question was honest and sincere, we may take it for granted that the reply of our Lord will also be sincere. Now what did Jesus say?

In the first place, Jesus said that He had already told them. His answer is just as categorically expressed as is the question. "Jesus answered them, I told you and ye believed not." If you go over the record you will find that He had endeavoured constantly to answer this very question, and embedded in the chapter are plain answers for all to read. In this same chapter He says, "I am the door; by Me if any man enter in, he shall be saved." He told men why He came. "I came that they may have life, and may have it abundantly." "I am the good Shepherd." He even told them the reason of His death. "The good Shepherd layeth down His life for the sheep." He interpreted the meaning and purpose of His death. "I lay down my life, that I may take it again." He was constantly telling men who He was. Over and over again He said, "I am the bread of life," "I am the water of life," "I am the resurrection and the life," and yet it seemed to mean nothing at all to those who heard His words. And the reason is that faith is not produced by telling. If faith could be created by telling, then doubt would be banished for ever. How often has the story been told. We speak of it as an old, old story. No one can read the New Testament with an open mind without hearing that story told. And it is a story which says, "Thou art the King of Glory, O Christ." The New Testament tells it. The Apostles' Creed tells it. It is all there. If you want it told plainly, here it is in a few words, in a sentence or two. But when it is told, people do not believe and there is no faith created. Words are weak things to express the deepest meaning in life. A kiss may tell what a whole book cannot disclose. The cross can speak a language which no argument can interpret. It is the language of the heart.

If truth can go into a nutshell, if you can put God into a word, then it is possible to tell who Jesus is and what His Gospel claims to be and to do. It has been said that there are ten thousand definitions of religion, but I suppose there are as many definitions of love and many more definitions of God, because truth and life and love and God are too big, too full of meaning, to be cribbed and cabined within the limitations of words that do not carry across from life to life or from century to century. The things of the spirit cannot be compelled and faith is always linked with doubt. We are always fighting to keep our feet from being submerged. The cry of our heart is always going up, "Lord, I believe, help Thou my unbelief." Faith, you see, is the active

force of life, and consequently it is deliberate and voluntary. It includes the power to say "No." Jesus forced the door of no man's life. He had twelve legions of angels to come at His call, but He permitted men to lead Him to Calvary. "Whosoever is willing to come, let him come." That was the way Professor James put it to his students. Presenting all the evidence for and against faith, he used to conclude by saying, "As for me—I choose to believe in God."

Jesus, however, went a step further. He gave a second answer to the question in which He was asked to tell plainly who He was. He said, "The works that I do in My Father's Name, they bear witness of Me." A plain answer can be given to a plain question not in words but in works. It was the answer He gave. "Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them." What is it that we see when we look at the world about us? We see Christ still at work. Everywhere He is touching life. The happiest festival in all the world is celebrated because of Him, and when the hungry are to be fed and the sick cared for and the under-privileged nourished, we invoke His Name, saying, "Inasmuch as ye do it unto Me." He is still at work healing, comforting, serving, sharing His life with all who come to Him, and of Him we say, what can be said of no one else, "In Him was life, and life was the light of men."

There is one further thing that Jesus said. He told them very frankly why it was that they did not believe His words. "Ye believe not, because ye are not of My sheep." Now that word is a basic law of life. Spiritual things are spiritually discerned. A blind man cannot see colour. That is true everywhere. It is possible to have eyes and see not, to have ears and hear not. It is possible to go through life and never see the reality which is revealed in it. We wander through the world and miss the very glory of God. Two men can go to the same church service, and one will find it the gate of heaven and the other lose himself in reverie. This is what Jesus meant when He said, "My sheep hear My voice and they follow Me." Let the man who is struggling with doubt, then, make this his prayer: "Lord, open my eyes that I may see. Lord, open my heart that I may receive." In the last analysis there is no path that leads from man to God. There is no bridge over which we can travel into the unseen world. The miracle of life is this, that it is God who comes to us. It is God who finds us. It is God who is speaking to us. It is ours to say, "Speak, Lord, for Thy servant heareth."

## (2)

### Sixth Sunday in Lent (Palm Sunday).

#### THEME: *Alabaster Affection.*

THE REV. JOHN A. DYKSTRA, D.D.

SCRIPTURE: Mark 14:3-9.

HYMNS: Ride On! Ride On in Majesty.—*St. Drostan, L. M.*

Jesus! Exalted Far on High.—*Beatitude, C. M.*

Jesus was facing death. Within a week He was to give His life for the

world. Conscious of this, He had come to Bethany. It was doubtful whether there was another place that meant so much to Him as did this little town. Here Mary poured the precious ointment of spikenard upon His head. She gave her Lord the best that she had—alabaster affection.

In thinking of the subject of alabaster affection, I would invite your attention first to the criticism of Judas. . . . "Why this waste?" "This ointment might have been sold for three hundred pence and the proceeds given to the poor." That the rest of the disciples joined Judas in this criticism is not strange. As their treasurer, he had their respect and esteem. They were unable to look into his heart and read his sinister motives. And then, too, were they not warranted in believing that by helping the poor they were doing Christ service? "When saw we Thee hungry and fed Thee?" "Inasmuch as ye did it unto one of the least of these the least of my brethren, ye did it unto me."

Yes, it might have been sold. Sometimes the temptation is very strong to sell out to sin and to the devil. Many a man has accumulated riches by compromising himself. The soul is bartered away for things. Of Judas Jesus said, "Of all that Thou gavest Me I have lost none save the son of perdition." The word in the Greek that Jesus used for perdition is the same word that Judas used for waste. How sad that Judas himself had become a son of waste. We, too, may have wonderful opportunities to do good, and waste them so that even life itself at the end is nothing more than a desolation.

In the second place this deed of Mary brought forth the congratulation of Jesus. If Judas severely condemned alabaster affection, Jesus most heartily commended and praised it. What Jesus needed at that time was alabaster affection.

Jesus bade a rich man sell all that he had and give to the poor. The Master, however, does not charge everyone who has means to do that. A lighthouse keeper gave the poor about him the oil of his mighty lantern. When darkness fell cries of the sailors were heard above the ragings of the storm. Men did not praise him for giving to charity what had been purchased for safety. The use Mary made of the alabaster ointment received the heartiest approval of the Master. "Let her alone," said Jesus, "she hath anointed My body beforehand for the burying."

The alabaster oil so precious was made by pressing the essence from innumerable roses. This was poured upon the brow of Jesus out of which was to be pressed the bloody sweat in the garden. As He trod the winepress of God's wrath against sin, His very life was pressed out. What could more fittingly express that than the fragrant contents of the alabaster box? In the breaking of that box and the pouring out of its costly contents there is a resemblance to His body that was broken for the sins of the world and His blood shed for the cleansing of the pollutions of human guilt.

In the congratulations of Jesus there is also a word concerning this woman's lasting memorial. "Wherever this gospel shall be preached throughout the whole world this also that she hath done shall be spoken of for a memorial of her." The sweet perfume that once filled the house of Simon is there no more. The banquet hall is gone; its very site is unknown; the faces of those gathered there have returned unto the dust out of which they came. Yet today this alabaster fragrance perfumes the great house of the world.



There is nothing that will give us such lasting satisfaction and influence as will the service of Jesus. Paul, in concluding his great chapter on the resurrection, said, "Wherefore, brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." One of the blessed words of comfort spoken at the grave of the Christian is, "Blessed are they that die in the Lord, for they rest from their labours and their works do follow them."

In the third place let us think of the Christianity of Mary. Hers was the Christianity of alabaster affection? "She hath done what she could." What more could she have done? She gave her best. What did God do for our redemption? He did the best He could. He gave His only begotten Son. Christianity began with God's alabaster affection. God gives us precious fruits of the earth, and how thankful we ought to be for them. But when God gave His Son, He gave Himself. In the Book of Proverbs there is a request, "My son, give Me thy heart." Before God asks any man for his heart, the great Father has given His heart first of all. The only reason that we can love God is because He first loved us.

"She hath done what she could." Notice in this tribute of Jesus the character of Mary's Christianity. How wonderful it would be if this could be said about every follower of the Lord. Alabaster Christianity offers its very best to Christ. Mary's was a maximum devotion; ours so frequently is a minimum. We are inclined to ask how little can we do, instead of how much. The call of today is for the Christianity of Mary. With a dearth of spiritual riches in the world, the Christian who would serve His master well must give of His best. Everyone needs carefully to examine himself. After an examination in the light of God's grace, there is no one who will not find something. To say less would accuse God of making a mistake in bringing us into the world. He has a purpose and programme for every life. It is for us to discover it and carry it out. "She hath done what she could." Can each of us say that? Or are we giving less than our best to the Lord?

One rainy day when some children were unable to play out of doors, they started a game in the house. The game was Noah's ark. One by one they marched the animals into the ark, and when they had put Noah and his family in also, they shut the door. Then one of the children said, "We have them all in now, so why not have a flood?" The place for the flood, of course, was the bathroom. So they ran to the bathroom and turned on the water. After the rain had ceased and the dry land began to reappear, the children marched out all the animals—the elephants, the camels, the donkeys, the kangaroos, the lions, the bears, the whole menagerie. And then someone suggested that they have a sacrifice of thanksgiving. They found a soap-dish. Into this they put bits of paper. With a match they set these afire. This was their burning altar. "But where is the sacrifice?" said one. They looked at the animals they had marched out of the ark, but they did not feel like giving any of them up. At last one little girl spoke up, "I have a lamb upstairs that has two broken legs, let me get it; it won't matter what happens to that."

How often we do just like that. We bring to the altar the things for which we have no further use. We go to the attic and hunt up some worthless junk. Suppose we sit down and figure out what our religion is costing us.

Mary gathered all her savings together and poured them out in one grand act

of consecration—it may be the alabaster ointment represented the savings of a lifetime. Whatsoever we may give the Lord, providing it is of the alabaster quality, it will erect a monument that time will not decay. Such affection will live and shine transfigured through all eternity. In the long run it is the only thing that pays. “She hath done what she could.” Have you? Have I?

(3)

### Good Friday (April 10).

THEME: *Tetelestai*.

THE REV. J. PERCIVAL HUGET, D.D.

TEXT: “It is finished.” John 19:30.

HYMNS: Go to Dark Gethsemane.—*Gethsemane*, 7,7,7,7,7,7.

Beneath the Cross of Jesus.—*St. Christopher*, 7,6,8,6,8,6,8,6.

According to the New Testament, Jesus spoke seven times during the hours on the Cross. It does not say that He spoke *only* seven times. There may have been others. We do not know. But the seven we have. One is recorded by Matthew and Mark, three by Luke, and three by John. It is the sixth of these words from the Cross to which we refer today. In the original it is a single word, an exclamation, a shout of achievement and victory; “*Tetelestai*!” “Finished.”

Herbert Simpson, preaching in Westminster Church, London, said of this, “It has been called with perfect justice the most momentous word the world has ever heard.” He quotes from another, “That shout rang back against the current of time to the beginning of man’s transgression and provided the means of cancellation of transgression for every penitent soul. That shout ran forward to the end of the ages, declaring the fact of salvation accomplished for every believer. That shout ascended to the throne of God, and gladdened the heart of the Father and of the angels; that shout descended to the spirits of men in prison, and prepared them for the moment approaching when He should lead captivity captive, and give gifts unto men.”

The earnest and thoughtful preachers of an earlier day, good and godly men, used often to speak of “the completed work of the Redeemer.” One of the old hymns has a verse: “’Tis done, the great transaction’s done.” Though we may no longer be satisfied with the too mechanical conception of the mediæval theology, though to us the work on the Cross was more than a ransom, more than a legalistic suffering of a substitutional penalty, still it remains true in a deep spiritual sense that “we are bought with a price,” and that “the chastisement of our peace was upon Him, and by His stripes we are healed.”

But, instead of discussing knotty points of theology, let us think first, what this word, “*Tetelestai*,” meant to Jesus there on the Cross; and, second, what it may mean to us. Let us set our spiritualized imagination to work, and think of the Crucifixion as actually happening, of these words as actually spoken. “Father, forgive them.” “My God, My God, why hast Thou forsaken Me?” “Finished.” “Father, into Thy hands I commend My spirit.”—“Finished!” What was finished? First of all the suffering, the struggle, the separation. “I am through with that. It is over. Done with. Behind. Never to be borne again.” John’s account has it, “When He had received the vinegar,

He said, It is finished, and He bowed His head and gave up His spirit." And Luke, "And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit." That which was finished was the whole great enterprise of the Incarnation, the sharing of our life and our death.

In the second place, the work He came to do was finished. The purpose which lay back of the Incarnation. The reason and meaning of the Cross. Two chapters earlier in John's Gospel is recorded the prayer in which Jesus dares to say, "I have finished the work which Thou gavest Me to do." Again let our thought make this real. Jesus had a work to do, a mission to perform,—the revealing of the forgiving and saving love of God. This He did, to the uttermost. Nothing more could be done. Nothing was left to do. He had finished.

Dr. Simpson uses a very simple but effective illustration. He speaks of the satisfaction of the captain when he has brought his ship safely to port. Especially after a stormy voyage, after battling winds and waves, he comes finally down from the bridge saying, "Finished, thank God."

And, in the third place, then and there was the culmination of the eternal purpose. God was in Christ reconciling the world unto Himself. Here was fulfilled that to which Paul refers in the great passage in Ephesians, "according to the eternal purpose which He purposed in Christ our Lord." It is the same thing to which Peter referred in his great Pentecostal sermon, "the determinate counsel and foreknowledge of God." Or in the Te Deum, "When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers."

Now, there are three very important applications of this mighty truth of "the completed work of the Redeemer," of the fulfilment of the eternal purpose of God. There is a theological conclusion; a practical bearing, and a personal connection. Theology to many persons means something remote, incomprehensible. It is really only the recognition of great and supremely important truths. And there can be no greater or more important truth than that, as Marcus Dodds words it, "The purpose of God in the history of man was accomplished when Jesus breathed His last upon the Cross. Now all had been done that could be done to make God known to men and to identify Him with men." "Tetelestai." "Finished."

The practical bearing is very real and direct. How shall a man become a Christian? What must he do? What price must he pay? What conditions must he fulfill? In one very real sense none at all. It has all been done for him already. What he could never have done for himself. What Christ did for him and does for him. What he must do is simply to accept for himself the saving grace of God in Christ.

To make it yet more personal; the way to be a Christian is simply to be one, to choose, to decide, to begin. Say for yourself, "It is done. Completed. Finished. Sin, fear, death,—finished!"

Dr. Simpson closes the sermon to which reference has already been made by telling of a picture painted for the Royal Corps of Signallers, showing an unarmed signaller sent out into No Man's Land to repair a cable and restore the interrupted contact. The picture shows him dead, but holding together in his stiffening hands the broken ends, renewing the contact.

"That is what Christ did for us."



## PRAYER

*Guard us, O God of Grace, against a critical cynicism that curdles the spirit, chills the emotional life, conceives ulterior motives in other's activities, condemns everything that "is," and concludes that the whole world is askew. Guide us to sweeten and strength in life's experiences rather than to the sour and sordid.*

*Almighty and everlasting God, who of Thy tender love toward mankind hast sent Thy Son our Saviour Jesus Christ, to take upon Him our flesh, and that in the form of a servant, and to suffer death, even the death of the cross, for our redemption; mercifully grant that this mind may be in us which was also in Christ Jesus, that we may both follow the example of His humble obedience and patient suffering, and also be made partakers of His glorious resurrection, to live with Thee forever. Grant this for the sake of Thy Son, our Saviour, Jesus Christ. Amen.*

## PALM SUNDAY

*A King of kings art Thou, O Christ. Thy throne is established in righteousness. Monarchs are swept away by the passing of time and the changing of circumstances; but Thou doest forever reign. We adore Thee as the King of our lives; we worship Thee as our Saviour; we rejoice in Thee as our Friend. Amen.*

## GOOD FRIDAY

*Despised and rejected, thorn-crowned and crucified wert Thou, our divine Master. Thy suffering and sacrifice were for us. Henceforth may our lives be spent for Thee. Amen.*

## GOOD FRIDAY

*Lord Jesus Christ, Thou holy and spotless Lamb of God, who didst take upon Thyself our sins, and bear them in Thy body on the cross; we bless Thee for all the burdens Thou hast borne, for all the tears Thou hast wept, for all the pains Thou hast suffered, for all the words of comfort Thou hast spoken from the cross, for all Thy conflicts with the powers of darkness, and for Thine eternal victory over death and hell. With the host of the redeemed, we ascribe unto Thee power and riches and wisdom and strength and honour and glory and blessing, for ever and ever. Amen.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

**GOLGOTHA ON MAIN STREET.** Historians have never been able to identify, exactly, the spot whereon Jesus was crucified. The Church of the Holy Sepulchre stands on the traditional site, but the claim is not quite satisfactory. "Gordon's Calvary," just opposite the Damascus Gate, has the approval of many scholars and seems the likelier spot.

But the one place surely known as the spot of the crucifixion is on Main Street in our home town where men crucify Him daily with their indifference, in the church where He is misrepresented and crowned with new thorns, in the business offices where greed outweighs convictions and on the busy thoroughfares where His name is caricatured by His followers.—*Roy L. Smith.*

**ALUA'S SON.** Years ago when Dr. Royal J. Dye was a missionary at Bolenge, Africa, Alua, a slave of rare physical vitality, was hired by his master to the mission. Dr. Dye paid the owner the money required for Alua's freedom, and the former slave "worked out" the price by a signed contract.

When he had earned his freedom and was told that he could go free, he said, "Do

you think I am that sort of man? You write a second contract and I will work it out to show you I am grateful."

This was done, and Alua always stayed with the doctor. On canoe journeys or at any other time when the doctor was in danger, Alua was always there. On three different occasions he saved the missionary when the canoe was capsized.

When Dr. Dye went back to Africa the last time, one of Dr. G. J. P. Barger's best young men in medical work and a fine leader in the Bolenge Church came to him and said, "Dr. Dye, you do not know me. My father used to talk about his white man who befriended him in Bolenge, and when he died I made up my mind to come and live with his friends and learn the wisdom of God."

This was Alua's only son.

**EXPERIENCE AT THE CROSS.** The experience of many who have found their way to God through the Cross is described by John Bunyan, "So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders and fell from off his back and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then was Christian glad and lightsome, and said with a merry heart, 'He has given me rest by sorrow, and life by His death.' Then he stood awhile to look and wonder; for it was very surprising to him, that the sight of the cross should thus ease him of his burden."—*Pilgrim's Progress*.

**AT THE FOOT OF THE CROSS.** "The burden was lifted so gradually that he could not tell the exact moment that he found it gone, but he found himself standing like the Pilgrim of the never-to-be-forgotten story, at the foot of the Cross, and the Three Shining Ones to greet him."—*Biography of Professor Romanes*.

**CONVERSION.** The personal experience through which a man passes when he is consciously drawn to God by the Cross of Christ involves a changed outlook on life, with consequent change, more or less marked, of tastes and habits. This outcome is commonly styled by the term Conversion. The preaching of the need of Conversion has been a great feature in the Evangelical message. Much has been read into the word "Conversion" which does not really pertain to it. It has been erected into so fixed a type of spiritual emotion, that its accidents have come to be mistaken for conversion itself. Possibly the accounts of the dramatic conversion of St. Paul may be responsible for this.

St. Peter, preaching at Jerusalem, said, "Repent ye therefore and turn again, that your sins may be blotted out." Acts 3:19. The necessity of "turning" has been overlooked at different periods in Church history in countries where Christianity has already obtained a foothold. Where it has been overlooked, the spiritual level of Church life has fallen.—*Inskip*.

Baptism will not make you good; not all the sacraments will make you good. But except ye turn and become as little children, except with that deliberate turning you welcome and accept the grace which He puts at your disposal, never shall you know what is the meaning of that regenerate life, and what is conversion. In some cases it is sudden. In the majority, the process is a gradual one. But, sudden or gradual, it is not the less necessary.—*Bishop Gore*.

## SUNDAY SCHOOL LESSON

### *Jesus Invites All People.*

**LESSON:** Luke 14. Print Luke 14:15-24.

**GOLDEN TEXT:** "Come; for all things are now ready." Luke 14:17.

**DEVOTIONAL READING:** Isa. 55:1-7.

**INTER. & SR.:** The Excuses We Make.

**Y. P. & ADULTS:** Our Responses to Christ's Invitation.

A danger which many churches face is that of becoming a class organiza-

tion. We become so cultured, so elite, so aristocratic that we are in danger of overlooking the love and yearning of Christ and His purpose for all degrees and classes of men.

In this domestic scene, where the lesson is laid, we have sketched, with beautiful detail, a Sabbath feast in the house of a Pharisee. Jesus was not an ascetic who withdrew from the haunts of men and lived an austere life. He enters here with the guests and takes a part in their conversation. The teacher should read the preceding verses and notice that the tones of Christ were unusually severe. This was due to the fact that these people, while outwardly courteous to Him, in their hearts were all the while hostile. He, however, showed His unfailing grace and continual desire for their highest good. The entire passage is an illustration of the sinful folly of refusing to accept the offer of salvation in Christ. The guests who had been invited feigned a willingness to come, but subsequently, by their flimsy excuses, showed their complete absorption in selfish interests, and their utter disregard for their hosts. Jesus here is stabbing this rich, pharisaical host under the fifth rib by picturing the refusal of the ruler of the Pharisees of His offered salvation and indicating that this salvation which they rejected will be accepted by the publicans and sinners and by the despised Gentiles, who will thus go in to the feast of the Son. The Pharisee was showing outward respect for Christ, but all the while he was rejecting His claims. Let the teacher impress upon the class that many are doing this same thing today; giving lip service to Christ in the church, but studiously refraining from any personal participation in the work or benefits thereof. In all probability this Pharisee had invited Jesus with the sinister desire of watching Him and reporting His words and action to those in authority. The whole scene is typically oriental. The host sends his servants out at the time the banquet is to be served to announce that all is ready and for the guests to come. They had had ample time to make all arrangements, but were busy and unconcerned about the invitation. The parable was a deadly thrust at the cherished prejudices of the priests and rabbis and leaders of the nation. They had been invited again and again by Jesus and His disciples to the spiritual banquets of the Kingdom, but had despised the invitation.

## EVENING SERMON

**THEME:** *The Palms and the Cross.*

THE REV. RICHARD K. MORTON.

**TEXT:** John 12:12-13.

The little footprints of the ass are among the last on the way Jesus went, for as He set His face to go to Jerusalem, He made the great decision which was to bring about the end of His earthly ministry.

As He approaches, His soul is deeply affected by the unthinking, uncomprehending crowds, the light-hearted shouts, the craning of necks, the ill-disguised curiosity. He is aware of the slinking, conniving work of those who are striving against Him.

How many waving these happy palms, gladly laying down these branches in honour to a prophet, will shrink and turn in dismay from the test of laying



down their lives! The crowd will not follow too closely as Calvary approaches. Did they but know the sadness of this triumphal entry, they would not shout, but would rather prostrate themselves in shame or flee from the majestic sight of the Master's face, set with noble resolution and unshakable love.

Palm Sunday above all reminds us of the human trait of expressing boldness when safely imbedded in a crowd. Jesus could not single them out; they were safe in the protection of their fellows. So mankind passes along the way of life, obscure but safe amid the crowd.

Men who so joyously shout, Hosanna, may quickly change to shouting, Crucify! We bow in shame before the record of our shallowness and changeability. We confess our selfish opportunism, our own cowardly weakness.

In the narrative of this triumphal entry of Jesus there are imbedded some of the greatest principles of our faith. First, Jesus was carrying out a purpose and a design. He knew what He was doing. He knew God. He knew men. Secondly, He knew that deep in the minds of the people were the old traditions of the prophets and leaders of Israel. So long as He conformed, He was safe. So long as His life story was that of good deeds, miracles, healings, inspiring teachings and personal contacts, His enemies were powerless. But when He began to draw these acts together and point out where they all headed, the cross would loom. Thirdly, people were becoming enthusiastic because they thought they were to have a real king—a powerful king, a truly Jewish king, one conforming to all their practices and at the same time competent to repel Rome. They thought of worldly, political power. They foresaw an immediate, revolutionary change in their national destinies. To them, success meant the expression of force, the setting up of an empire such as they had had over them. No one had ever heard of a king who served. No one had even imagined a King who was to die. No one had thought of a society built on love and justice and service and peace.

Disappointments in these expectations helped to erect the cross, and to still the Hosannas of the crowds. Such baffling turns of affairs sent them scurrying from His side and from the danger of being associated with Him as Calvary neared.

This triumphal entry is the story of the Son of God, loving man and yet loyal to His Father, accepting the inevitable fate of one who seeks to change the spirit of His world. It is the story of what happens when a man fully responds to the dictates of his highest ideals and deepest convictions. It is the story of one with a unique vision, a full loyalty, an unshakable love for man. It is the working out of the natural forces of this world against those who seek to transform them.

Many hailed the triumphal entry, just so long as it was triumphant; and none knew what was ahead. Many shouted for joy because they did not see the deep sadness of the moment. Many waved their gay palms who abhorred all thought of a cross. Many simply craved the excitement and desired to see one who was getting publicity and challenging some of the institutions and leaders that they themselves probably challenged, in secret.

As Jesus approaches Jerusalem, its doom is already sealed. In its Temple are the money-changers. In its streets and homes are sins of many kinds. Jerusalem might have been so much—and had descended to such depths! And

now all there was left: milling mobs, excitement, the cautious aloofness of suspicious Roman officials, the conspiring, aroused Jewish leaders. For Jesus, the crucifixion has already begun. Men had misunderstood His teachings. Many who had been drawn to Him by His miracles and healings and remarkable talks to the multitudes failed to accept and exemplify His teachings in any degree.

At the time of the triumphal entry the growing conflict between Jesus and the scribes and Pharisees comes to a head. It was inevitable. Here were different conceptions of God, religion, and faith.

I suspect that many who profess they follow Jesus do so in His capacity as One who is a Leader and a Challenger. That is, they are interested in reading about Him, cheering Him on, as it were, an "under-dog" against the institutions and powers of His time. But they were not concerned to make His purpose theirs. We have in our churches and communities too many "spectating" Christians. They cheer by the side of the road; they follow Jesus at a discreet distance, hoping fervently that few people will be keen enough to identify them as followers of Him. Are we, in spirit, simply standing beside the road cheering, or are we busy trying to share with Jesus and trying to bring about another ending to His purpose? Are we drawn to Him so that His purpose is ours, or are we content to let Him go to His cross, trusting that somehow the matter will come out all right?

The sins of Jerusalem brought it low, and our modern cities are similarly threatened. The failures in understanding and discipleship brought Jesus to Calvary. Will each succeeding generation do the same? Will Christians and humanity organize in such a way that when men live in the spirit of Jesus a cross will not be the end of their lives? The challenge to the Christian Church today is the revindication of Jesus' way of life.

## MID-WEEK SERMON

**THEME:** *Easter and Personality.*

**TEXT:** John 20:9; Acts 2:24.

Today Easter is an old story, a beautiful, but a fairy story. Oh! the New Testament folk believed it, but they were credulous and gullible. To them, the earth was flat, heaven an inverted bowl. Why shouldn't they believe the Easter story!

**NEW TESTAMENT AGE NOT CREDULOUS.** They were credulous of much, no doubt, but they were not credulous of the resurrection. (1) Jewish world and religion. Old Testament has no definite teaching of survival, at the best only hints and hopes. Jesus faced disbelief in immortality. Sadducees. John and Peter at grave. Thomas. (2) Roman world and legalistic mind. Paul before Agrippa and Festus: "Mad!" (3) Greek world of art and science. Paul on Mars' Hill: "Mocked!" The disciples believed in the resurrection in spite of the philosophy of their age.

**WHEN FAITH IS NEEDED.** Disciples believed because a need had come into their lives. Death had come and taken away One on whom their hopes rested. There was an insistent demand for something beyond their experience, and Jesus came back to give the assurance they lacked.

Today men say, "Not interested in death. Probably nothing beyond. If so, that is all right." Now, I can say that about myself. It is when I try to say that about someone profoundly loved and valued, that my troubles begin. I may not be interested in my own passing. I am profoundly interested in what happens to them. So disciples thought, "If death is the end of Jesus, something is wrong with the universe. He *must* rise again from the dead." That time comes to everyone.

**BELIEF COMPELLED BY PERSONALITY.** Disciples believed by compulsion of the personality of Jesus. We know supreme value and endless possibility of personality. Must be considered at its best, by redeemed personalities, by high characters, by Jesus Christ. And death cannot hold such.

This is not to prove immortality. It is to demand it. Easter shows us Jesus and bids us believe He achieved it.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: How Give Ourselves to Christ?  
Acts 2:21-42.

LUTHER LEAGUE: April Theme: "God Revealed." 1. How May I Know God?  
Isa. 55:3-11.

WALTHER LEAGUE: April Theme: "You and Your Personal Life."

## FOR THE BULLETIN BOARD

Justice is slow but certain.

The less some see of the Church, the more they knock it.

War always kills the innocent.

The noblest work is to command one's self.

The busy man is the capable man.

The most dangerous truth is the half-truth.

Few things work more havoc than fear.

Listen to the wise, and avoid the foolish.

Silly girls rarely make wise wives.

Any job is easy if you like it.

The wise learn by other's mistakes as well as their own.

Better wheelbarrow than a mortgaged Packard.



## EASTER SUNDAY, APRIL 12

*CALL TO WORSHIP:* "Good and upright is the Lord, therefore will He teach sinners the way. The meek will He guide in judgment and the meek will He teach His way; all the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies." Psa. 25.

*PSALM:* 2.

*PRELUDE:* Easter Dawn.—*Claussmann.*

*ANTHEM:* Hallelujah Chorus.—*Handel.*

*OFFERTORY:* Easter Offertory.—*Loret.*

*POSTLUDE:* Jubilate Deo.—*Silver.*

*OFFERTORY SENTENCE:* "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine and the fulness thereof." Psa. 50:10-12.

*OFFERTORY PRAYER:* We offer Thee today, Our Gracious Father, to be used in Thy service the wealth of promising life about us, and a portion of our earnings to be used in Thy plans for us. Grant us wisdom in following the course of life; teach us to walk humbly among the children of Thy love; and bless us in our undertakings. Grant us Thy love and protection. Amen.—*W.*

*BENEDICTION:* Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

### MORNING SERMONS

#### (1)

**THEME:** *Touching the Taper to the Dawn.*

THE REV. RAYMOND L. FORMAN, D.D.

*TEXT:* Phil. 3:10.

*HYMNS:* Come, Ye Faithful.—*St. Kevin, 7,6,7,6,D.*

The Strife is O'er.—*Victory, 8,8,8.*

"Our little systems have their day,  
They have their day and cease to be;  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they."

*Introduction.* There is a ceremony that occurs annually at Easter time in the Church of the Holy Sepulchre in Jerusalem and has been occurring for nine centuries, called the "Ceremony of the Holy Fire," and which is well described by H. V. Morton in *In the Steps of the Master*. Hundreds of people sleep in the church, thousands wait out all night for the morning's supreme moment to come when the fire shall appear. They shout and fight for places that will assure them of getting their candles touched to the holy fire. Police are called in to preserve order, but without much success. On each side of the tomb are round openings rimmed with stone blackened by the fire of other years. Runners stand about with bunches of candles. The Greek and Armenian patriarchs take their places at the openings, each with a torch. Suddenly a burst of flame appears; the torches are ablaze, there is a mad rush of shrieking candle-bearers, a pandemonium ensues. Out they run with their lit candles, carrying them to their vehicles and then to their churches. Joining the shouting is the wild ringing of the church bells, also the strange noise of the wooden gongs that are beaten with strips of metal.

Why is it that people all over the world are more eager to be in a Christian Church on Easter than on other Sabbaths? On other Sabbaths, truths productive of a more abundant living are presented, but on Easter, the mind of man, challenged from time to time with the perplexing questions regarding that greatest of all concern, the immortality of life, seeks an answer. Hope, whether it be a faint and feeble spark or a growing flame, would stretch the taper to the dawn, for either an assurance or confirmation. There isn't a man, however worldly or hard beaten by a succession of disillusionments, but shows concern here; who, having sorrowed, or thought of the time when he and those he holds dear must part, yet remains sceptical about life beyond the grave; if you should ask him, "You desire it to be so, don't you?" would not answer with wet eyes—"I do." And all of the sceptics are not outside the Church.

Is it hard for you to believe in eternal life that includes life beyond the grave? It will not be, if you believe in the resurrection of Jesus Christ. I have no mind to review the arguments for the credibility of that resurrection, for when they are completed, they are but arguments. What we want are facts, and we have them, recorded in the Gospels, and the factual consequences of these facts in the Acts of the Apostles, and here I make no reference to heavenly visions and voices, but facts, whose evidences are of the same kind as those recorded in the world's chronicles regarding Washington crossing the Delaware, the Chicago fire, the discovery of electricity, and so on.

Now it may be said that the widow of Zerephath's son was raised from the dead by Elijah, the Shunammite's son by Elisha, Jairus' daughter and Lazarus were raised up by Christ; probably others by the apostles who were commanded to heal the sick and raise the dead; yet have these resurrections proven immortality in any conclusive way to the mind of the world? I should say they have not. And there is a reason. All these persons came back as they were, probably somewhat emaciated but thoroughly human. We have one proof that Lazarus didn't lose any of his mortality—in fact, he came forth with a little too much of it, for when the threat of the rulers of the Jews reached his ears that likely they would put him to death because through his resurrection the people were believing in Christ, he so to speak, "Took to the woods," and did not turn up even at Calvary. These resurrections were still but symbols, a symbol being a mark, character or event in the familiar order pointing to a truth in a higher order, that of qualities or invisibles. And few if any are there who have sufficient imagination to follow the symbol and grasp the image of the actual beyond it. We are still left in the wilderness of vagueness. We have a symbol of truth, but the question remains, What is truth? We have a mathematical symbol of infinity, but what is infinity? We have the time-honoured symbol of justice in the form of a Greek woman holding balanced scales, and who seems to be the "forgotten woman," for what or where is justice? These resurrections were remarkable, miraculous, and strengthen our belief in the uniqueness of the divinely empowered men who accomplished such works.

But with the resurrection of Jesus Christ you are out of the realm of symbols, for His was not a symbol but a *Sample*. Jesus did not return as He was. Had He done so, we would be to this day in a controversy as to whether He ever entered that experience we call death. Even those who might believe that

He did, would be inclined to the view that it proved His unique personality or His Messiahship. While these can well be included in the significance of the event, it was not its essential purpose, for had it been so, respecting the latter, He would have gone straight to Pilate and Caiphas and to the rulers in the Temple, that His presence might declare that He was the Victor, not they, and that His words concerning Himself are fulfilled before their eyes. One can think of such a possible occurrence with a tinge of humour—the picture of Pilate, priests and elders fleeing the court and synagogue, pale, distraught and filled with fright; to a hiding in a denser woods than that they ever drew Him out of. Jesus could have done this, but He didn't.

He went at once to the disciples. He appeared as a spiritual and eternal personality, conforming to the laws of a world without time or space, clothed with only enough mortality and according His conduct to the law of the temporal in only a sufficient degree to prove His identity to men still in a sense world. He appeared, vanished mysteriously, yet He ate, spoke and was recognized. He presented the sample of the truth of life after death to the disciples, to force the fact upon them and later to other witnesses who had before seen Him in His flesh, that they might bear this fact to the world, to you, to me.

Jesus dealt only in facts. He was no theorist, no dreamer, in the popular sense of the term. He never went into trances, or trafficked with hypnotism. There was nothing of the psychopathic about His ministry. He held to the facts; they were not as plain to the mortal mind as bricks, but some were more substantial, being eternal. You will recall when He was leaving His disciples and was telling them of the other world into which He was going and whither they could not yet come, He qualified His statements regarding the reality of that world with words that should be a great comfort to you, "If it were not so, I would have told you." His disciples, moreover, were not capable of entertaining anything but facts, and only facts that were absolutely obvious. All of the most significant truths uttered by Jesus during His ministry passed by them as the idle wind and never did come back until they returned in the power of the resurrection on the bosom of a torrential tidal wave that invaded them. They were not on this particular day in that upper room in John Mark's house as expectant, sparked tapers ready to touch the dawn. They expected no dawn, they had no hope of one. They were hopeless men of the night, disappointed and cast down. They were there as a band of Job's comforters, hiding, because of their fear of the Jews. If they had been expecting Him, as He told them to do, why were they so frightened when He did appear? And why so slow to be assured?

It is inconceivable that all the persons Christ appeared to after the Resurrection at various times and places—individuals and crowds, were all visited by the same hallucinations that drove them out of their senses—and least of all, the disciples. They were not æsthetes, poets, dreamers, they were plain men that drew fish out of the sea, collected tribute, pruned trees and were mostly senses, thick and obtuse, not at all susceptible to the extraneous.

The Resurrection of Jesus Christ was the only resurrection that brought immortality to light; He alone became the first fruits of them that slept. Now we don't read anywhere that the Shunammite's son was the first fruits of them that slept; we don't read that Lazarus was the first fruits of them that slept.



They were signs or symbols. The Risen Christ was the first fruits of them that slept. Fruit is the sample and the assurance of what the orchard is composed of. So Paul logically enough says, "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead." "If in this life only we have hope in Christ we are of all men most miserable." Paul could not sever the resurrection of Christ from the resurrection of all, nor life here from life beyond. "For as in Adam all die," *i. e.*, being mortal, "even so in Christ shall all be made alive." The change is but a matter of vesture, the difference of clothing the body. "There is a natural body and there is a spiritual body. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. Now I say, brethren, flesh and blood cannot inherit the Kingdom of God." "This mortal must put on immortality, but when this mortal shall have put on immortality, then shall come to pass the saying that is written, 'Death is swallowed up in Victory.'" Isn't that clear?

It was the power of the resurrection that turned the cravenness, fear and unbelief of the disciples into a challenging passion that sent them on a daring and determined mission in publishing the glad tidings of eternal life. They suffered for it, they went to crosses and the block for it. They could not do otherwise. Into their hands and hearts was committed that which when dispensed would transform all life.

Remember, immortal life knows no chronology. It does not begin just beyond the grave; it is a state and quality of the all-life, without respect to place or a time. It is from everlasting to everlasting. The Eternal Now. That which was in the beginning, is now and ever shall be, but the absolute conception of immortality is one thing; our consciousness and conviction of its reality is another thing. Do you have it, my friends? I mean in your life now. If you do, it will fill the whole life as the dawn floods the world. There will be no fear of death, no foreboding shadows of tomorrow will fall over your path of today: it will stir up the best within you to make you worthy of it; it will shame you for your sin and constrain you to a reconciliation with God; it will give you joy, peace and rest; it will give permanence to your task and touch it with glory; it will dignify and enrich you with spiritual kinship; it will confront you with the beautiful; it will open its rich and full wardrobe and clothe you in tenderness, brotherliness, generosity, sympathy, courage. Unwalled by time, and knowing no space, how near to us are those we loved long since but lost awhile? And we know that God can come to us and abide in us. When things go ill, and problems oppress, difficulties crowd upon us and crises come, then, like the sweet chimes sounding over a busy city, will come the voice, "Let not your heart be troubled."

Have you put on all the immortality your mortality will bear? This life cannot be reached by reason, no feeble faith winding through the categories of the mind can find it, that is why Christ did not give an argument, but the image. He unveiled it to us. It is to be received as it is revealed. And that spark of immortality in us that sources all of our yearnings and our hopes, has a feeling for it, for out of its fulness we come hither and we are of its kin. It is the touching of the taper to the dawn.

Go to your homes. Be glad, renew your zest for life. Be comforted, neither love nor life can perish. Be patient.

"Life is real, life is earnest,  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul."

And, "The Eternal God is our dwelling place and underneath are the everlasting arms."

## (2)

**THEME:** *Make It as Sure as You Can.*

THE REV. H. A. IRNSIDE, D.D.

TEXT: Matt. 27:62-66.

The enemies of our Lord Jesus Christ had remembered clearly and definitely what His own disciples had forgotten, He was to be put to death and the third day rise from the dead. Some way or another it had found lodgment in their hearts and minds; they could not forget it.

They had seen Him die upon that cross; they had gloated over His sufferings, His bitter anguish; they had heard His cry, "My God, My God, why hast Thou forsaken Me?" They heard Him exclaim, "It is finished," and then, after committing His spirit to the Father, they saw Him yield up His life; and they saw Him laid away in the tomb. Yet there was something about Jesus that they had never been able to explain. They called to mind His words, "Destroy this temple and in three days I will raise it up . . . He spake of the temple of His body." Clearly and distinctly He had said later that on the third day He would come forth from the tomb, and these words remained to haunt them and to fill them with dread, for unbelief is never really sure of itself.

Unbelief, after all, has no faith in its own negations. There is always the latent fear in the heart of the man who professes to refuse the testimony of God, that perhaps he may turn out to be wrong and the Word may prove to be, in very truth, the testimony of the living God.

So these enemies of Christ were really fearful that Jesus might prove to be the Son of God; that He might come forth from the tomb and they might be found to be utterly wrong. What if, after all, the Bible should be the Word of God? What if there should be a heaven to gain and a hell to shun? What if Jesus should prove to be more than man, should really be the Saviour provided by God? And what if those who reject Him should be banished from the presence of God forever? They tell themselves these things cannot be, and yet the thought ever comes before them, if it should be otherwise, then what will eternity mean to them?

If you are an unbeliever, you know that you art not certain of your ground. You may profess that you do not believe, but deep in your heart there is doubt.

These enemies of Jesus could not be sure, they were afraid, and so they said to Pilate, "Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. . . Command, therefore, that the sepulchre be made sure until the third day." They do not give utterance to their real fear, "Lest He should break forth from that tomb" but they say, "Lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first." Pilate

had gotten into trouble by interfering with them when they had difficulties among themselves, and now he was anxious to please them for fear they might bring charges against him before Cæsar. He said, "Ye have a watch: go your way, make it as sure as ye can." Do you get the grim irony of that? If it is possible to hold that Man in the grave, you do it; if it is possible to keep Him in the tomb, you see to it. I am through with the case." So the stone was rolled against the door of the sepulchre and the Roman seal was put upon it. It was death for anybody to break that seal. The guard was placed before the tomb and they said, "We have done everything we can, we will never let Him come out of the tomb." Puny are man's efforts when God begins to work.

A Hungarian Countess, a professed unbeliever, commanded that her body be interred in a stone casket in a mausoleum that was to be built about it. A plate was placed on the front of the mausoleum giving her name and some particulars of her death, and then the words, "Not to be opened for eternity." She would defy God to raise her from the dead! But while they were building that mausoleum and before sealing the body in that tomb, an acorn dropped into the tomb, and today there is an oak tree rising right out of the centre of it. It is broken asunder and the casket is exposed. It was opened by an acorn under the hand of Almighty God. You cannot thwart God, you cannot hinder God's omnipotent working. Pilate said, "Make it as sure as you can," and they did everything that human ingenuity could suggest to keep the body of Jesus in that grave in Judea. All their effort was overthrown. He who had been put to death was quickened by the Spirit. He who had yielded up Himself to death, took His life back again by commandment from God. He was raised from the dead by the glory of the Father.

Probably at the same instant that the earthquake rolled back the stone, Christ had risen, or even before, for when those soldiers saw the stone rolled back, they apparently saw no person come out. The Lord had probably already risen. He did not have to have the stone rolled back. It was rolled away to let the women and the disciples in, to give the proof of His resurrection. But those guards could only exclaim in amazement, "The body is gone!" and they knew that He whose body they were charged to guard had been raised in triumph from the dead.

"Make it as sure as you can." Oh, yes, they did that; but they could not hold Him there one moment after God's appointed hour had come. When God acts, it is impossible for man to thwart His purpose, and what a mercy it is that they could not hold Him there, for He is the One who was delivered up to the cross for our offenses, has been raised again from the dead because of our justification, and God has exalted Him to His own right hand in highest glory, and now He bids sinners everywhere to come to Him, to trust in Him and find in Him eternal life and peace with God. None will ever be disappointed who rest in Him.

There were years in the life of Dr. Joseph Parker when he was influenced by the New Theology. He left off preaching the blood of Christ and salvation by His atoning death. His sermons dwelt upon goodness of life and repentance from sin with little reference to the blood of Christ by which alone guilty men can be made fit for the presence of God. In his autobiography he tells us there came a time when the sky was overshadowed, his wife was snatched away and in the hours of bereavement he felt that the doctrines he had been



preaching in the last few years had nothing for a man like him. After days of distress there came a time when, as he says, "I put my foot down to feel for the rock of the substitutionary atonement of the Lord Jesus Christ and, to my amazement and gratitude, I found it was there as firm and strong as ever. I put my feet down upon it and found that I had firm footing, and I have been standing there ever since." That is what gives assurance, the fact that Christ has died to put away sin, has been raised again, taken up to heaven and is there seated at God's right hand as the token that God is perfectly satisfied with the work He has accomplished. And now the Holy Ghost says to any trembling, anxious soul, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9 and 10).

Do you trust Him? They tried to hold Him in the grave, but they could not do it, and He lives today to save, He waits to save you, and He will do it now if you will just reach up your hand in faith and lay hold of that once pierced hand of His and say:

"Jesus, I will trust Thee,  
Trust Thee with my soul;  
Weary, worn, and helpless,  
Thou canst make me whole.  
There is none in heaven  
Or on earth like Thee;  
Thou hast died for sinners,  
Therefore, Lord, for me."

Will you trust Him, will you take Him as your Saviour?

(3)

## Easter Sunday.

**THEME:** *The Resurrection Dawn.*

THE REV. JOHN A. DYKSTRA, D.D.

**SCRIPTURE:** Matt. 28:1-8. **TEXT:** Matt. 28:1-6.

**HYMNS:** The Day of Resurrection.—*Lancashire*, 7,6,7,6, D.

Come, Ye Faithful.—*St. Kevin*, 7,6,7,6, D.

The dawn is a very beautiful part of the day. The dawn of the day, however, has a significance for man beyond that of beauty. Each day brings him fresh opportunities and new duties. Not every dawn is equally significant. There are some that we might call red-letter dawns.

At this Easter-time we have a red-letter dawn—the dawn of the resurrection. What, then, is its significance?

In the first place it produced a vital Christianity. It reveals Jesus alive. If Christ had not risen Christianity itself would have been interred in the garden sepulchre. But Christianity rose from the dead with Him. Now this dawn has been shedding its radiance upon all subsequent dawns. The world's day-break this morning was different because of it. It is true, not as many people are catching its light as should see it, yet that light has made the world vastly better.

To come to an awareness of the living Christ is something that not even the

Christian fully achieves. In London some years ago, on the occasion of a dinner, Prof. Huxley was invited to speak. "The future," he said, "will be dominated by the men who stick most closely to the facts." "Gentlemen," said the next speaker, "I have listened to the speaker with profound interest, and I cordially agree with him. I also believe that the future will belong to the men who stick most closely to the facts—yes, but let me add not only the class of facts on which the professor has expatiated, but the greatest fact of all history is Christianity, and the root of Christianity is Christ." How difficult it is to realize the great fact of the resurrection—Jesus is alive. Are we fully aware that there is someone at our side, He who said, "Lo, I am with you all the way"? A real Christ-consciousness cannot fail to vitalize our faith.

Sometimes we may question whether our Christianity is vital enough to change the hearts of men today. It is very patent that the transforming power is not to be found in ourselves, but it is never far from us if we realize that Christ is alive. When Paul was knocking at the doors of Roman hearts, he said, "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth." And that gospel is just the same today because Christ is alive, the same yesterday, today and always. With an awareness of the living Christ, vital Christianity will never perish from the earth.

In the second place, the resurrection dawn produced a rejuvenated Church. From the beginning there have been those who have had faith in God. There has always been a body of believers in the world constituting the Church. "Whom do men say that I the Son of man am?" said Jesus unto His disciples at Cæsarea Philippi. When the answer came, "John the Baptist, Elias, Jeremias or one of the prophets," Jesus knew that He could build no church upon the foundation of such a confession. It was when He put the same question to the disciples and received the answer, "Thou art the Christ, the Son of the living God," that He said, "Upon this rock I will build My Church, and the gates of hell shall not prevail against it."

During the days of His public ministry Jesus built His Church, but there is little reason to believe that the Church would have survived beyond His death had there been no resurrection dawn.

The great fact of the Church, as of the individual believer, is that Christ is alive, a fact indeed which the Church does not always realize in her life. What the Church needs more than anything else today is the consciousness that she has a living Lord. When we look at ourselves we are little encouraged to set our hands to new tasks and duties. Our hands are too weak and our hearts are too faint. The world of today oftentimes seems to be beyond the reach of recovery. The world, the flesh and the devil are a combination too difficult to conquer. The fight is hopeless with nothing more than human resources.

But when the Church realizes that it is the body of Christ, that its Spirit is none other than the living Christ who said, "All power is given unto Me in heaven and on earth," the outlook of the entire struggle changes. Instead of the situation being a hopeless one, it is self-evident that the ultimate victory is with the Church. God says, "Ask of Me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

We are committed by our Christ to the great task of the establishment of the kingdom of God in human hearts and society, and if we would find fresh in-

spiration for our work we shall discover it as we become aware that the Church has an Ever-Living Lord. The light of the resurrection dawn enables us today to lift up our hearts with courage and labour for the Master, resting in the assurance that the kingdom of our living Christ shall dominate the future.

In the third place, the resurrection dawn produced the assurance of blessed immortality. Immortality in itself might not be desirable. There are some types of life that are not worth living in this world. While duration is a very important consideration, it draws its real significance from the quality of life to be lived.

It is indeed one of the complaints with this life that its day is so brief and its years pass away like a story that is quickly told. Life here is so fascinating that we shrink away from the thought of its termination. To those who cannot see beyond the brim of this sordid world the swiftly passing years furnish no consolation. For all who view matter as the ultimate reality, Mark Twain's philosophy is characteristic, "Myriads of men are born; they struggle for bread and little mean advantages over each other. Old age creeps on; infirmities follow. Loved ones are taken away and the joys of life are turned to aching griefs. The burden of care, pain, misery, grows heavier year after year. At length vanity is dead; pride is dead; ambition is dead and the longing for release is in their place. At last it comes, the only unpoisoned gift that this world ever had for them, and they pass from a world where they were a mistake, a failure, a foolishness, a world that laments them for a day and forgets them forever."

Place alongside of this the words of the great apostle, "The time of my departure is at hand; I have fought the good fight, I have run the race, I have kept the faith, henceforth there is laid up for me a crown of righteousness which He, the righteous Judge, shall give me in that day, and not to me only, but unto all them who love His appearing."

An extract from the letter of a Senator to his wife reads thus, "What an uncivil host life is, to invite us to an entertainment which we are compelled to attend whether we like it or not, and then unceremoniously to take us by the arm and bow us out into the night, stormy and dismal, to go stumbling about without so much as a lantern to show us the way to another town."

Hold beside this the words of the great Master of life, "Let not your hearts be troubled. I go to prepare a place for you, and if I go I will come again and receive you unto Myself, that where I am, there ye may be also."

How the light of that Easter dawn brings the assurance of blessed immortality. "Because I live, ye shall live also," He said. Jesus described heaven as a very real and homelike place. In this world there is no place like home. How thankful we may be to God for all its blessed relationships and experiences. And yet at its best it is but a faint foretaste of the home above. "Eye hath not seen, nor hath ear heard, nor hath it entered into the heart of man what God hath prepared for them that love Him." What is the one sweetly solemn thought that comes to us o'er and o'er? This,—we are nearer that home today than we have ever been before.

When the angel rolled away the stone from the door of the garden tomb, the earth quaked. God was shaking the earth to arouse it to a scene of transcendent importance. The resurrection dawn had come. Oftentimes God shakes the earth anew—shakes it with His judgments that men may know that Christ is



alive forevermore, and find life through Him who was declared to be the Son of God with power by His resurrection from the dead, power unto salvation unto all who believe in His name.

## PRAYER

*Lord Jesus, Thou who art the risen Christ, lift us, we pray Thee, into the joy of the risen life in Thee. May we at this Easter time experience the fullness of the joy that Thou didst come to bring to those who would follow Thee. May no dead past lay its chill hand upon us today, but may Thy victory over sin and death raise us with Thee into the light and the life that Thou dost promise.*

*We thank Thee for the dear and faithful dead, for those who have made the distant heavens a home for us, and whose truth and beauty are even now in our hearts. One by one Thou dost gather the scattered families out of the earthly light into the heavenly glory, from the distractions and strife and weariness of time to the peace of eternity. We thank Thee for the labours and the joys of these mortal years. We thank Thee for our deep sense of the mysteries that lie beyond our dust, and for the eye of faith which Thou hast opened for all who believe in Thy Son to outlook that mark. May we live altogether in Thy faith and love, and in the hope which is full of immortality. Amen.*

*O Thou Gracious Giver of Life, we are thrilled by the thought of the new life that is nestling beneath the heart of mother nature, waiting to be born. Soon the icy north winds will lose their rigour and the gentle south winds will kiss the trees and the flowers into radiant life. Then, O Master, we shall see in the green dress of the lovely trees and in the fragrant blossoms, the everlasting truth that out of the winter of death shall come life immortal.*

*We tremble when we think of the winter that may come, but the thought of the summer time in the "Homeland of the Soul" fills our cups with joy. Because Thou, O Christ, art alive, we shall live also, according to promise.*

*Help us to make ready for the winter that may come, so that we may pass serenely through it into the springtime of that new life which shall be eternity-long. Give us fresh evidences of a blessed immortality this Easter-tide, and lift our lives to high levels of faith and usefulness. We ask for Thy Name's sake. Amen.—Rev. Henry E. Walthey.*

*Our hearts triumphantly exclaim, Hallelujah, as we recognize the glad fact that Christ the Lord is risen today. The grave with its chill and gloom no longer holds our Saviour captive. He is the Lord of Life, and as such we worship Him. Accept, O Christ, our songs of rejoicing which we raise on this glad day. We praise Thee for all the hope which comes into life with the assurance that Thou art our risen Lord. Our hearts are comforted in the darkest moments by the sure knowledge that Thou hast taken our loved ones into Thine own presence. They are forever with the Lord; and there, when our earthly labours are over, we may again meet. Lead us, our Saviour, until we are privileged to greet Thee in Thine endless glory. Amen.—Rev. W. J. Hart, D.D.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

### OUR TEARS OF JOY.

A glory shines upon the path  
That leads, O God, to Thee;  
Since Christ the dread of death dissolved  
And set our spirits free.

The deepest shadows of the vale  
 No more suggest the night,  
 But like the gentle clouds of love,  
 They soften heaven's light.

With tears of joy our song we raise,  
 As through the mist we see  
 The peace of those who kept the faith,  
 And live eternally.

We humbly praise the Risen Lord,  
 Who hallowed this glad day,  
 And gird our loins, as on we go  
 To meet Him on the Way.

—*Ralph Welles Keeler.*

## SUNDAY SCHOOL LESSON

### *Jesus Triumphs Over Death.*

LESSON: Luke 24:1-35. Print Luke 24:1-12.

GOLDEN TEXT: "Because I live, ye shall live also." John 14:19.

DEVOTIONAL READING: Rev. 5:9-13.

INTER. & SR.: Jesus is Alive.

Y. P. & ADULTS: Our Living Lord.

There are in this lesson two words of superlative importance. They are found in Luke 24:3—"They Found." Someone, of course, had made it possible for them to find. Behind all the calamities of that day Some One had been working in silence. Death and hate had been abroad, but there were hidden forces operating to defeat them. Yesterday all the doors had been shut in the faces of these love-tuned women. Their hearts were hopeless, their dreams were dead and despair had settled like a pall over their souls. But today—they found! There are four marvellous truths which these women discovered this day:

1. *The importance of the earth and the majesty and dignity of man—its highest creature.* They did not fully realize it. They were not in danger of being brow-beaten as we moderns are, by the discoveries of modern astronomers, but these women found that though the earth may be a small, an infinitesimal speck in the universe it is the scene of the operation of God's transcendent glory and redeeming power. They discovered that man—weak, sinful, futile and dying—had in the person of the King of Glory a value and dignity and power never before realized.

2. *They found an unsealed sepulchre.* Easter is God's pledge that the mysteries of life and the universe will be unsealed. We have won a few secrets from Nature, but there are countless multitudes that yet baffle us. Our greatest problems are our ancient problems: problems of sin, of the soul, of pain, of God, of Human Destiny, of Death, of Life. They found that Spirit was triumphant over matter. They found Him. They found the truth. They found the essential and radical spirituality of the Universe.

3. *They found an Empty Tomb.* Short words they are, but who can measure their significance. The empty tomb of Christ is the cornerstone of the Church.

It is a rock-ribbed, colossal fact. The historic fact has given to us our historic faith.

There are in the world today six witnesses to the reality of the empty tomb:

First, the men: Matthew, Mark, Luke, John, Paul and Peter. Three of them were eye-witnesses.

Second, the Presence of the Christian Church in the world today.

Three, the Christian Sabbath.

Four, a festival kept in five continents.

Five, the unprecedented change in the attitude and thought of the disciples, themselves.

Six, the utter inability of His enemies to answer the argument of the Empty Tomb.

4. *They Found Jesus, Himself.* Is this not the end and aim of all life, to know and to find Him, who is Life Eternal?

## EVENING SERMON

**THEME: *A Prayer for Christ.***

THE REV. HENRY E. COBB, D.D.

**TEXT:** "Abide with us, for it is toward evening, and the day is far spent." Luke 24:29.

St. Luke tells us how two friends of Jesus, on the afternoon of the Resurrection Day, were on their way from Jerusalem to Emmaus. They did not belong to the little circle known as "the Twelve," but they had shared their faith that Jesus was the Messiah who would save Israel. That hope died when Jesus died. They had heard of His resurrection, but they could make nothing of the story and their hearts were very sorrowful. Then Jesus joined them. He lightened their gloom and thrilled their hearts as He took familiar prophecies of the Scriptures and showed how these things had been foretold. When they came to the end of their journey and He was passing on, they detained Him. They begged Him not to leave them. "Abide with us, for it is toward evening and the day is far spent."

Was this a prayer for themselves? Was it made in the fear that if Jesus should leave them the clouds would return and their new-found courage vanish? This is the interpretation given by Bishop Lyte's exquisite hymn with which we are so familiar and which has been of priceless comfort to us.

"When other helpers fail and comforts flee,  
Help of the helpless, Oh, abide with me."

But was this the foremost thought in the mind of the disciples when they begged Jesus to stay? Consider another set of facts. We are told that they did not recognize Jesus. He was just a fellow-traveller. He seemed to know nothing about the events which had caused much excitement in Jerusalem. He spoke as though He had had no part in them. His "unfolding of the Scriptures" showed Him to be a man of great learning and discernment. He opened their eyes to truths they had never perceived. He was a stranger, but they owed Him a debt of gratitude. When they reached home, He made "as though He would go farther." The twilight was deepening into darkness. The



villages beyond were far and the road was dangerous. They were weary; He must be weary, too. They could not bear to think of Him spending the night on the cold mountainside. They begged Him to accept the shelter of their roof and share their simple meal. "Abide with us, for it is toward evening and the day is far spent." It was a prayer not for themselves, but for Jesus; not so much for their own peace and comfort as for His. Not until He broke the bread did they recognize Him.

Is it any less beautiful a prayer with this interpretation of it? I think not. If they had known who He was, such a prayer would have been even more becoming. Could anything have shown that these disciples had more of Christ's nature? Did He not say, "I was a stranger, and ye took Me in"? When I ask "for Jesus' sake"—when I put my own wants aside to pray for His pressing need—when I pray for power that I may lend that power to the forces that make for His supremacy—then my weak hands support the arms of Almighty God. I am desiring something bigger than the saving of my own soul. I am praying for the redemption of the world. What a dignity clothes these seemingly insignificant lives of ours when we realize that their feeble powers can be lent to Christ. How much more impressive prayer becomes when it forgets how poor and lame a thing it is and goes out in a floodtide of desire for the glory of the Son of Man.

It was this belief that it is in the power of human hands to comfort Christ on His way that gave rise to many lovely legends in the early Church. St. Veronica presses through the crowd surrounding Jesus as He bears His Cross to Calvary, wipes away the blood that drips from the crown of thorns, and the veil she uses takes the impress of His face, and keeps until today its power to heal the sick and cleanse the sinful soul. The dying thief who entered Paradise with Jesus was held to have saved the Holy Child from death when Joseph and Mary were threading the desert on their flight to Egypt. St. Christopher takes a little child on his shoulder to carry him across a swollen stream, and as he stumbles up the farther bank discovers that he has been carrying the Christ Child. Sir Launfal gets down from his horse to feed a beggar, and finds that he has fed the Lord of heaven.

But putting these legends aside, remember how human hands ministered to our Lord in the days of His flesh and how He coveted the sympathy of human hearts. He who loved men and the society of men, loved wedding feasts and banquets and talked about them as the kind of thing His kingdom stood for was almost friendless, quite homeless, often hungry and without a shelter from the storm. How gratefully He thought of the home in Bethany where there was always a welcome, and how grateful we are for what it meant to Him in that last week. We have a kindly feeling for sharp-tongued Martha who was not content to give Him less than the best. And there was Mary with her broken vase who strengthened Him for the Cross. If Bethany is a pleasant picture, the very saddest is Gethsemane, where Jesus asked His disciples to pray for Him and found them wanting. Did they think that because He was so strong He had no need of their prayers?

If Christ needed the aid of human hands and the prayers of His friends then, does He not need them now? The Gospel is not a creed, not a finished book, not a finished work. The Gospel is the living Christ—the same today as yesterday—with us always, even to the end of the world. Still He is moving

through this earth in His redemptive work. Still He is unsheltered in the night of time, weary and footsore, and the road reveals no end. He goes the same sorrowful round—daily manifested, daily rejected, daily crucified, but gathering into His company some who will be with Him in His temptation and know the fellowship of His suffering. It is His footstep you heard at your door. Surely you will not let Him go alone into the cold, inhospitable world. Other doors are closed to Him, yours will not be, surely. Share your simple fare with Him. Comfort Him with the knowledge that though His cause seems to fall you will stand by Him and give Him shelter. You will watch and pray with Him while He waits for His kingdom, and until that larger dominion becomes His He shall have absolute rule over your home and heart.

## MID-WEEK SERMON

**THEME:** *Man Has Forever.*

**TEXT:** Ecclesiastes 3:11; John 17:3.

Huge telescope being erected on Mt. Wilson. Sixty feet long with two-hundred-inch mirror. If successful, in 1938 expect to look into space three times further than is possible now. Then someone will begin to build a greater and look further. At this time of year we are trying to look beyond death. "If a man die, shall he live again?"

**THE CHRISTIAN ASSURANCE.** Belief in immortality common to the race. But only in Christ has the note of certainty been clearly sounded. It is the resurrection of Jesus that brings us together, not the coming of Spring, or the fact that we share with all mankind an inextinguishable hope. He is the mirror into which we peer and see revealed mysterious distances of life.

**MAN HAS FOREVER.** I give you two texts today. The first is from a disappointed man. God has implanted in our hearts the instinct, the vision of eternity, of immortality. Man has forever. There are many reactions against conventional heaven and eternal harp-playing. And we sympathize with them. It is life, full life, that we envision. The second is from Jesus. He declares for eternity here and now. A quality of life that cannot wait on death. The death of death. Man is not to be resurrected. He is deathless. Man has eternity in his grasp, now and forever. He may not be fully awake to it. He must touch God. He must know God.

**FOREVER AND GOD.** Need not rehearse arguments. Man needs forever for justice. World is full of injustice and God must have plans to square matters. World's values are illusive, unstable. Permanent, higher, enduring values are spiritual. We need forever to secure them. Jesus and the Resurrection remain the high standard of life. Man has forever, and the quality of man's eternity is found in Jesus.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR** and **B. Y. P. U.:** Immortality. 2 Tim. 1:8-11.  
**LUTHER LEAGUE:** 2. The Glory of Christ's Resurrection. Phil. 3:8-12.

## SUNDAY, APRIL 19

**CALL TO WORSHIP:** "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee, for the Kingdom is the Lord's and He is the governor among the nations." Psa. 22.

**PSALM:** 33.

**PRELUDE:** Hosannah.—*Dubois*.

**ANTHEM:** Praise the Lord.—*Christiansen*.

**OFFERTORY:** In Springtime.—*Kindler*.

**POSTLUDE:** Alleluia.—*Rockwell*.

**OFFERTORY SENTENCE:** "Not slothful in business; fervent in spirit; serving the Lord." Rom. 12:11.

**OFFERTORY PRAYER:** We thank Thee, Merciful Father, for the grace granted us in Thy sight. Cause us to grow in knowledge of Thee; teach us to apply Thy teachings to our daily lives. To this end we approach Thy altar with a portion of the fruits of our labours. Accept these gifts in the name of Thy Son, Jesus Christ. Amen.—*W*.

**BENEDICTION:** The grace of our Lord Jesus Christ be with you all.

### MORNING SERMONS

(1)

**THEME:** *Sympathy*.

THE REV. WILLIAM L. STIDGER, D.D.

**TEXT:** "And Jesus, moved with compassion, put forth His hand and touched him, and said, I will, be thou clean." Mark 1:41.

**HYMNS:** O Love Divine, That Stooped to Share.—*Herperus, L. M.*

When the Lord of Love Was Here.—*Armstrong, 7,7,5,7,5.*

One day a Mission worker prayed the briefest and the most meaningful prayer I ever heard. He stepped to the pulpit, dropped his hands to his side, lifted up his face in a gesture of supplication and said: "O Lord, I'm the loneliest man in the world today." In a very realistic sense that prayer is a universal prayer. We are all lonely and lost in this big, baffling, bewildering world. We have been beaten down, and buffeted about. We need sympathy, understanding, compassion, pity. There is no greater, deeper, nor more universal need than that.

Today we are in a puzzling period, a transition epoch. It is all bewildering. We are nervous and hectic, and upset. We are a world in hysteria. All of us, down to the last child, share this feeling of confusion. We are all lonely. We all need understanding, sympathy, and compassion.

I am thankful that we have a Christ who understands our need. Jesus, our Saviour, had what I call a seismographic sense of sympathy, because I remember some of His personal attitudes toward misunderstood people of His own day. If He extended sympathy to them, and understanding, He will extend it to us.

I remember a woman of Samaria, who was astonished that Jesus would even stop to speak to her, much less be interested in her eternal happiness and welfare. "Then said the woman of Samaria unto Him, How is it that thou, being a Jew, askest drink of me who am a woman of Samaria, for the Jews have no relations with the Samaritans?" I remember the immortal adulteress, and that Jesus was the only one in that selfish crowd of men who extended to



her even a little bit of sympathy and understanding. I remember this leper, to whom our text refers, who cried out, "If Thou wilt, Thou canst make me clean." And I remember that Jesus reached out His hand, tenderly—and touched him and said: "I will, be thou clean." I remember His sympathy with the woman who had an issue of blood, with the widow, with the palsied man, with Mary and Martha whose brother had died and left them grieving. I remember the man on the way to Jericho and the Prodigal Son. Jesus had the understanding heart fully developed. All of this I put into a poem, "I Am Like a Broken Vessel,"

*"I am like a broken vessel,  
Like a garment old and torn;  
Like a crimson rosebud, faded;  
I am weary and forlorn.*

*"I am like a broken vessel,  
Blind and deaf and desolate;  
Broken, wounded and mis-shapen  
On the tragic wheel of fate.*

*"I am like a broken vessel,  
Like a bird with wounded wing,  
But a song of hope and wonder  
Through my soul begins to sing;*

*"I remember once a woman  
Whom they called *The Magdalene*;  
I remember outcast lepers  
And a Christ who made them clean.*

*"I remember broken bodies;  
Lame and pallied, deaf and blind;  
I remember Jesus saw them,  
And was wonderfully kind.*

*"I remember how a father  
Welcomed home a wayward one;  
How a prodigal, forgiven;  
Once became the favoured son.*

*"I am like a broken vessel,  
Full of hopelessness and pain;  
I return, a wounded pilgrim;  
Father make *me* whole again."*

We, too, must develop that same sense of sympathy and compassion if we would wish it for ourselves; and if we would follow closely enough after Jesus even to touch the outermost hem of His garments. Here is a man who is forced to get up at dawn and go to work, torn with sickness; a pregnant woman; a mother harassed beyond endurance because her children do not have shoes to go to school; a woman swinging around a trapeze at the top of a circus tent trying to break her own record; a young girl disappointed in love; a young man who faces overwhelming odds in the economic world; a boy in an oratorical contest or a World Series either winning or losing; a tired mother on a street car going home to take up her household duties after working all day in the secular world; a sick child, wan, and pale; a tramp on the streets who *does not* want to be a tramp; a tramp on the streets who *wants* to be a tramp; all of the underfed of the earth; and the tragedy-stricken; to all

of these we must learn to give the understanding heart, for all of these we, too, must be moved "with compassion."

That is the heart of our universal need today. Ethel Barrymore, in one of her plays, cried out, "O GOD, IF I HAD BUT BEEN MORE MERCIFUL!" That is our need for ourselves; and if it is our need for ourselves, let us remember that all others with whom we have daily contact have that same need of pity and understanding and sympathy. Let us also remember our text: "And Jesus, moved with compassion, put forth His hand and touched him, and said, I will, be thou clean."

## (2)

## First Sunday After Easter (Quasimodogeniti).

THEME: *After Easter—What?*

THE REV. CHARLES G. AURAND, D.D.

SCRIPTURE: John 21:15-19.

HYMNS: A Charge to Keep I Have.—*St. Ethelwald, S. M.*

Awake, My Soul, Stretch Every Nerve.—*Christmas, C. M.*

Now, one week after Easter, after the Lenten season, and passion week, it is proper that we make a quiet inventory of the progress we have made in our own lives toward that which Jesus Christ came to teach us. A study of the resurrection, as recorded in our lesson today, is suggestive of three things which we as individual Christians should have learned during this season:

1. Love of Christ.
2. Willingness to follow Him.
3. A desire to bring others to Him.

These three definitely embrace the three spheres in which man lives, the physical, the mental, and the spiritual.

The first appeal of Jesus Christ to His followers is Love. Christians love Him as the Son of God, the Saviour of man, the sacrifice and redemption for our sins, and the Giver of Eternal Life. Ingratitude of man makes countless thousands mourn, it makes God weep. It is necessary that we love Jesus Christ, if we are to serve Him. We cannot give ourselves in wholehearted service where we do not love. Where the heart is, there we serve unreservedly. It is love of Jesus Christ and His salvation of us that makes possible our churches, our schools, our hospitals, our orphanages, home and foreign missions, ministers in our churches. Love will send every Christian to the foot of the Cross, where his all will be dedicated to the Saviour on the Cross.

Jesus Christ expects of us the love of the heart with its unselfish dedication to His service; and love of the mind that will cause us to act as His disciples, His messengers of goodwill. Jesus Christ expects of us the kind of love that will make men forego their own pleasures and interests and put in their stead the needs of our brother men, our neighbours near and far. It is the kind of love that made Ralph Connor forego the pleasure of an invitation to dine with the Governor General of Canada, because he had previously promised to preach to a few miners who rarely had the privilege to hear the Gospel. Yes, love is the "broadest basis for a good life."

The second thing we should have learned through this Easter season is willingness to "follow Him," to stay by Him loyally and acknowledge Him

before others. This is more a matter of the will than of the heart. The disciple of Christ must yield himself willingly to the teachings of the Master. He must be willing to go to *Tarshish* when the call comes, rather than to turn his back upon the call and flee to some place of his own choice. Christ says, "Follow Me." He does not add, if you feel there is nothing else you care to do. He says, simply and clearly, "Follow Me."

We speak much of the burdens of life, and the temptations that beset the Christian of today. We offer many excuses for not conducting our daily activities on the patterns put before us by Christ, we say bluntly that "Christianity and business don't mix." Still the voice of Christ comes clearly through it all, "Follow Me." We give many reasons for not attending church for worship and prayer, for not sending our children to learn His precious Word, yet the call is still before us, "Follow Me."

The post-Easter let-down of which we speak in matter of fact tones is directly opposed to the spirit of Easter. Easter is not the end, it is the beginning of our commission to "follow Him," to "Go into all the world" with His message. The truths of the Lenten and Passion season, with the Easter climax, if rightly learned should create in us a perfect allegiance to Christ the Saviour, and ardent following of glad messengers of the truth of Eternal Life. As the apostles of old, it is not our place to question when or where, but to GO where we are sent. We should be ready to say in all sincerity, "Lord, we follow where Thou dost lead the way."

The third expression of the lessons of Easter is our willingness to serve Him in whatsoever capacity He ordains. Before the Easter dawn, we go through a period of learning, a period of preparation for the work that is before us. The story of the Lenten and Passion season of Christ and the apostles shows us clearly that it was such a period of learning for them. It is the same for us. We are learning how to serve Him whom we acknowledge as our Saviour. After Easter, we are to put into practice that which we have learned. We are to carry into our associations with our fellowmen the teachings of Jesus Christ. We are to carry into our business dealings the things we have learned from Him. We are to conduct ourselves as men and women who are aware of the great facts of life, that we are here to serve the Lord, to love our fellowmen, and to earn Everlasting Life.

Peter promises to give all that he has, he reserves nothing. He says, simply, "Thou knowest I love Thee." Paul gives his all, he does not say that the laws of the Master will work *here*, and *here*, and *here*, but not *there*, that what he has in hand to do will not mix with the Master's teachings. He goes forth with a whole heart dedicated to the service of Jesus Christ.

How much do you and I withhold? How much love and loyalty have you and I translated into action? One said,

"It is easy enough to be loyal  
To the church where your vows were made,  
When the annual throng swells the Easter song  
And you join the grand parade.

"But the test of a man's devotion  
Will come some other day,—  
They love God most who are at their post  
When the crowds have gone their way."—H. C. M.



## PRAYER

*Almighty and most gracious God, we humbly pray that the holy memories of this season may awake our hearts to gratitude and praise. Save us from living in the mere outsides of the festival, celebrating our Easter without communion with the risen Lord. May the Saviour not be crowded out by the power of worldly distractions. May we not be in bondage to any worldly custom and fail to find the glorious liberty of the children of God. May this day be radiant with the right of life. May we know the power of the resurrection. Lift us up from the death of sin and from the slavery of selfishness into the joyful life of communion with Christ. May we find that the Saviour, who broke the bonds of death, can break the bonds of our servitude and set us free. We pray that the glory of the risen Lord may shine into all hearts that are held in the darkness of bereavement. May the Lord come to a sorrowing people like the sweet morning after a night of storm. Grant that all who are trembling in their faith may have their trust confirmed. Guide us so that we may feel our feet upon the Rock. Lead us from mere opinions into strong convictions, and from fleeting emotions into ceaseless praise. Put a new song into our mouths, and may we witness to the power of Thy grace by the strength of our peace. May we rise with Christ Jesus into heavenly places, and even now sit with Him on His throne. Amen.—Rev. John Henry Jowett, D.D.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

**GIVING HIS OWN.** Most of you will have spent a day in the country or at the seaside. What a packing up of food it meant! Sandwiches for lunch, cakes for tea, fruit, sweets and all manner of eatables. I wonder how many of you sitting down to enjoy your meal have found the tea, the milk or the sugar missing?

Now imagine not a picnic but feeding an army of men away from home. Today, trains, lorries and ships can keep the troops well supplied with food, but in olden days transport was much more difficult and men had to rely on obtaining supplies in towns and villages as they passed through.

One day in Germany, long, long ago, an old man heard a knock on his cottage door. He hobbled to open it and found a young officer on horseback demanding food. He wanted to know where he could find a field of barley to feed his men and horses. Sometimes the officers and men just took the growing corn without asking, but this time they could not find any, so they were obliged to ask.

The old man took his stick and hobbled through the village leading the troop of cavalry. Presently they came to a field of barley. "This will do," said the officer. "No," said the old man, "come a little further." For another two miles he led them, and at last they came to another field of barley. It wasn't as good as the first, but it would suffice. Soon it was all cut and tied into sheaves, the old man watching.

Why had he not stopped at the first field? The officer asked the question, for the barley was better.

"Ah, but you see that field wasn't mine," answered the old man.—*Ruth Blatherwick.*

"The best apology for the labours of the local preacher is that heard by Ian Maclaren in a Cheshire Methodist chapel from a farmer who was rather a poor preacher. At the end of his sermon he acknowledged his limitations, but added, 'You may ask why I, who am a poor preacher, venture to proclaim the gospel to others. It is because I cannot eat my bit of bread alone.'"

**FAITH.** From what we read of the twelve apostles, I should gather that most of them were not religiously gifted men naturally. Our Lord chose them because they were true-hearted and generous men, men capable of making sacrifices, brave and loyal men. If, then, you have this gift, do not be proud of it; do not suppose that it will necessarily make you pure and honourable and unselfish. I regret to say that this is very far from being the case, and if you have it not, recognize frankly that it is a defect in your make-up and you must go to school humbly to the saints

to know what use to make of the high and holy truths which God reveals, by His Spirit, to some men and women, whom He chooses to be the receivers and witnesses of these revelations. Do not disbelieve what they say because you cannot have these experiences yourself because God has not committed this special grace to you. Only, before you make up your mind that you are spiritually short-sighted, I repeat that you must give the Holy Spirit or rather yourself a fair chance, unless you determine to perform frequently what are called acts of faith; I mean that we must force ourselves to direct our whole minds, our wills, our affections, our intellects towards divine things. When we have a few minutes to ourselves alone we should say to ourselves: "Now I want to think about, and make real to myself, those great facts about the unseen and eternal world which Christ revealed to us, and which thousands of good men and women have seen and felt, as plainly as I see and feel this table and chair in my room.—*Dean Inge.*

## SUNDAY SCHOOL LESSON

### *God, the Forgiving Father.*

LESSON: Luke 15. Print Luke 15:11-24.

GOLDEN TEXT: "Like as a father pitieth his children. . . ." Psalms 103:13.

DEVOTIONAL READING: Psalms 103:8-14.

INTER. & SR.: What is God Like?

Y. P. & ADULTS: God's Forgiving Love.

Luke 16 has been referred to as the "Chapter of the Lost Things:" The lost coin, the lost sheep and the lost son. Notice the father's quick compliance with the request of the son, "And he divided unto them his living." The custom of the father dividing his property with his grown sons, before his death, prevails quite generally in the East. As a rule, neither the law nor custom gives legal standing to a will. Frequently, of course, the father expresses his wishes, regarding the division of his property if it is to be made after his death, and carried out by his sons. Usually, however, the father divides his property, himself, before his death. Notice the younger son is the one who leaves home. This is in accordance with the oriental thought. The first-born in an oriental family is next to the father in esteem and in authority and in the community at large is looked upon as being the natural successor to his father's position, both in the household and in the town. He is expected to remain at home and keep the family together. If anyone leaves, it is the younger son.

Now to an Oriental the occupation as a swine-herder is the depth of degradation. No Syrian would ever think of making a pet of a "little piggy." If he did so he would be held in contempt and derision the rest of his life, and the stigma would probably be passed on to his children.

The word "husks" in the English version is not the correct rendering of the original term. What is referred to is the "carob" tree with its "pods." This tree is very common in the lowlands of Syria and its foliage is dark, glossy, green. The pods are from five to ten inches in length and are flat and horn-shaped. The poorer people sometimes use them as food.

The expression "and he would fain have filled his belly with the husks the swine did eat," is simply a vivid description of his poverty and destitution.

The killing of the fatted calf is distinctively oriental. A host honours a distinguished guest by killing a sheep at the threshold of the house, upon the guest's arrival, and invites his guest to step over the blood into the house. This creates what is known as a "blood covenant" between the guest and his host.

Notice that the mother is not mentioned in this story. This does not mean that she is unimportant, but is another oriental touch. The mother was no less affectionate, nor overjoyed than the father. In harmony, however, with the best traditions of the East the record takes no notice of her. So, the Heavenly Father sees afar off, runs to meet, in the person of Christ and the redemption provided therein, falls on the neck of the repentant sinner and welcomes him home.

One of the greatest messages that ever came from the grand old man of England—William E. Gladstone, was given on his deathbed. Shortly before the end came, the dying man turned to Rosebery and, speaking in a voice that was weak but seemed to combine the wisdom of this world and the next, he said, "Rosebery, look out for your soul!" The best robe that the father threw about the shoulders of the returning prodigal is emblematic of justification—the robe of Christ's righteousness with which we are clothed as we return, in repentance and faith, to the Father's House. For "justification is an act of God's free grace, whereby He freely pardoneth all our sins and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us and received by faith alone."

## EVENING SERMON

**THEME:** *After Death—What?*

THE REV. GEORGE S. REAMEY, PH.D.

**TEXT:** "If a man die, shall he live again?" Job 14:14a.

That life should not end with what we call death is a most reasonable assumption. In fact, as one reads history he discovers that such a belief is well-nigh universal. Not only the Christian, but also the Jew, the Buddhist, the Hindu, the Mohammedan, Greek and barbarian, bond and free, believe in a life beyond. The happy hunting ground of the American Indian was an expression of the same faith. So the Christian believer in a future life finds himself in company most numerous. In other words, Christianity has not been alone in giving an affirmative answer to Job's oft-quoted inquiry. Contrary to a widespread popular notion, the peculiar contribution of the Christian religion to belief in immortality is *not* that there is life beyond the grave. Rather is it a revelation of the *kind of life* that is to come. It is qualitative rather than quantitative.

If, then, the nature and not the fact of future existence is the distinctive contribution of Christianity, it behooves one to inquire into the kind of life that is to be. Surely many of its features will not be disclosed in this life. But there are at least three marks that we believe may be confidently affirmed,—fellowship, work and growth.

1. *Fellowship.* Fellowship with Christ and loved ones. Unlike the Nirvana of Buddhism in which the departing soul loses its individual identity as a rain-drop falling into the ocean is no longer a raindrop but a part of the sea, the teachings of Jesus definitely point to the continuity of individual life. Not only so, but there will be recognition in heaven, "We shall know as we are known." Consequently, death is robbed of much of its horror if the last word is resurrection.

2. *Work.* The parable of the talents may be taken as illustration. The



master entrusts five talents to his servant and goes his way. Through shrewd management the five are doubled and the returning lord is greatly pleased. What reward does he suggest? Not emancipation from further effort, but rather he proposes an enlargement of responsibility. The servant is made "ruler over many things." With MacLaren we may believe that in the world to come "life will be raised, not reversed; work will not be closed; it will be emancipated. The fret will be gone, not the labour; the disappointment, not the responsibility. Our disability shall be no more; our capacity shall be ours forever, and so the thorns shall be taken from our crown." There will be capacity for friendship; capacity for love; capacity for appreciation; capacity for work. Heaven is a condition where we may continue working for and with God; where the flowers of ambition may blossom in all of their beauty and fragrance without being hindered by the weeds of sickness and disappointment, failure and death.

3. *Growth.* This capacity for work and friendship, appreciation and love, will naturally lead to a corresponding enrichment of life. We shall be occupied throughout eternity coming into an ever-increasing appreciation of those things that here we see through a glass but darkly.

What are the grounds for belief in such a life? For many Christians, perhaps for most, the strongest evidence is the fact of the resurrection of Jesus from the dead. It was the resurrection that infused new life into the disciples; not, we repeat, because it bore testimony that He still lived. They already believed that He lived as any other departed soul lived. But when they discovered that Jesus had risen from the dead, their suspicions of defeat and failure were scattered to the winds. He had triumphed over death and the grave. *This was indeed He who should come!* His way was indeed the way to life! The cross that had become the seal of their disappointment and defeat, now becomes the sign of conquest, the emblem of victory. They will enlist anew under its standard. Gladly will they toil and suffer and die that the truth of Jesus and the resurrection may be proclaimed; "it was the way the Master went, should not the servant tread it still?"

But there are earnest souls whose difficulties with the biblical account of the resurrection are such that they require further evidence to confirm their faith in such a future. Let us consider further reason why such belief is reasonable.

As William Adams Brown reminds us, belief in the future life meets needs in ourselves which must otherwise go unsatisfied. When the angel of death enters the home and removes a loved one, our grief, though hard to bear, is somewhat assuaged by the consolation that death does not end all. When we see about us a world of injustice and oppression, we can the better bear what we cannot change when we reflect that it is but part of a drama the concluding scenes of which have not yet been written. When we witness change and decay in the transitory life about us, hopes unfulfilled and ambitions unrealized, we can the better endure if we can know that the end is not yet.

Then there is the need of completion. Jesus has revealed within us capacities that will never come to full fruition in this life. For example, there are the lives of infants and small children who were removed from the earthly scene before their possibilities could begin to develop. Again, those whose talents were great but who found no chance to give them expression though their years were many. As Ian MacLaren fittingly expresses it: "They realized their

gift; they cherished it; they would have used it; but for them there was no market. Providence, who gave them wings, placed them in a cage. Round us on every side are cramped, hindered, still-born lives—merchants who should have been painters, clerks who should have been poets, labourers who should have been philosophers. Their talent is known to a few friends; they die, and the talent is buried in their coffin. Jesus says, 'No.' It has at last been sown for the harvest; it will come into the open and blossom in another land."

And what about those who have lived richly and well? a St. Paul? a St. Francis of Assisi? a Livingstone? a Bishop Lambuth? Is there no further work for them to do? Surely there is. They but began here on earth the service of love that is now continuing in another realm. Earth's incompleteness is met over there with completion, with fulfilment.

If a man die, shall he live again? The resurrection of Jesus and the unmet needs of our own natures proclaim to us in language unmistakable, not only that man shall live again, but they furnish insight into the quality of life eternal. And it is here that Christianity makes its unique contribution.

### MID-WEEK SERMON

**THEME:** *The Church That is to Be.*

**TEXT:** Colossians 1:18.

"We are now the most expected institution on earth."—*M. S. Rice.* Such expectation brings responsibility. What of the Church of today and tomorrow?

**NOT ORGANIZATION, BUT LIFE.** The emphasis on denominationalism is passing. The denominations, for the most part, have served great purpose, and may yet. But the emphasis will not be there. Organization is necessary, but men are placing greater emphasis on life, fruits, results. The Church must be missionary, without limiting the meaning of the word. The saving of souls, the rebuilding of lives, around the world.

**NOT A CREED, BUT A PERSON.** This is not to say there will be no written expression of faith, but that expression will be in terms of Christian experience rather than theology. The Church will hold to the Bible: will read it more and argue less; will seek to grasp and expound its great messages. The Bible covers a wide range of human need and privilege. It covers the whole range of divine help. Even more than the Book, the Church will hold to the Man of the Book, Jesus Christ. "Which is greater, the Temple or God?" Jesus needs the Church to express Himself in the world: His Body. But the Church needs Jesus more.

**NOT EASE, BUT HELPFULNESS.** Dr. A. J. Lyman tells a story of Beecher. The two were returning from a funeral. "Well, Lyman," said Beecher, "I suppose they will try to take me out to Greenwood some day, but God knows I shall not stay there." "Where shall we look for you, then, Mr. Beecher?" "'Somewhere in the midst of things fighting for my country.'" The call of Jesus to the Church and to church-members is to be working, serving for Him somewhere, anywhere, among needy men and women.

### TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR** and **B. Y. P. U.:** Methods of Growth in Christian Life. 2 Pet. 1:1-9.

**LUTHER LEAGUE:** 3. Enlightened by the Spirit. John 14:26.

## SUNDAY, APRIL 26

**CALL TO WORSHIP:** "The Lord is in His Holy Temple, let all the earth keep silent before Him." Hab. 2:20.

**PSALM:** 100.

**PRELUDE:** Laudate Dominum Omnes Gentes.—*Lemmens.*

**ANTHEM:** Sing Ye to the Lord.—*Lloyd.*

**OFFERTORY:** Adagio.—*Yon.*

**POSTLUDE:** Scherzo.—*Federlein.*

**OFFERTORY SENTENCE:** "But if any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever." 1 Tim. 5:8.

**OFFERTORY PRAYER:** Gracious and wise Father in Heaven, we beseech Thee to make us humble in the acceptance and teaching of the knowledge of this earth. Let our wisdom of earthly things be always subject to that which we have learned from Thee through Thy Divine Word. Let us not be arrogant in our youth and enthusiasm, and forget that we owe all to Thee. To this end, we offer these gifts of Thy love. Bless us and keep us in Thy name's sake. Amen.—W.

**BENEDICTION:** The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all.

### MORNING SERMONS

(1)

**THEME:** *A Cake Not Turned.*

THE REV. HOWARD CHANDLER ROBBINS, D.D.

**TEXT:** "Ephraim is a cake not turned." Hosea 7:8.

**HYMNS:** Christian, Rise and Act Thy Creed.—*Innocents, 7, 7, 7, 7.*

Father, I Know That All My Life.—*St. Bede, 8, 6, 8, 6, 8, 6.*

This lively and pungent metaphor was borrowed from the baker. Hosea had been speaking of ovens, and ovens, naturally enough, suggested baking, and baking suggested to him those thin flat scones or pancakes which were a food staple in the East. Those pancakes were baked by being laid on hot stones and then turned over at just the right time. If this was not done properly, the pancakes were spoiled in the process of baking. They were burned black on one side and left underdone and doughy on the other.

That is the metaphor which Hosea applied to the nation. Ephraim, he said, was a cake not turned. What the prophet meant was that the nation possessed a one-sided culture, a half-lived religion, and a half-baked civilization. The nation was half-baked in its distribution. Glaring contrasts were in evidence. Some of his countrymen were much too rich for their own good, or for the good of the community, and others were much too poor. Some were working too hard, and others were not working hard enough. They were half-baked in their enthusiasms. Enthusiasm did not burn in them with a steady and lambent flame, rounding out their efforts to beautiful completions. It was fitful, gusty, wayward. They took things up in a fervour of excitement, and then the fires died down, and they dropped their undertakings without having seen them through. They were half-baked in the practice of religion. They overdid religious observances one day in the week, loading down the Sabbath with rules and regulations and ceremonial observances until all spontaneity was burned out of their worship, then they underdid it for the rest of the week, having little regard for justice and mercy. Everywhere there was want of



thoroughness, want of evenness, want of sustained effort and intelligent direction of effort. Israel was a cake not turned.

Many centuries have elapsed, but Hosea's metaphor is just as applicable as ever. It hasn't lost a bit of its pungent force. For after all these centuries of experience, and invention, and discovery, and multiplying of possessions and of the means of production, we really are not much nearer than we were in Hosea's day to solving this primary problem of man's social life, the problem of equitable distribution. Take as an illustration the distribution of population. Thanks to industrialism, conditions in this respect are worse than they were then. Our farms are undermanned, and our cities are overcrowded. There is a steady, depleting diminution of those who are engaged in producing the basic necessities of life which is sapping the vitality of nations. There are too many people in New York, in Chicago, in all our congested centres. Those who have no real business to keep them there ought to move out into the country, but they don't; instead, they keep moving in, and the drain goes on. Civilization is half-baked, which permits this unwholesome distribution of its population.

Or take, as another illustration, the distribution of wealth. Here perhaps we are better off. The general level of comfort is certainly higher. But it is extremes of which we are speaking, and when it comes to extremes, contrasts of fortune are sharper than ever. On one street of a city there are palaces which cost a king's ransom to keep up; in a neighbouring street there are tenements so overcrowded that whole families live in single sunless and ill-ventilated rooms. It isn't right that dire want and inordinate luxury should tabernacle side by side; that some should gorge to repletion while others are facing famine. It isn't moral, it isn't beautiful, it isn't symmetrical, it isn't wholesome, and it certainly isn't Christian. It is a half-baked Christianity which tolerates such things.

Or take the case of the distribution of work. There, too, we see the same inequality of distribution. At the extremes society is made up in part of the overworked and underfed, and in part of the underworked and overfed. At one end of the scale there are men who are working twelve hours a day; women in factories when they ought to be in their homes; and puny children set at tasks beyond their years or their strength. At the other end there are gilded youths spending strength in sport or lounging at club windows; there are rapid errandless women lolling back in motor-cars where their only errand is to give their lap-dogs an airing.

A society so doughy and underdone on one side, so burned on the other is a society in which the leaven of unrest is bound to be an agitating ferment. And that ferment of agitation can't be cured by merely repressive measures. It can only be cured, it can only be kept from growing and spreading and growing menacing and ugly by reform of the abuses against which it directs itself in protest. The war rendered us at least one good service. It stirred us out of our absurd complacency, our idiotic contentment with things as they are. We know now just how foolish we were to call our pre-war civilization Christian. There were Christian elements in it, of course; there were some Christian tendencies; there were many individually gracious, brave and gentle lives which gave evidence to the world of the grace of Jesus' gospel. But in our corporate life, there was little that deserved the name. Christian princi-

ples were not incorporated into our social structure, into our international relations. The essence of Christianity is recognition of the supreme worth of human personality. Did human personality receive due recognition in that half-baked civilization of ours? Was the worth of it adequately recognized? We talked of the market for labour, as though the brains and brawn of toiling men could be bought and sold over the counter like so many hundred weight of bricks. When we asked what a man was worth, what a sordid thing we meant by it! Not what he was worth in character; not what he was worth in productiveness; not what he was worth in moral energy; not what he was worth to God or to the state, but what he was worth in cold, hard cash, for how many dollars he could sign his check. These tricks of speech were symptomatic. They were an unconscious revelation of what men quite generally were thinking. We applauded Burns when he told us that "a man's a man for a' that"—we applauded him, but we didn't really believe him. Structurally, civilization was largely pagan, pagan in its strict materialism, pagan in its greedy ambitions, its selfish and turbulent competitions, its cool indifference to basic human needs.

But responsibility is always personal. We can't hold an abstraction which we call civilization responsible for its own defects. We can't blame an institution called the state when things go wrong. Responsibility goes back to the men and women whose corporate life and corporate thought and action constitute civilization. The state is the collective life, the collective action of individual citizens who compose it. Neither can we call to account an institution called the Church, and blame that for neglecting its opportunities to make the world more nearly Christian. The Church does not exist apart from its members. The Church is just the corporate life, the corporate will of a group of individuals. If some of the people who are forever telling us what the state ought to do and what the Church ought to do would stop dealing with abstractions and come down to plain hard facts, they might perhaps realize that the question was what they as citizens, they as Christians ought to be doing, and then they would very suddenly quiet down and perhaps begin amendment where alone it can begin, in the individual member. Responsibility is always personal. When Hosea declared that Ephraim was a cake not turned, he was condemning, not a nation, but the individuals who compose the nation. He was uttering a judgment upon human character. And it is a most true judgment. Character is half-baked where the spirit of God has not been allowed to shape and mould it. There is always abnormality. There is always excessive development along certain lines, and defect and dwarfing elsewhere. We are none of us wholly bad, but we are almost all of us one-sided in our goodness, burned on one side and underdone and doughy on the other. The practical man is seldom an idealist; the idealist is usually too visionary to adapt his plans to actual conditions. The broad-minded man is often lacking in zeal and intense convictions; the zealous man is often found lacking in charity. The good-natured man is often lazy, and the industrious man is often irritable and censorious. The yeasty, underdone civilization, with all its ferment of agitation, is just a reflection on a gigantic scale of the spiritual underdevelopment of individual men and women. And we never dreamed how bad it all was until the war showed us that the whole world was in a ferment of disorder, that our whole civilization was a cake not turned.

There is the splendid, challenging problem. Nothing less than the reshaping of the whole social life of man. Nothing less than the turning over of civilization and baking the other side. It is bound to come. The ferment of unrest throughout the world promises us that. There can be no going back to the old order of things. And in so far as that old order of things was selfish, in so far as it was materialistic, in so far as it was pagan, there ought not to be even a looking back to it. When Lot's wife stopped to look back with hankering at her lost Sodom, she was quite appropriately turned into a pillar of salt. Her soul was petrified in its preference of old wrongs before her body was ossified into a warning. The question is not whether or not there shall be change, because change is bound to come. The question is only how and in what way shall it come, whether by gradual, peaceable, willing reform of social abuses, or by violent revolution.

Now Christianity is all for the gradual, orderly, peaceable way of progress. And Christianity has power to effect it. What ages of so-called progress, and so-called civilization have failed to do in making this world a heavenly place, Christianity can do by the fires of holy passion which are at its heart. It can bake the crude and doughy selfishness of raw and unregenerate human nature. It can discipline it into serviceableness, into symmetry, into the completion which it lacks. There is no other way. You can't make a perfect commonwealth by legislation. You can make men disgorge, but you can't make them co-operate. You can limit their expenditure, but you can't make them greatly productive. What is needed is character, the perception of common interests which leads men to co-operate, the creative impulse which leads them to produce.

The Gospel holds that secret. It shapes character, and makes it symmetrical. It is to the Gospel of Jesus that we are looking for the correction of the evils of a half-baked civilization. His followers are called to correct these evils by their example and practice. They are to correct the unequal distribution of wealth by living simply and without ostentation. From the point of view of the Gospel, luxury and ostentation are not innocent peccadilloes. They are wrongs which in the parable of Dives and Lazarus made Jesus begin to think and talk about hell. Christ's followers are to correct the unequal distribution of work by seeing that they produce more than they consume, that they put into the common stock more than they take out of it, that they render if possible more service always than they require. "The Son of Man came not to be ministered unto, but to minister," is the crucial text of the Gospel, so far as our social life is concerned. Its spirit of love, of serviceableness, of loyalty to the community and to the greater commonwealth of universal human fellowship, is the remedy, the only remedy, for our social defects and ills.

## (2)

### Second Sunday After Easter (Misericordias).

#### THEME: *Who Are You?*

THE REV. CHARLES G. AURAND, D.D.

SCRIPTURE: John 10:22-30.

HYMNS: Jerusalem, the Golden.—Ewing, 7 6, 7 6, D.

Who Are These Like Stars Appearing?—All Saints, 8 7, 8 7, 7 7.



This is more than a question, it is a password, it is life or death, heaven or hell. What, then, is your answer?

We find here the summation of a dramatic situation which took place in the temple when the enemies of Jesus, like a hungry wolf-pack, encircled Him as He walked on Solomon's porch at the feast of Dedication. Now, as He is backed by no friendly crowd, they are determined to end the matter of this religious usurper once for all (vs. 31), hence the bold presentation of their interrogation with its demand for an unequivocal reply.

"How long dost thou hold us in suspense? If Thou art the Christ, tell us plainly"—Who are You? Did they seek a charge which might be brought against Him in the council? Did they desire to ease their conscience by a plea they did not know Him as the Christ until He had made a positive affirmation? Did they hope to crush this insubordinate rebel and blasphemer and permanently eliminate Him? To date it was the best chance they had ever had, and they did not propose to lose it.

What answer will He make? His response was direct and challenging. By His words and works He has plainly and repeatedly informed them. "I told you, and ye did not believe." You are only pretending ignorance: you heard Me, "I that speak unto you am He" (John 4:26), "It is He that talketh with thee" (John 9:37). Have you forgotten the proof I gave you (John 7:14-39), or the claims I made from the beginning (vs. 25; John 8:12-59), or the story I told you (John 10:1-18)? Alas, you understood Me too well, for you already have sought to kill Me because I made Myself equal with God (John 5:18). Indeed this very conversation ought to be convincing to you, but it will not be. And what of My works? Did My words lie? Thus did Christ continue, but vainly, for He knew they *would* not believe on Him. It is more than interesting to observe that Jesus Himself felt that His miracles had an apologetic worth, that they were seen only. Our Lord thought of them as testimony of His unique person and was perfectly willing to be tested by them. He even refers to them a second time in this discussion (vs. 37, 38). To the inquiring John the Baptist He adverts to them as arguments and proofs of His Messianic character. Again, it is said of the Jews that "they believed not on Him" though He had done so many miracles before them (John 12:37), as though they were proof He had presented. But, He continues, if you will not believe My words, then "Believe My works," for "these bear witness of Me." If He is a fraudulent Christ His works or lack of works will belie Him, but they did not. And the greatest of all His works was His resurrection. If His works mean nothing, His resurrection means nothing; if they mean something, then His resurrection means much. It is the strongest affirmation of His claims to Godhood and Saviourhood. It answers the interrogation of the Jews, "Who are You?"

But studying this incident anew we observe that Jesus turns this question upon His questioners. "Ye are not My sheep." Ah, who are You? This is a damning declaration. Why are ye not My sheep? Because "ye believe not." Here is the crux of faith. Not conduct, not culture, not social conscience, not philanthropy, not what have you, but *belief*. Was this rightly the material principle of the Reformation? Is the preacher wrong in his emphasis upon it when he seems to take his cue from Jesus, who made it the basis of the spiritual life? Again, because ye do not "hear My voice." It is the clear distinctive

tone of Jesus that His sheep understand and follow. Not Mary Baker Eddy, or Joseph Smith, or Swedenborg, or Annie Besant, or Judge Rutherford, or John Watson, or Prof. Dewey, or Marx, or Hitler, or even of Martin Luther, or John Wesley, but the plain call of Jesus. His sheep hear His voice and follow Him alone—"follow" with the understanding mind and the controlled life of holiness, love, meekness, self-denial.

Now the result of not believing, hearing, and following is the loss of eternal life. Has any definition ever defined it? Has any description ever described it? Has any imagination ever imagined it? Has any painter ever painted it? Two words may best define it—*perfection* and *joy*. Make the most of these—if you can! He adds, you have also missed eternal security (vs. 28, 29) in the day of temptation, in the hour of death. If one wanders from the fold it is the consequence of his own unfaithfulness. Experience has taught that "A Mighty Fortress is Our God."

Who Are You? It is a stabbing question. Some years ago, when seeking to enter a new church structure where a man had done his evil work of setting a fire a few hours before, I was challenged as to my right to be there. Will Christ stand at the entrance of Eternity and challenge you? "Come, ye blessed of My Father"—"I know them," or "Depart from Me, ye cursed"—"I never knew you"? What, then, is your answer?

## PRAYER

*Our Heavenly Father: Receive us this day as Thy children and guests—not beggars groveling at Thy feet. We come in the Name of Jesus Christ, our Elder Brother; under the impulse of Thine own Spirit; and at Thy bidding in Thy Word: as accepted sons—to talk with Thee of our common interests and life. Thou art our life. Apart from Thee we grovel, pine, and die. If in any folly we should set out to leave Thee, do not let us go. Draw us back. Hold us close. Keep our hearts warm, our faith serene, our vision clear, our purpose true. Strip off all our shams. Purge away all our dross. Let nothing base or ignoble linger in our thought or feeling. So flood our souls with Thyself that truth, righteousness, and divine compassion shall be natural to us, and manifest in and from us to all who know us. Wash away the last trace of selfishness. Help us in our emergencies. Do not leave us to ourselves for one moment. Keep us from being tricked into any misdemeanour or low motive. So may we shine for Thee, and carry health and healing and comfort wherever we walk. Through Jesus Christ, our Lord. Amen.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

**WHY SHE WENT TO CHURCH.** A milliner says that one day a woman came into the store, and wanted the trimming on her new hat changed, saying that it had been trimmed on the wrong side. "But," said the saleslady, "the trimming is on the left side. That is where it ought to be."

"It doesn't make any difference where it ought to be . . . it's got to be on the church side."

"Church side!" gasped the astonished girl.

"Yes, I sit next the wall. I want it on the other side so the whole congregation can see it."

And the story of that hat applies to many other things, in men as well as women, that distract from true worship.

FOR WORRIED HEARTS. Bruce Barton tells of a picture he has of an old Venetian Doctor and whenever his troubles weigh heavily he sits before the picture and talks to it. He says that the picture seems to say to him: "My boy, there were all of these troubles and more when I was practicing in Venice in the middle of the sixteenth century. Wars were going on. Popes were fighting emperors. People were dying of plague. Business was being ruined by pirates. Men were struggling to support their families, slaving by day and kept awake by fears at night. It was a tough time, my lad, and what did it all amount to? Most of those worries accomplished nothing; and all of those people have been dead for more than four hundred years."

## SUNDAY SCHOOL LESSON

### *Jesus Looks at Wealth and Poverty.*

LESSON: Luke 16. Print Luke 16:19-31.

GOLDEN TEXT: "The rich and the poor meet together; . . ." Prov. 22:2.

DEVOTIONAL READING: 1 John 3:13-18.

INTER. & SR.: What Money Cannot Buy.

Y. P. & ADULTS: A Christian Social Order.

The teaching of today's lesson was mainly for the disciples. The Pharisees, however, are to be considered as standing in the background and some of the instruction is addressed directly to them. Luke 16:14. The teacher should read carefully the first part of chapter 16.

Jesus is not commending sharp dealing. The Pharisees hearing this parable scoff at Jesus, because He taught the impossibility of the thing they were trying to do—namely: to serve God and mammon at the same time. The key to the problem lies in the expression, "Lovers of money." Procure copies of the picture by Doré entitled, "The Rich Man and Lazarus."

Doré pictures the servant ordering Lazarus off, but the Scripture gives no hint of such a thing. Doré has shown the servants dressed in the most gorgeous costumes as contrasted with the poor rags which clothe the body of Lazarus. There are few things so difficult to endure as the haughty insolence of some underling. Doré has indicated the imperious haughtiness with which this Ethiopian slave commands Lazarus to be gone. But there is no suggestion anywhere that the order was given by the command of Dives. The condemnation of Dives lies in the fact that he simply did *nothing whatever* about the presence of this poor beggar at his gate. He did not care. So far as Dives was concerned, Lazarus simply did not exist.

Dives sits in a big chair, holding high a goblet of wine. He is surrounded by friends, and before him are gathered the dancing girls. His face is *turned away from Lazarus!*

The Lazarus of this story is not to be confounded with the brother of Mary and Martha of Bethany. He is the only person in the parable called by name. "Dives" means simply "Riches." Lazarus' name means, "Helped of God."

Beggars often take their places in the Orient at the door of rich men's homes. "Abraham's bosom" was one of three names common among the Jews to denote the future state of blessedness. One rich and vital lesson in this passage is the persistence of personal characteristics after death. Dives cared nothing for Lazarus *during* his lifetime. After death, he is *the same selfish individual*. He wants Lazarus to come cool his tongue. *Dives must be served.*



*Death has no ability to change personality.* Selfish, vain, cruel, and evil men are the same *after* death as they were before.

The lesson teaches the futility of spectacular and *outré* methods in attempting to convince and convert individuals. They have Moses and the prophets. Let them hear them. If they will not believe them, neither will they believe if one rose from the dead. The plain, simple, straightforward presentation of the truth is the only means whereby men can be convinced, convicted and converted. If that fails; then it is useless to appeal to the spectacular and the unusual.

## EVENING SERMON

**THEME:** *The Sign of the Prophet Jonah.*

THE REV. W. GLENN ROBERTS, D.D.

**TEXT:** Luke 11:29.

There is nothing more familiar than the idea of signs whereby we are identified. Men have always worn badges of office, insignia denoting membership in some order, devices depicting the extent of the wearer's authority. Yet Jesus, answering the appeal for a sign indicative of His authority, replies flatly that "No sign shall be given save the sign of Jonas the prophet." It seems a far cry from the much disputed story of Jonah and the whale, a story which has seemed so meaningless to so many people, to the blazing emblem of the cross, and of many thousands who have perished in His name in the centuries of the Christian era. What can Jesus have meant by declaring that His only sign should be that of Jonah?

Now, as the crowds press around Him, and demand a sign of His authority, He realizes that there is only one assurance which is strong enough to bring enough comfort and courage into the human heart that it can "stand the Universe;"—the assurance of rebirth for every man. He would give the sign, not as an ancient story; He would live it out in their very midst, rising bodily from the grave, finally, before their very eyes. No other sign was necessary than this,—beyond the cross, *Resurrection*.

Among the early Christians, during the bitter years of persecution, nothing was prized by the martyrs of the faith as was this assurance of immortality. Hundreds went to their death in Rome rather than deny their faith in their resurrected God who brought them the hope of the same resurrection. It was not until after this sign of Jesus,—the great desire of the ages as portrayed in such stories as that of Jonah,—was fully given through the resurrection, that the band of apostles were ready to forget their bickerings as to who should be greatest in the kingdom, and got down to the work of helping to usher that kingdom into the world.

The resurrection of Jesus were meaningless unless it also assured us of our own resurrection. There have been places and times in human history when men accepted the idea that we should ultimately be swallowed up in some ethical whole. Individualism has been growing apace for the past century; many of our social ills are due to our having shaken off the blind slavery to national, political, and social institutions, each individual deriving his chief significance from his membership in these institutions. We are insistently

pushing ourselves forward as individuals, and want to force all institutions to accept their rightful places as our servants. Jesus, in His work as a teacher and healer, reminded us that even the holy Sabbath was made for man; that the greatest thing in the world is the individual; and He gave His absolute assurance that each personality would persist in the hereafter as a separate entity.

Jesus even paid His respects to those who were already dead. "He that believeth in Me, though he were dead, yet shall he live." The words are well chosen, "yet shall he live;" that one who lives now, fearful, bewildered, without the assurance of the sign of Jesus, only exists. When after death his surprised eyes open upon a new scene, and he sees the sad mistake he has made, he will first bewail the irreparable waste of time, and then set out to discover the true meaning of the sign of the Lord Jesus; and when he has finally discovered what might have been opened to him here, then, and then only, will life for him really begin. The older we grow, the more we realize that a certain amount of experience must come our way before we really comprehend life and can obtain the most from it. The experience of discovering the Master for ourselves, and receiving the inspiring assurance of His sign of immortality, is the real beginning of life.

"And he that liveth and believeth shall never die." In the wonderful play, "The Green Pastures," De Lawd comes to Jerusalem during the siege, and finds Hazdreal in charge of the beleaguered forces. It is evident that every defender will die, yet none attempt to flee from the city. "Ain't you afraid to die?" asks De Lawd. Utter astonishment comes over Hazdreal's face. "Afraid to die? Of course not. When we die, we'll leap out of our skins right into the lap of God."

Do you envy such simple faith? It is the only faith that can make life worth living; without it, despair; with it, courageous joy. By the sign of such faith, our religion stands or falls. Jesus lived and died by it, and through it was resurrected. His followers by countless thousands have followed Him by virtue of it through the same cycle. Through this sign you, too, can conquer over every difficulty life can bring; and no other sign under heaven is given whereby you can achieve the more abundant life.

## MID-WEEK SERMON

**THEME:** *Not Known to Christ.*

**TEXT:** Matthew 7:23.

Surprises of the Judgment. Not known to Christ.

THEIR RELIGION WAS NOT VITAL. "Every religion is good, every religion is true—to him who in his due caution and conscience believes it. There is but one bad religion, that of a man who professes a faith he does not believe."—*Daniel O'Connell*. They preached, prayed, worked, paid tithes, were to be found daily in the temple and in the synagogue. But their hearts were not in what they professed.

THERE WAS NO CARE FOR OTHERS. Christ demanded fruits of His disciples. He found none in them. "Religion has many dialects, many divers complexions, but it has but one true voice, the voice of human pity, of

mercy, of patient justice."—*John Morley*. They worshipped God. He had been revealed to them as a God of pity and mercy. Yet they passed by God's children in need.

THEY FAILED TO SERVE THE NEEDY. Cases cried aloud for help and were passed by. Recall Jesus on the roadways and streets, in bye-paths and quiet lanes, in temple and synagogue. Hosts of the needy thronged Him. He helped all without discrimination. Christ's word of condemnation on those who cried His name: they saw a great need and did nothing, and cared not at all. It was a window-cleaner who said to Wm. James, "There is not much difference between one man and another, but what there is, is important." In this case, it was the difference between life and death. "I never knew you. Depart from Me!"

THE WAY OF CHRISTIAN LIVING. Jesus' words simplify the Way. They do not make it easy, but they make it direct. They give encouragement to many. There is something to be done. All can try it. Start where you are. To be known to Christ, do the Christly thing, live the Christly life. Don't worry about doctrine and dogma. You will know Christ and He will know you.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: How to Conquer Our Fears.  
1 John 4:18-21; Isa. 41:10.

LUTHER LEAGUE: 4. Our Missions in South America. Isa. 60:1-5.

## FOR THE BULLETIN BOARD

No hope, no action.  
Love forgives all; witness the Cross.  
Every light has a shadow.  
Loss of temper, loss of energy.  
Dissipation always brings a headache, as well as purse-ache.  
Riches beget riches, as love begets love.  
Fingerprints in the Bible are a good investment.  
Woman's highest calling is motherhood.  
Virtue yields power.  
When God rules the heart, there is no fear.  
Bad temper makes a poor show.  
Money attracts the insincere.  
One's own sins rarely look black.  
Riches are not breeders of happiness.  
A man is known by the enemies he makes.  
From saving comes having.



## SUNDAY, MAY 3

**CALL TO WORSHIP:** "Blessed be the Lord God; the God of Israel, who only doeth wondrous things, and blessed be His glorious name forever; and let the whole earth be filled with His glory, Amen and Amen." Psal. 72.

**PSALM:** 11.

**PRELUDE:** Awakening.—*Engelmann.*

**ANTHEM:** The Lord is My Shepherd.—*Rogers.*

**OFFERTORY:** Andante.—*Lacey.*

**POSTLUDE:** Eucharistica.—*Elliot.*

**OFFERTORY SENTENCE:** "For Jehovah thy God bringeth thee unto a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig copper. And thou shalt eat and be full, and thou shalt bless Jehovah thy God for the good land which He hath given thee." Deut. 8:7-10.

**OFFERTORY PRAYER:** Grant us the privilege to see in Thy world about us all that is worthy of Thee. Grant, we pray Thee, strength to withstand that which is trivial and empty. We bring Thee this offering as a token of our desire to give our substance and strength to Thy glory. Amen.—*W.*

**BENEDICTION:** The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

### MORNING SERMONS

#### (1)

**THEME:** *The Man with a Golden Wand.*

THE REV. FREDERICK F. SHANNON, D.D.

**TEXT:** "He that talked with me had a golden wand by way of a measuring rod, to measure the city and its gates and wall." Rev. 21:15.

**HYMNS:** These Things Shall Be.—*Mendon, L. M.*

Awake, My Soul.—*Christmas, C. M.*

Scholars remind us that the Apocalypse is symbolical, that its descriptions are based upon vision, and not reality. So far as literalistic interpretation is concerned, the scholars are doubtless on the side of fact. And yet their reasonable discrimination inevitably raises the question: Are there not different kinds of vision as well as different planes of reality? The question thus raised, whatever the true answer, brings us at once to the edge of the country named Mysticism. And in this country not only the writer of the Apocalypse, but all seers, poets, and prophets, are compelled to live. And why? Because no other place is big enough to hold them all, or, rather to hold *all* there is of them. "One place," wrote the kindly-wise Samuel McChord Crothers, "is as good as another to one whose mind is free of the universe." And whatever else we may adjudge of the Book of Revelation, he belongs in the white company of those whose minds are "free of the universe."

Now one of the marks of these minds is manifest in their ability to see, not only the parts but the whole, of a proposition. Aware of the minor facts of life, they insist on relating them to the major realities of being. They know that there is a physical universe; but they know, also, that there is a spiritual universe—a realm of living reality forever undisclosed to the sheer implements of material manufacture and approach. Moreover, these minds "free of the

universe" are discriminating in their appraisals and appreciations. They realize that for ultimate measurements there must be something resembling, however remotely, ultimate means. Like the man who talked with the seer on his sea-girt isle, they carry "a golden wand by way of a measuring rod, to measure the city and its gates and wall." Too many of our measuring rods are emphatically inferior; they are made of clay, or wood, or iron, or brass, or steel. Therefore, it may prove salutary if we listen discriminatingly to the talk of "The Man with a Golden Wand."

Consider the man with the golden wand and the idea of *God*. Unquestionably, the thought of God is the greatest that knocks at the doors of human consciousness. What is God? Who is God? Where is God? And what is the meaning of God to human beings?

Now, as a matter of fact, we are familiar with the leaden wand, the wooden wand, or the steel wand as it is stretched alongside the idea of God. We employ almost every kind of inadequate measurement except the golden wand—the wand of superiority.

It says that God is a spirit—the Personal Spirit of Love. There was never a time when this Spirit was not; there will never be a time when this Spirit is not; before all things, He is always and everywhere active in the universe and, especially, in the souls of men. The Illimitable Spirit of Infinite Goodwill, no tribal God is the Father of the Lord Christ. He dwells in the soul of His child more richly than colour hues the petals of a flower.

The more adequate measurement discloses another thing: This Personal Spirit is the yearning Father of all humans—good, bad, and indifferent. Are we not guiltily remiss in thinking of God in Christ as strangely confined to good people? Knowing how goodness and badness are actively intermingled in all of us, do we not need to interpret with other, larger meanings the mission of Him who came to call not the righteous but sinners? I used to know a distinguished bishop who often spoke of his mother and her two sons, himself one of them. His brother was the "black sheep" of the family, while he was inclined toward duty and goodness. "My mother," said he, "was always on the lookout for George. Early and late she would watch for the boy who had gone into wild ways. Loving me as only a mother can, yet she followed my poor, unfortunate brother with a tearful broken-heartedness and unappeased yearning that cannot be put into words." Scholar, logician, editor, preacher that he was, this Greatheart said, as he exposed the unfathomable depths in the Parable of the Prodigal Son, "The attitude of my mother is the attitude of God. The children who most need Him are the ones over whom God most tenderly broods. For He is a mother-God, a physician-God, a healing, nurturing, restoring God."

Bethlehem and Calvary, as well as every word and act between them, are one deep and bleeding effort to reveal the love of God for everybody—the good, the bad, the indifferent. Sometime ago I visited the Mount Wilson observatory. The gigantic telescope there measures distances so great that one comes away mentally dizzy. And some people, in their mental dizziness, quite overlook the fact that it was the mind of man which conceived and made the complicated instrument which performs so marvellously; they forget that the intellect which makes the thing that does the measuring is incomparably greater than the thing measured. I remember, in this connection, a story I

have read of an astronomer who, after coming from his telescope, remarked, "Well, this is the end of a six-foot God. You cannot shake hands with the Creator of this." Christians might well reply: "We do something more and better than shake hands with a Creator like that; we have communion and fellowship with the Father of the Lord Jesus Christ. Better, far better, than shaking hands with a Creator who makes stars is to love and serve our Father who gets through stars into the souls made in His image."

Think of the man with a golden wand and *Society*. Many are deeply distressed by certain social trends of our day. The insane scramble after gain; the unreasonable devotion to sensual satisfaction; the unmitigated villainy of multitudes of men; the unblushing vulgarity of multitudes of women; the licentious social atmosphere our children breathe; brazen corruption in high places; the criminality which festers like a wound on the body politic; the vicious public taste which capitalizes the spectacular and sinister figure in and out of filmdom; the conservatism which rejoices in "things as they are" in opposition to the undisciplined liberalism which goes nowhere so speedily that it arrives out of breath; the jealousy of classes within each nation and the strife of nations among themselves—these are some of the reasons for the well-grounded apprehension of thoughtful men and women throughout the world. And we dare not apologize for the situation, either by our attitude or by our thinking. If we do, we are certain to go nowhere except backwards—and into that abyss opening wide to receive the individual and society that disobey the undeniable laws of moral well-being.

As we listen to some Schopenhauer of pessimism or to some Nietzsche of super-beastliness, there talks with us the man with a golden wand. He carries a rod to measure the city and gates and wall. Without blinking, by as much as an eyelash, the hideous facts with their terrible thrust, he has other, ampler, more adequate means of measurement. He says that one of the first things required is a glance backward—the long look. Remember, he argues, that man once lived in a cave. On the same physical level with the beasts—our under-neighbours, by the way, and greatly beloved of God; yet there was something within man—an urge, a climb, a light—that impelled him to leave his cave for the hut, the cottage, the mansion. See how far this human biped has come, says the golden-minded man. Science, art, music, the home, the state, the Church, the school, commerce—all were packed away into this mysterious somewhat that once had a cave for his dwelling-place. All that makes life fair and fine and final in its upward lean toward spiritual wealth and worth, was somehow loaded into that pilgrim-man in his ageless, agonizing journey out of the poor and shadowy past up to the rich and luminous present.

Man once held that war is the ultimate method of settling disputes between nations. Wounded as we still are by the world-crime of 1914 and the unspeakable horror thereby turned loose upon all mankind, it ill becomes one to speak intemperately of tomorrow, so shockingly recent is our bad and bloody past. Nevertheless, the League of Nations is still very much alive—and in spite of the fact that, in the minds of many, its death is long overdue; yet they still foster the forlorn hope that it will somehow manage to die and thus fulfil their oft-repeated assertion of the dismal and tragic failure of Woodrow Wilson. "Make no mistake," says Jan Christian Smuts, statesman, scholar, and philosopher, "the outlawry idea brings America back to the great mission of



Wilson in 1919 and bridges the gulf which was beginning to develop between the New World and the Old."

So, while the man with the steel wand is still abroad among the nations, there is developing a conscience within the human consciousness that war must go—go as cannibalism, slavery, and other inhuman things have gone, making room for the individual and social functioning of Christian ideals throughout the earth. *What if, before our dazzled eyes, Calvary should be gradually conquering Cavalry! It was the Manger Babe who cried Herod off his throne; it was the Crucified Criminal who bled Cæsar's empire to death.*

## (2)

### Third Sunday After Easter (Jubilate).

**THEME:** *The Handicap of Ignorance.*

THE REV. MARTIN SCHROEDER, D.D.

**SCRIPTURE:** John 14:1-11. **TEXT:** John 14:5 (Goodspeed).

**HYMNS:** Lord, Speak to Me, That I May Speak.—*Canonbury, L. M.*

Awake, Thou Spirit, Who Didst Fire.—*Ich will Dich lieben, 88, 88, 88.*

Immense injury has been done to the cause of the Kingdom of God on earth through the ignorance of its members. With Thomas they stand before the Master and must confess, "Master, we do not know where You are going."

*The Christian Advocate* is authority for the story of an elderly lady who died in 1919 in England, but who had never heard of the World War. She lived in Hounslow, a few miles from London. Several of her relatives died on the field of battle, but owing to her advanced age she was kept in ignorance of the fact that a great war was being waged with the booming of giant guns within a hundred miles from where she lived, with Zeppelins occasionally flying over her very head. Yet she knew nothing of the great conflict.

The situation in the Church is not much different. A conflict is being waged between the forces of good and evil right in our midst, but church members follow their accustomed ways of thinking and doing with an occasional "We do not know" as an alibi, and let it go at that. In the gospel before us it is, of course, Thomas who feels that he does not have full information. The word of an approved friend does not suffice to make him sure of his ground. He is joined in his attitude by Philip, who wants to see not only the way, but the very goal, the Father in all His fulness. No assurance of Jesus is enough for him. "Such a long time I have been with you," the Master must say to Philip, "and yet, Philip, you do not know Me?" Both these disciples plead an ignorance which arouses the sorrow of the Master. They hesitate in accepting His word, because, as Thomas claimed, they did not know.

Now, there is an ignorance, as in the case of that English lady, which is created by circumstances and for which the individual may not be responsible. But there is also an affected ignorance, as in the case of Thomas, which in the face of all evidence falls short of being excusable. Both types have been a serious problem among God's people ever since Jacob had to confess, "Surely the Lord is in this place and I knew it not." There is an emphatic need to speak of

## THE HANDICAP OF IGNORANCE.

I. *Among the Early Hebrews.*

1. Right in the beginning of organized divine worship, Moses had to provide that a special offering be brought by those who had sinned out of ignorance, not knowing fully the law of the Lord. (Lev. 4:2.) While their ignorance of the law was atonable and amends could be made through prescribed formulas, we are not so sure of such leniency in our day. Not Moses, but the world is sitting in judgment over our familiarity with Jesus' way of life. If we fail to make the Master's way our way, the Master's law our law, the Church is bound to fail, and discredit before the world is the Church's harvest.

2. The recognition of ignorance as a handicap was not only realized among the Hebrew laity. The ministry was guilty, too. Even Asaph, chief leader of the Temple choir, in his attitude toward God, had to confess, "So foolish was I, and ignorant; I was as a beast before Thee." (Psa. 73.) Such conditions among the professional religious leaders certainly did not raise the Church in the esteem of the world. Neither will foolish ignorance, on the part of those who wish to lead in a professional capacity, prevail against evil in our day. How many smug and indifferent people, Christian by name, are an abomination in the sight of the Lord, and come under the characterization to which the chief of the temple choir numbers himself? How many among the ministry cried for retaliation during the great war, and now proclaim, "Never again," "I was a beast before Thee?" We did not know? Perhaps.

3. Isaiah has a similar group of church workers in mind when he describes the watchmen in Zion with these words, "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." (Jer. 56:10.) Is it not a fact that in our day the churchman who does speak up and is awake to the signs of the times is made the subject of much criticism from within and without the Church? No doubt, the "We do not know" attitude has brought about such a condition. Conventional Christianity does not allow novel ideas to disturb their rest. It does not allow deviation from the accepted ways of thinking and acting in the Church.

II. *Among the People of Jesus' Day.*

1. The Master's life shows many instances. Think of the day of His birth. A long journey lay behind Mary and Joseph. There was extreme need for a shelter. The innkeeper did not know who it was who asked for the lodging. His house was filled, but there was the barn. Maybe, he thought, they could move a burro or two, and so find room where angels might come and worship. Poor man, he did not realize God's strange ways in making Himself known among men. However, had he studied with a living faith the importance of his village as it was pointed out by the prophet, "But thou, Bethlehem, Ephraim, which art little to be among the thousands of Juda, out of thee shall one come forth unto Me that is to be ruler in Israel," he would have known.

2. Think of His first public appearance at Nazareth. Ignorance of Nazareth's possibilities as having a part in the writing of the most important portion of the world's history, caused his fellow townsmen to lead Him to the brow of the hill that they might cast Him down. They, apparently, did not know that the Messiah should be from among their own number, being called a Nazarene.

3. When Jesus spoke to the Pharisees and Sadducees, to men of great intelligence and wide influence, men who stood high in the esteem of their people, who held the foremost positions in the Church, the Master could not help but rebuke them for their ignorance, "Ye know how to discern the face of the sky; but can ye not discern the signs of the time?" No, they could not. Blind, and ignorant they were as the rest of them, in spite of their great learning.

4. So Peter was right when, after the healing of the lame man at the temple entrance, in speaking to the crowd who marvelled at the miracle performed before their very eyes, and chiding them for what they had done to Jesus, in whose name this healing was performed, yet he sympathized with them and said, "I know, that through ignorance you did it." (Acts 3:17.)

### III. *In Our Own Day.*

1. Ignorance has persecuted men of science and women of vision. Their tormentors were blind to the way they were treading. Ignorance has blocked the way to religious freedom, and in certain parts of Christianity is still doing so today. We like to call it intolerance, which it is not. It is ignorance of the way in which God may lead men. Thomas did not see the way, either. Long is the line of martyrs who paid dearly because others, who should have known better, were too blind to see what they saw. Whether we speak of Columbus or Luther, of Copernicus or Tyndale, they all had cause to rebuke the wise men of their day for not being willing to peer a little beyond the established horizon.

2. Are our alibis valid? With the experience of nearly twenty centuries of Christianity's influence upon the world to guide us in our outlook upon the future, can we still say with Thomas, "Master, we do not know whither Thou goest"? Is it not plainly written in history where the forces of evil at the one hand, and the forces of Christ at the other have led, and will continue to lead? It seems like a self-imposed ignorance, a sinful condition, when men of learning, the forces of organized religion, fail to assert the Master's claim to read the signs of the times. When churches are slow to arise against false concepts of capitalism and the insanity of the war system in our modern world, words fail to express the seriousness of such handicap in the way of lifting mankind to higher levels as Christ would have them.

We of today have more reason than St. Paul ever had when he wrote to the Corinthians, "We are not ignorant of his (Satan's) devices." 2 Cor. 2:11.) And Peter's command needs to be heeded today more than ever, because of the additional light we have received, "Gird up your loins as obedient children, not as in former ignorance." (1 Pet. 1:13-14.) There is good reason for all of us to pray:

"Open my eyes, that I may see  
Glimpses of truth Thou hast for me;  
Place in my hands the wonderful key  
That shall unclasp, and set me free.  
Silently now, I wait for Thee,  
Ready, my God, Thy will to see." Amen.

### PRAYER

*This earthly life, O Living Lord, is a pilgrimage long and hard; the way is rough, the dangers dark and many; we dare not go alone. We humbly pray*



*that Thou wilt walk with us, our Helper, our Companion, and our Guide. Here have we no continuing city, but we are seeking one to come. Lead us, O Divine Companion, safe to its pearly gates; sanctify us ere the journey's end, and so make us meet to enter that City of Light, and to dwell with God in holiness forevermore. Amen.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

### A PIECE OF CLAY.

I took a piece of plastic clay  
And idly fashioned it one day,  
And, as my fingers pressed it still,  
It moved and yielded to my will.

I came again when days were past—  
The bit of clay was hard at last,  
The form I gave it, it still bore,  
But I could change that form no more.

I took a piece of living clay  
And gently formed it day by day,  
And moulded with my power and art  
A young child's soft and yielding heart.

I came again when years were gone—  
It was a man I looked upon,  
He still that early impress wore,  
And I could change him nevermore.

—Anonymous.

In 1894 Theodore Roosevelt, then a comparatively unknown civil-service commissioner, wrote a letter to an organization of young men of which he was president, in which he said: "The young American now entering upon his duties of citizenship holds in his hands the fate of the coming years. With him it rests to decide the failure or success of the tremendous experiment begun by Washington. He must work out the future of our country, he must carry out the government planned by the wisdom of great statesmen, founded and saved by the valour of great soldiers. No material prosperity, important though material prosperity be, will by itself avail if as a nation we lose either the virile fighting virtues or that regard for character which alone can keep a race mighty."

But how can one do his part in keeping the nation unless he is guided by Him who is the King of kings and Lord of lords? And if he follows the teaching of Him who said, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's," how can he be anything but a good citizen fulfilling his duties to the nation and to the world?

## SUNDAY SCHOOL LESSON

### *Jesus Teaches Forgiveness, Humility, Gratitude.*

LESSON: Luke 17. Print Luke 17:1-19.

GOLDEN TEXT: "Be ye kind one to another. . . ." Eph. 4:32.

DEVOTIONAL READING: Phil. 2:1-11.

INTER. & SR.: Three Marks of Christian Strength.

Y. P. & ADULTS: Three Marks of Christian Strength.

In the first ten verses of this lesson are recorded four apparently disconnected warnings given to the disciples. *The first* (verses 1, 2) is against the

perils of causing others to sin. *The second point* (verses 3, 4) cautions against lack of charity. Such a one is to be treated with kindness and if he sincerely repents should be forgiven freely, even if he repeats his sin, no revenge is to be held in the heart in regard to him. *A third warning* (contained in verses 5, 6) that there is need of an increase of faith. The warning, however, was not without an accompanying assurance that if their faith was living and vital it would grow and develop. *The fourth warning* rebukes the pride and self-confidence and desire for praise and reward (verses 4, 7). No human work, however praiseworthy, can be perfect. All that we can do is only our duty, and even then we fall far short. From verses 11-19 we have the story of the Samaritan leper. The healing of these ten lepers marks one of the last events on the journey of Jesus towards Jerusalem. It is significant that Luke records this story with great emphasis. Luke is eager to point out the fact that this is the Saviour—not only of the Jews, but of the whole race, and the fact that this Samaritan returned impressed Luke greatly. One of the peculiar features of this particular incident, however, is that the lepers expressed their faith in actually starting upon their journey *before* they were healed, and it was “as they went” that they were healed! Out of the ten that were healed, only one returned to thank his benefactor. There is much ingratitude among men.

The Samaritan law forbade any leper to enter a town. Their misery had broken down all prejudices of race or faith and had brought together the Jew and Samaritan as it still does. They cry out, “*Tame, Tame,*” “unclean, unclean.” “Jesus, Master, have mercy upon us.” When He commanded them to go show themselves to the priest they knew immediately what the command meant. For no one who was unclean could show himself to the priest. The nine Jews failed to return. Thus, the twelve disciples had written deeply on their hearts the lesson of universal charity.

This healing of the ten lepers is the most extended work of mercy which is recorded in the story of our Lord. Jesus tests the faith of these lepers. If they sneered and said it was no use to go to the priests, since they were still lepers, it would reveal their lack of faith. If, on the other hand, they set off immediately to obey it would reveal a powerful and effective faith through which the goodness of God could work.

Many a man has found that he could not measure God's readiness to help him by any feeling he had or any observation of his immediate experience. These ten men were lepers when they started to show themselves to the priests. Yet they went their way in obedience and faith, and as they went they were cleansed. *Their feeling came in the course of their obedience.* A man becomes saved in exactly the same way—*by accepting in faith the promises of God and starting out as a saved man.*

Some years ago a local minister called all the people of his village together to pray for rain. The church was filled and the prayers were very earnest. The rain came, and the minister called the people to come and to give God thanks. The people excused themselves on the ground that they were so busy taking advantage of the changed conditions that they could not spare the time for a service! The rain had made the ground soft, and they had to get busy with their plows!

## EVENING SERMON

**THEME:** *True and False Modernism.*

THE REV. THOMAS J. LACEY, PH.D.

**TEXT:** Dan. 3:25.

"Lo, I see four men loose walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

This story is taken from one of the most wonderful chapters in the Bible. It was born out of a great crisis and took shape amid the stress and storm of anxious days when war had laid its heavy hand upon the fortunes of the people. Men saw their fond dreams shattered, and in the inevitable unrest that attends a period of conflict they began to ask, Is there anything sure? Is there anything abiding? Is there anything worthwhile? In answer, the prophet draws a sublime picture of the burning fiery furnace. Under this imagery he would teach his countrymen that there are certain values untouched by the flame. "I see four men loose walking in the midst of the fire, and they have no hurt!"

The message is timely today. Our lot is cast in a period of upheaval. Our times, in some measure, resemble those of Daniel, and amid the turmoil and strife the Church, like the ancient prophet, proclaims God's eternal order amid the confusions of time. The world is in a state of ebb and flow. Jesus Christ is the same, yesterday and today, and forever. The Word of the Lord endureth forever, and this is the word which by the gospel is preached unto you. The abiding thing in history and human experience is Christ. Napoleon is our witness. In his exile he exclaimed, "Alexander, Cæsar, Charlemagne founded great empires on force, but Jesus Christ founded His kingdom on love, and today millions are ready to die for Him." Other institutions wane and pass. The Church of Christ carries on.

But some man raises a question. How does an unchanging evangel leave room for progress? How do you reconcile unchanging revelation with intellectual advance?

Conservative confronts radical. An illustration from mathematics may help us. As the student distinguishes between "fixed" and "variant" factors, so the Church is an householder which bringeth forth out of his treasure things new and old.

I believe confidently that the Church can meet the issues of our times because the unchanging life within her expresses itself in varying form according to the demands of the new day, enriching men with new religious experience and adapting the old message to the needs of the new generation. While the truth itself is unchanging, our knowledge of the truth is ever widening. Our insight into God's nature is ever growing. There is a perpetual unfolding. The years illuminate, illustrate, verify.

No human expression is adequate and final. We have the treasure in the earthen vessel of human speech. The Church always speaks the language of the times.

Jesus preached in Aramaic, which was the familiar vernacular of Palestine in His day. St. John adopted the term "Logos," which carried a very definite significance in the philosophy of the time. St. Paul, endeavouring to communicate truth in a way that men could understand, used freely the terms of the



Greek mystery cults. Anselm, living at a time when personal honour was the supreme social motive, expressed the Atonement in terms of feudalism. The rude Eskimo, on the Alaskan wild, confessed his faith in the only symbols he knew, and protested to the missionary, "I have hit the Jesus trail." The Indian Bible, translating the 23d Psalm, reproduces the atmosphere of Indian life: "The Great Father is a shepherd chief. He throws out to me a rope and the name of the rope is love. He draws me where the grass is green and the water not dangerous. Sometimes my heart is weak and falls down, but He lifts it up. Some time, it may be soon, it may be long, He will draw me into a place between mountains. It is dark there, but I'll draw not back, for it is there the Shepherd will meet me and the hunger in my heart will be satisfied. He spreads a table before me with all kinds of food. He puts His hands upon my head and all the tired is gone. My cup He fills till it runs over. I will go to live in the 'big tepee' and sit down with the Shepherd Chief forever."

Language at best is only a symbol and back of all creeds is the abiding faith struggling for utterance and seeking to express itself feebly through metaphor, imagery and figurative speech.

This will help us understand the issues involved in the great controversy of which so much is written just now. There is a true and a false modernism. In every age the Church is called on to interpret the creed, to restate its truths in the language of the times and to make fresh application of the principles of Christ to the particular needs of each generation in its social or intellectual demands.

If the modernist simply seeks to translate the certainties of the creed into twentieth century language, if his only object is to express the old faith in terms of modern speech, then I have no quarrel with modernism. Only let him be sure that in process of translation he does not strip the creed of its vital meaning. He may indeed reproduce the original in terms of the man on the street, but he must not substitute something in its place.

Other foundation can no man lay than that is laid, which is Jesus Christ. This is the foundation of God which standeth sure, on which the flame hath no power. Underneath all incidental forms of expression lies this unchanging fact which time cannot alter—the very heart of the Christian revelation fixed finally and forever: "God was in Christ reconciling the world unto Himself."

A man once asked Gladstone if he believed in the divinity of Christ, and the great statesman, just then in the midst of an exciting political campaign, found time to sit down and write in reply: "All that I write and all that I hope and all that I think is based on the divinity of Jesus Christ—the one central hope of our poor wayward race."

Let nothing swerve you from the main issue. Let no controversy draw you aside from the one thing needful. Christianity is personal loyalty to Christ. This alone will stand in hours of temptation, loneliness, sorrow, in those great moral crises when the soul is put to the supreme test. I remember a grand old saint of God whose life's sun was setting. He was too feeble to speak, but he motioned for his prayerbook and then opened it to the creed, and he passed into the great beyond with his finger pointing to the words, "I believe." Faith in Christ steadies men amid the perplexities of life and in the final hour when earth shifts and man gains a true perspective of values, the soul instinctively reaches after Christ.

I heard a chaplain relating his experience in France. He said: "I spoke to groups of the 104th Regiment before it went into action. I gave the men messages from home. A sense of humility made it hard for me to speak to them of eternal things. Who was I to venture to talk to men who were going into what they were? A soldier crawled over to me, for we were lying under the bushes, and whispered, 'Some of us will die tonight.' Then I spoke as best I could of the love of God and of Christ and Him crucified."

That is the message for which the heart of the world hungers. That is the persuasive truth to which the soul responds because it represents the abiding thing on which the fire hath no power.

## MID-WEEK SERMON

**THEME:** *Unnoticed Opportunities.*

**TEXT:** Matthew 25:44-45.

A French author of a life of Moses makes God say to the patriarch, "You doubted Me. I forgive thee. You doubted yourself. I forgive that. You doubted Israel, mankind. For that doubt you cannot enter the land of promise." Jesus, in the Judgment Parable, identifies Himself with Man. "I and My Father are one! I and My Brother are one!"

**THE BASIS OF JUDGMENT.** When Jesus judges, He looks at life-attitudes. How did you bear yourself toward your fellowmen? Did it matter to you that men and women and little children were hungry, thirsty, naked and homeless? What did you say to the Community Chest? Does it hurt you at the heart to see men going down to hell?

**THE PERIL OF BLINDNESS.** We hear the gasp of the condemned, "When did we see Thee?" It was not that they were merely ignorant and heedless of the needs of their fellows. They went through life ignorant of Christ. They identified Him with God, but they never thought to identify Him with man. Ask yourself, "How might I make Christ real to myself?" Part of the answer is here: look on all men and women as brethren of Christ, and so treat them. And when neglect passes into actual hurt, note the fierce blaze of Christ's anger: better a millstone around the neck! By such attitudes we put ourselves outside the divine purpose. We are sinners.

**THE REWARD OF CARING.** We become more like our Master. There is growth in the Christ spirit, in understanding, in helpful sympathy, in fellowship. Christ says men get into heaven for giving a cup of cold water, or sharing a crust. Life is full of such opportunities. Pray God our eyes are open to them. It calls for the spirit of Christ.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR and B. Y. P. U.:** What Shall I Do for a Living? (Vocations Day. Consecration Meeting.) Gen. 41:2; 13:1-2.

**LUTHER LEAGUE:** May Theme: "The Home." 1. Life Service Day.

**WALTHER LEAGUE:** May Theme: "You and Society—Social Agencies."

## SUNDAY, MAY 10

*CALL TO WORSHIP:* "All nations whom Thou hast made shall come and worship before Thee, O Lord: and shall glorify Thy name. For Thou art great and doest wonderful things: Thou art God alone." *Psa. 86.*

..*PSALM: 118.*

*PRELUDE:* Angelus.—*Massenet.*

*ANTHEM:* Adore and Be Still.—*Gounod.*

*OFFERTORY:* Andante.—*Spohr.*

*POSTLUDE:* Toccata.—*Yon.*

*OFFERTORY SENTENCE:* "I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." *1 Cor. 3:6-7.*

*OFFERTORY PRAYER:* Through Thy guidance, O Lord, we have the privilege of gathering in the house of the Lord, to sit at Thy table, learn Thy ways, and grow in grace with Thee. These gifts of Thy love we offer, knowing that through our measure of giving of that which we have in great abundance, we may carry out Thy plans for man on earth and in heaven. Amen.—*W.*

*BENEDICTION:* The Lord Jesus Christ be with thy spirit.

### MORNING SERMONS

#### (1)

**THEME:** *An Arresting Paradox.*

THE REV. W. FRANKLIN HARKEY, D.D.

*TEXT:* "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." *Matt. 10:39.*

*HYMNS:* All the Way, My Saviour Leads Me.—*All the Way, 8,7,8,7,D.*  
O Love That Will Not Let Me Go.—*St. Margaret, 8,8,8,8,6.*

This arresting paradox was spoken by Jesus. He spoke in such fashion that He might lead men to think. Verily, "Never man spake like this man." His subject was life. How to attain unto a richer and more abundant life was the pressing problem of Jesus' day. It is our problem. Contrary to expectations, Jesus shows that this larger life can be won only by losing life. Life is thus revealed in two aspects, the higher life which dwells in the soul, in virtue and in usefulness. As the Apostle Peter says, it is "the hidden man of the heart." And on the other hand, the text refers to the lower life of self-gratification, illustrated in the creed of the Epicurean who finds life's supreme goal in self-indulgence.

*The Principles Stated.*

The text suggests a law as true to life as the law of gravitation, "He that findeth his life,"—this narrow-horizoned life of material aims and selfish ambitions—"shall lose it," in its higher and permanent values. Contrariwise, "He that loseth his life," that is, subordinates the lower and losable things to the higher aspirations of the spiritual, shall find life, in its truer, deeper and eternal aspects.

Increasing suicides, disregard for the better things of life, and an utter yielding to the baser side of life show that many people have lost the proper perspective of life. The saying of our Lord is not ephemeral, nor is it out of date, for we see it operative today. Men are still willing to give themselves to the cause of Christ. That great Christian, Albert Schweitzer, is the embodi-



ment of this law of losing to gain. Honour, fame, and applause were his, but all these he counted not dear for the cause of Christ. In a life of spiritual adventuring and service in equatorial Africa he has found satisfaction. Life's supreme values are found in the realm of the spirit, and nowhere else.

### *Inspiring Motive Suggested.*

This inspiring motive is suggested in attaining this higher law of life,—“For My sake.” “He that loseth his life for My sake shall find it.” If self be the chief end and aim of life, then life will be sadly disappointing and meaningless. Utter futility is reflected in the lives of those who live only for selfish ends and desires. The martyrs and heroes of the past, as well as the self-sacrificing disciples of today, have found this their rallying point, “For Jesus’ sake.”

With this motive before our lives the level of our thinking and acting will be lifted. There is the constant battle in progress between the selfish motive and the Christ motive. The saying of Thomas à Kempis is not alien to our life, “The hardest thing, the noblest thing, is to keep self in the background, to forsake self, to hate self.” In every age this lofty motive has challenged the passions and desires of men. Let this motive rule, and our lives will become gentle, Christlike, and loving. Put that motive in business, and our economic life will become a blessing. Put into our church life, strife and enmities will vanish as the dew before the rising sun.

### *An Enduring Reward Promised.*

The pith of this paradoxical maxim is found in the fact that the loss of the lower results in the gain of the higher. “He that loseth his life shall find it.” No man ever sacrificed the lower and baser things without finding the larger and finer things of life. Herein lies the promise of reward for the life abundant. Jesus said, “I come that they may have life, and may have it abundantly.”

The problem of building our loves into higher and nobler ideals is a task for every one. To put the ideal of Jesus into the thinking and acting of the present is the supreme challenge which comes to life. Only men and women who are free from selfishness, prejudice and hate can win the world to this higher law of life.

### *The Dynamic of Religion Revealed.*

This higher law of living and acting is the contribution which religion makes to life. The savage knows nothing of this kind of life. Pagan religions cannot understand it. Only Christianity has revealed this larger and fuller life. The ages have been ruled by force and tyranny. Jesus proposed to give men and women a new life based on the law of love. Love, not force, is the strongest element in the universe. That men have not accepted this law fully does not invalidate it. Not until we make this law operative in life will strife and envy be eradicated. Peace and good will are parts of this higher law.

Men want this fuller life, but through fear and lack of faith they have not accepted it. Though the life may never be fully attained, yet we cannot ignore these goals that are set before us. There will always be the challenging truth that He who laid down His life is the goal and centre of all our desires. The Pilgrim in Bunyan’s immortal story cries, “Life, eternal life.” This is the deep threnody of man’s cry today. Jesus’ response to that cry is, what you desire, all your longings and aspirations may be found in Me. “I am the Way, the Truth, and the Life.”

## (2)

## Fourth Sunday After Easter (Cantate).

THEME: *The Path to Freedom.*

THE REV. CHARLES S. BREAM, D.D.

SCRIPTURE: John 8:21-36.

TEXT: "I do always those things that please Him." John 8:29b.

HYMNS: O Saviour, Precious Saviour.—*Angel's Story*, 7, 6, 7, 6, D.Take My Life, and Let It Be.—*Patmos*, 7,7,7,7.

What delightful freedom is depicted in those words! See the three phases of it. "I DO." How many times our hearts beat in accord with Portia when she says, "If to do were as easy as to know what were good to do, chapels had been churches and poor men's cottages princes' palaces."

Jesus had found this freedom to DO what His heart wanted to do. No hell paved with good intentions yawned before Him. No mental disturbance caused by chronic and acute inhibitions would ever drive Him insane. Absolute freedom was His because His noble impulse issued in action.

Further, He said, "I do ALWAYS;" No skeleton in the closet. No single day when He withdrew within the shell of self-complacency and "Let the rest of the world go by."

As a lad on the farm in Pennsylvania, one of my duties was to "set up" corn after it had been cultivated. Occasionally my father, thinking I was getting along too fast to be thorough, would come to the field and inspect my work. How my heart would sink as I saw him find one after another of the stalks which I had failed to free from the earth that bound it over. And how wonderful would have been the freedom which I would have enjoyed if I could have watched him go over my work with perfect assurance that he would not find one single plant that I had "skipped." We sing with deep emotion, "When we come to the end of a perfect day," but who that is thoughtful and conscientious ever has a day that is perfect—without a single omission or regrettable overt act? And here Jesus tells us He had *all* days like that! Why? The answer is, "Things that please Him."

There was no fear that He was belittling Himself by having an imperious will abdicate in favour of a higher will. So He said, "I do not Mine own will, but the will of Him that sent Me."

Recently I was climbing a very high mountain with a group of young people. They were all warned to keep to the dimly marked trail. But two boys were restive. They saw a "short-cut" and ignored the warning of the experienced guide. They leaped into the bushes and struggled against snags and insurmountable rocks until, when they finally overtook the group, with torn clothing, scratched faces and humbled spirits, they had learned that harmony with the expressed wish of the guide was really the easiest, the pleasantest and the shortest way in the long run. Perfect freedom to wield the impact of an immeasurably powerful life was the Master's because He did always the Father's will and pleased them both thereby.

II. In striking contrast, how tragic are the words of Jesus: "Ye shall seek Me and shall die in your sins!" Those words are shocking. They do not seem to come from the same loving Master who said, "Seek, and ye shall find."

But we must bear in mind that He was merely revealing a judgment which they were preparing for themselves. He did not condemn them to die in their sins. But He told them simply that they were going to do this because He knew they would never repent.

They were self-incarcerated prisoners in a self-made prison. When Jesus promised to those Jews who believed on Him, "The truth shall make you free," the other carping crew lipped in and said, "We were never in bondage to any man." Had they forgotten Egypt, Babylon, Persia and Syria? Were they blind to the tower from which a Roman guard was even then looking down into the Temple Court? Oh, what blindness there is when "Seeing, they shall see and shall not perceive!"

The path to freedom is forever blocked to those who do not know they are slaves. The subtle, lethal encroachments of vice steal so insidiously upon the soul that most victims are unaware of its approach. And who is willing to be rudely awakened? An automobile was speeding merrily through a town nearby here the other day with a huge roll of bedding and other camping equipment burning furiously over the gas-tank in the rear! Pedestrians shouted their warning, and the driver stopped. Would he be grateful, or would he rebuke those who shouted their warning for meddling with his private business?

Unless you and I definitely and earnestly seek to find the seeds of guilt lurking in our souls and diligently uproot them by the aid of divine grace, the harvest will be deadly blindness to the very presence of guilt.

Have you not observed that the more apparent to our eyes is the godliness of one of His children, the more deeply conscious that person is of his own unworthiness? And the less true godliness there is in a heart, the more confident that person is that he is quite all right. The reason is not hard to find. Jesus said, "Blessed are the pure in heart, for they shall see God." And the nearer to absolute purity the soul attains, the more perfectly it can see God. And the more perfectly it sees God, the more conscious it will be of its own guilt and of the need for forgiveness. We all sympathize with the washer-woman whose clothes could not compare favourably with "God A'mighty's white." The path to freedom lies first through the portal of the acknowledgment of the fact that we are in bondage to guilt. It looks queer the first time we see turkeys in a pen where the space next the bottom is large enough for them to get out, if they would only put their heads down and seek for an outlet next to the ground. But they never put their heads down, so they never find freedom. Men are like turkeys in that respect at least. Until their heads are bowed in heart-broken repentance, there will be no freedom from the slavery of sin.

But Jesus points us to the same blessed freedom and joy which He had found when He said

### III. "The Truth Shall Make You Free."

These Jews who would not believe had hardened themselves to the truth. That was why they could make the ridiculous statement, "We were never in bondage to any man." Truth flows into the soul from God, the Fountain Head, like a refreshing brook wends its way through the meadow, fed from a mountain spring. Or, to change the figure of speech, truth is like the chemist's solvent that puts everything back into its original elements. Truth reveals what sin is; that it is deadly; that the blood of Jesus Christ (and that alone)



cleanses from all sin. Jesus Christ was able to say, "I do always those things that please Him," because truth had revealed His foes before they overcame Him; truth revealed the Word by which He defeated the enemy; and truth revealed what was the Father's will, that He might know to walk therein.

"How beautiful to walk in the steps of the Master!"

## PRAYER

*Father of Life, fold in the everlasting arms of Thy love the torch-bearers of life—the mothers of the race. As they struggle up the steep of motherhood, through its travail of mind, body and soul, give them a clearer vision and a guiding wisdom. Grant them the compensation of a love returned and understood, and the ultimate satisfaction of knowing that they have lifted those entrusted to their care up into helpful harmony with Thy Kingdom. Bestow an especial tenderness on those who, having borne no children, nevertheless exert the sweet ministries of motherhood over their home circle. Comfort all lonely, unmothered hearts. Grant the ever-steadying power of Thy support through the daily discouragements, the clash and readjustments of ideals, and the anguish of bereavement that comes into all mothers' lives. Increase, we pray, their cheerful steadiness, their unselfish strength; and, at the close of their day, may they enter into rest with faith undimmed, and unafraid. We ask through Christ our Lord. Amen.—Exch.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

### MOTHER'S GARDEN.

Mother's garden flames again  
With poppies, marigold and phlox;  
A pulpit preacher by the well,  
And down the path her four-o'clocks.

Each day I watch them bravely grow,  
And pull the weeds that stubborn strive  
To crush the strength of root and stem,  
The while I pray her flowers may thrive.

So Mother with her toil-stained hands  
Caressed each one with loving care;  
And in the gathering twilight dusk  
Her garden was her house of prayer.

Perhaps she still her garden tends,  
When shadows lengthen into night;  
For when the moon shines through the trees  
I think I see her by its light.

—Ralph Welles Keeler.

YOUR MOTHER? "Dear Sir: I just heard one of those things that makes me think all chorus girls aren't gold diggers. One of the girls in London (her name is Ruth Hilliard) was asked by an admirer there what she wanted most for a Christmas present last Christmas.

"Can I have anything at all?" she asked her admirer, and he said—"Yes, anything you want." And Ruth breathlessly said: "My mother!" And he arranged for her mother to come there to visit her. Nice girl, yes? I thought the story would please you.—This is from a mother not so fortunate."

SELF-RELIANCE. Fortunate are they whose power to earn a living resides inside their skulls. Titian was painting magnificently, when he died of plague, past

90; Voltaire was long past 80 when all Paris united to honour his brilliant intellect and "kill him with kindness." Goethe was over 70 when he wrote the second part of "Faust," and one of the greatest French writers, who established a new French prose style, was past 85 when he wrote the book that made him famous. Brains are more reliable than muscles for a long career.

**SOUNDS LIKE A MOTHER'S SCHEDULE.** The hired man's lot was not a happy one in Boston 120 years ago, if the instructions prepared by a well-known citizen of those days for his employee show how the householder planned the time of his man-of-all work.

These instructions were written in 1814 by John Pratt, a Boston merchant and shipowner. A copy of the instructions has just come into the possession of the Harvard library. They read, in part, as follows:

Clean brasses; go and come when bell rings.  
 Clean and rub furniture; take in and pile wood.  
 Split wood for oven; split wood for kindling fire.  
 Make fires; bring in wood from woodhouse for use as it is wanted, and chips.  
 Bring in water from pump in yard; bring in water from cistern.  
 Jog the pump every time you go for water in the yard; trim all the lamps.  
 Unhang blinds and carry them upstairs and pile them in good order.  
 Clean and sweep and wash front steps and side walls.  
 Shovel snow and level it in street before the gate.  
 Shovel snow in yard for hanging out clothes to dry.  
 Take care of the garden, rake grass, prune trees, etc.  
 Put up clothesline to hang clothes on to dry.  
 See that the boys don't climb over and steal the fruit.  
 Do not go out without asking leave, which will not be granted.  
 Wheel home a barrel of flour when wanted, or anything else.  
 Do not be out nights after 9 o'clock if I ever let you go.  
 Clean windows all over the house, inside and outside.  
 Be honest, industrious and saving.  
 Keep the woodhouse in order and grind coffee.  
 Carry meals to the table, set it and then wait upon it.  
 Bring up coal for use in parlours and chambers.  
 Help to watch if anybody is sick, if required.  
 Be temperate, keep no bad company, go to church, be civil, tell the truth and use no bad language.  
 Bring in manure for yards, when wanted, and spread it carefully.  
 Expect no character when you go away from me unless I choose to give it, and then nothing more than you deserve, and if you refer to me the bad will come out.  
 Clean and fill spit boxes; clean knives and forks.  
 Brush clothes and hats; go to post-office.  
 Go to libraries.  
 Shovel snow from top of houses.  
 See which way the wind blows.  
 Turn the machine for washing clothes.  
 Go to bed when I do, but see that you get up early.  
 If any of the family is out, sit up until they come home.  
 Keep a good fire while I am sleeping after dinner.  
 Mind Mrs. Pratt, but come to me first.  
 Carry home horse and chaise on my return from a ride, and keep a lookout and be at the gate to help me.  
 Mind and do anything you can to save your employer's property.  
 No notice to be given on either side as it respects parting and, to wind up, you are to do willingly everything required, whether it is mentioned here or not.—*From Harvard Alumni Bulletin.*

**A MOTHER'S PRIVILEGE.** It is the mother who delivers and guides the young. She lives in obscurity and contends with hardship. For her no trumpets blare, no chariots wait, no golden decorations are decreed. She keeps the watch along the borders of darkness and makes the attack on the trenches of ignorance

and folly. Patient in her daily duty, she strives to conquer the evil powers which are the enemies of youth. She awakens sleeping spirits. She quickens the indolent, encourages the eager, and steadies the unstable. She communicates her own joy in learning and shares with boys and girls the best treasures of mind. She lights many candles which, in later years, will shine back to cheer her. This is her reward. Knowledge may be gained from books; but the love of knowledge is transmitted only by personal contact.—*Henry van Dyke.*

## SUNDAY SCHOOL LESSON

### *Effectual Power.*

LESSON: Luke 18. Print Luke 18:1-14.

GOLDEN TEXT: "God, be Thou merciful to me a sinner." Luke 18:13.

DEVOTIONAL READING: 1 John 3:18-24.

INTER. & SR.: How Should I Pray?

Y. P. & ADULTS: How Shall We Pray Effectively?

Verses 1-8 have to do with the unrighteous judge. The second section (verses 9-14) is the story of the Pharisee and the Publican. It is not merely a general exhortation to prayer, but prayer for the return of Christ and the especially confident expectation of this event and of the blessedness connected with it. The particular emphasis of the parable is in connection with the Church in the age between the crucifixion and the second coming. Jesus had just given to His disciples a description of the condition of the world, prior to His return. He had called their attention to the prevailing carelessness and indifference and encourages His followers to be faithful and incline their hearts toward Him in expectation of His coming.

There is a note of sadness in the voice of Christ, as after having expounded His parable He asks the question, "Nevertheless when the Son of Man cometh shall He find faith on the earth?"

The second section of this lesson is a very severe arraignment and scathing exposé of the hypocrisy and self-deception of the Pharisees. This man was addressing God, but he was not praying. He was holding a self-congratulatory meditation with himself, and he was doing it vocally and in a public place, so as to be seen and heard and honoured of men. He had been even better than God had required, and he reminds God of the fact and asks Him not to overlook it! The Publican, on the other hand, had a keen sense of his own selfishness, his guilt and his unworthiness. His prayer is short. He recognizes God's infinite mercy and desires to share in it. In the prayer of the Pharisee the pronoun "I" glares out conspicuously. In the prayer of the Publican the personal pronoun does not appear, save in connection with a petition for mercy. We pray effectually

1. With repentance.
2. With sincere confession of our sins.
3. With faith in God's mercy.
4. With humble recognition of our own unworthiness.
5. With deep and earnest resolve to do better.
6. With thought of others.
7. With humility.

If we humble ourselves in the sight of God He will exalt us. Water always



fills the lowest places first. The lower and emptier a man lies before God, the speedier and fuller will be the inflow of divine glory. We should be the more willing to stoop to Christ because He has stooped to us. In the prayer of the Publican we have the three great fundamentals of religion—God; sinner; mercy.

When the "sinner" becomes personal and we are conscious of God and the need of mercy, we have all the necessities for the beginning of religion in deep personal experience. This is not all of prayer. Much more is in the prayer Christ taught His disciples, but it is certainly the heart of prayer for one's self. The same spirit appears in Moses' great prayer (Ex. 32:32). He wants nothing for himself that cannot be had for others. The Pharisee feels himself to be a favourite of righteousness, while the Publican is one among sinning humanity. The principle laid down in Luke 18:14 covers a very wide field. No one is a fair and final judge of himself, and therefore each one does well to keep the humble mind. Self-exaltation is always dangerous. Self-humiliation is proper in such men as we are.

## EVENING SERMON

### **THEME:** *What God Does for the Soul.*

THE REV. GLENN RANDALL PHILLIPS, D.D.

**TEXT:** "O Thou Eternal, Thou wilt light my lamp. My God, Thou wilt make my darkness shine; by Thy help I can face a troop, by God's help I can leap a wall." Psa. 18:28-29 (Moffatt).

Obviously we must be ready to confess our faith in the existence of the soul if the sermon subject is to have any significance for us.

A church visitor in an interview with a mother asked questions concerning the mother's method of rearing her children. The response was immediate and complete. "I am sure they are being brought up properly. I have had their tonsils removed, and they see a dentist every six months. They are given spinach and orange juice with their meals. Monday they go to their clubs; Tuesday they have their music lesson; Wednesday brings their dancing instructor; Thursday they study elocution; Friday is play day; Saturday they go to the pictures; Sunday we take them out in the car for fresh air." "What do you do for their souls?" was the next question. "Their souls?—how quaint!" was the answer! Not how quaint, but how eternally valuable. Not how quaint, but how may they be quickened to new life and power? Let "soul" stand for the spiritual nature. What does God do for it? "Everything," someone answers. True, but may we not be more definite?

Throughout the Bible God is forever pictured as coming to grips with the soul of man. If anything is clear, it is that God has had commerce with the human spirit. Sometimes in desert solitudes, sometimes on flaming mountaintops, sometimes in the huts of slaves, and sometimes in the courts of kings! "Speak, Lord, for Thy servant heareth," was not strange to the lips of heroes of faith. Nor was "Thus saith the Lord" unfamiliar language.

The writer of the eighteenth Psalm had some assured convictions as to what God could and would do if given a chance. "He lights my soul." He puts flame to the candle of my heart. My lamp is cold and dark. He sets it afire.

"The spirit of man is the candle of the Lord"—and God lights the candle! If we were to group the passages in the Bible that deal with "light" we would have an impressive volume. If we were to take them away, the Book would be sadly impoverished. When men try to tell what has happened in life-changing experiences they speak of it in terms of passing from darkness to light. After Jacob's destiny-shaping grapple with the Unknown One at Peniel it is recorded that the "sun rose upon him." It was morning—without and within.

Paul could not describe his spiritual earthquake in the Damascus road without speaking of the "blinding light." It was at dawning that the Resurrection became an established fact of experience for the dismayed and sorrowing ones. It is another way for the Psalmist to say, "God enables me to become something." In the noble passage in the first chapter of John's Gospel we read, "As many as received Him, to them gave He power to become the sons of God." It is this "power to become" with which God lights the soul. Power to become—a radiant soul! Anna Burnham Bryant has expressed it thus:

"If I covet one high grace,  
It is this—upon my face  
Just to show an inner light  
To illumine others' night.

"Give me such a look, so high,  
That the saddest passer-by,  
Of a sudden glad will say,  
'Somewhere shines the sun today!'"

Back in 1878 there came into Postville, Iowa, a Y. M. C. A. Secretary, a Quaker by faith, to hold evangelistic meetings. He made it his business to become acquainted with the men and boys. And some of them were strangely moved. Among them was a man by the name of Mott and his son, John, then thirteen years old. That was the beginning. God and the Quaker Y. M. C. A. worker lighted a candle there that has never gone out, but burned brighter with the years. John R. Mott, world-citizen, Christian statesman and Kingdom builder, has demonstrated in himself what God does when He lights the candle with the power to become!

"Thou wilt make my darkness to shine." The God-lighted will also be the God-guided soul. "At eventide it shall be light" is a promise not only to those who, advanced in years, journey toward the sunset, but to those of all ages who journey in and by God's light. "You are the light of the world," said Jesus to His followers.

The author of *I Follow the Road*, a society woman, cultured but dissatisfied, rich in material goods, but poor in the things of the spirit, through the reading of *The Christ of the Indian Road* found her darkness suddenly shining and her life aglow with new purpose and direction. God enters into every life by a private door, but if He has right of way the result is always the same. He lights a lamp and sets it in the window of the soul. From the tangled maze of confused ideas and conflicting purposes He draws a clear design for life.

God does something else, according to the declaration of the Psalmist. He not only gives light and leading. He lifts the soul to a new place of confidence and power. "By Thy help I can face a troop." By Thy help I can stand

alone if need be against the world. "Majority" and "minority" will hold no threat for me—only "where is God in this matter?" "If God be for us, who can be against us?" On the strength of this great "if" Paul, master strategist of the Cross, "pressed on every side but not straightened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, but not destroyed," fought the good fight and kept the faith!

In the rapture of his confidence the Psalmist reaches his climax—"By Thy help I can leap a wall." Yes, God is able to lift the soul to a new experience of freedom over circumstances, over obstacles that so easily become walls and barriers to imprison us. There was Peter, related to all of us, crying, "Depart from me, for I am a sinful man, O Lord." Something happened to this man over a period of time. The quicksand became rock; the uncertain, impulsive, changeable one became a leader of power, able to sway great multitudes for his Lord. He was able to leap the old barriers that held him prisoner to his own faults and fears.

A stalwart young Christian business man came to a minister's study within recent weeks. Tragedy and death have haunted his way in the last two years. Four of his inner family circle have died, two of them killed by an insane fiend. Tremendous financial losses in his business have followed close on family disasters. Nevertheless he could say, "With all of the heart-breaking experiences, I have never known such real peace and spiritual power. I have not fully overcome, but with God's help I shall carry on to victory." "By Thy help I can leap a wall." He empowers me to advance. He enables me to become and then to do!

A great leader has said, "It is the business of religion to keep alive a spring-time freshness in the world." The Psalmist would agree with that declaration. Exuberant Christianity, not uncontrolled emotionalism, but joyous, enthusiastic living, becomes possible through God. We need to restate our faith in new and positive terms. The early Christians made great sacrifices. Yet they talked not of the enormous sacrifice, but of their immense inheritance. They said, "We are heirs of God." We complain of the shadows. Jesus said, "Let your light shine." We complain of unanswered prayer. He says, "Hitherto ye have asked nothing."

We are anxious about titles. He says, "I have called you friends." We fret about directions. He says, "Follow Me." We ask, "What shall we have?" He says, "You shall be My disciples." We complain because of what we must give up. He says, "It is your Father's good pleasure to give you the Kingdom." We chafe under difficulties. He says, "I will never leave you nor forsake you. Lo, I am with you always."

He lights the soul, and gives us power to become—*sons of God*. He lifts us into a transforming intimacy with Himself, heartens us to stand alone with Him and makes us to know the true liberty of sons and heirs, joint heirs with Jesus Christ. Such liberty laughs at walls and boldly points the way to peace and power through barriers within and without! This is what God has done for others. This is what He will do for us. He cannot offer more. Let us be satisfied with nothing less.



## MID-WEEK SERMON

THEME: *Hold Your Ground.*

TEXT: Ephesians 6:14 (Moffatt).

Attacks on faith in the first century: burn incense to emperor, the authority; derision of the Greeks, the learned; persecution by Jews, the orthodox. "Hold your ground," cries Paul, "by overcoming all the foe!" Here, he says, is a higher authority than Cæsar. Here a deeper knowledge than the Greek. Here a truer spirit than Judah.

THE SPIRITS OF THE AGE. V. 12. An enemy more terrible than the throne, the university, or the synagogue: "the spirit forces of evil." "The master-spirits of this dark world."—*Goodspeed*. Each age has its spirit forces that are evil; evil in what they do to men's thinking, and so to men's lives. Our age: Humanism; the scientific attitude, weigh and measure; industry, when only goal is wealth; philosophy, when materialistic; psychology when mechanistic.

THE RESULT IN PERSONAL PROBLEMS. Man's dependence on himself: failure. Man's thinking of the world: pessimistic. The individual caught in the economic crash: despair. Agnostic attitudes.

"HOLD YOUR GROUND!" We are grateful for the new translation. A. V.: "having done all, to stand." As if at the end of the rope; nothing left to do; can only fold hands and wait for the stroke. But now: "Hold your ground by overcoming all the foe!" Not "Cease fire;" but "Charge!" Let us re-examine things for which we fight. Evaluate them. Put away unworthy and valueless things. Let us determine to hold our ground in things we know to be of permanent value and of eternal worth. Let us hold to God. Let us see Christ. The first triumph of the Cross is found in the faith of the thief on the cross, "Remember me!"

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: The Golden Rule in the Home. Col. 3:16-25.

LUTHER LEAGUE: 2. Making a Home (Mother's Day). Eph. 5:22-33.

## FOR THE BULLETIN BOARD

Debts are like quick-sand, they absorb all you earn.

Nothing can defeat me but myself.

God loves the penitent sinner.

Want stimulates activity.

Many gifts are merely loans, for which interest is charged.

God's love is the only FREE gift.

Grit is a quality most moderns lack.

A joyless religion is a useless possession.

As the Father sent the Son, so the Son sends YOU.

The world owes every man a living, with the chance to earn it.

## SUNDAY, MAY 17

**CALL TO WORSHIP:** "It is a good thing to give thanks unto the Lord, and to sing His praises unto Thy name, O Most High." *Psa. 92.*

*PSALM: 124.*

**PRELUDE:** Consolation.—*Mendelssohn.*

**ANTHEM:** The King of Love.—*Protheroe.*

**OFFERTORY:** Forget Me Not.—*Macbeth.*

**POSTLUDE:** Pilgrim's Chorus.—*Wagner.*

**OFFERTORY SENTENCE:** "The silver is mine, and the gold is mine, saith Jehovah of hosts." *Hag. 2:8.*

**OFFERTORY PRAYER:** O Blessed Father, we have come to Thy house of worship this day in obedience to Thy will. Accept our gifts and grant us grace to forget the emptiness of life on this earth without thought of that Kingdom beyond. Grant us grace to follow in the footsteps of Thy Son, who gave His life for our salvation. Amen.—*W.*

**BENEDICTION:** The grace of our Lord Jesus Christ be with you all.

## MORNING SERMONS

(1)

**THEME:** *Challenging Angels.* (Baccalaureate.)

THE REV. ROBERT FREEMAN, D.D., LITT.D.

**TEXT:** "Jacob went on his way, and the angels of God met him." *Gen. 32:1.*

**HYMNS:** There's a Light Upon the Mountains.—*Mt. Holyoke, 8,7,8,7,D.*

Lead On, O King Eternal.—*Lancashire, 7,6,7,6,D.*

Who was Jacob's companion on that hastily planned trip from Beer-sheba off into Mesopotamia? Did any youth of a neighbouring farm, eager for a bit of adventure, volunteer to be best man at the wedding to the unknown bride in Padan-Aram, and so brave with Rebekah's son the dangers and discomforts of the long journey to the northeast? Certain it is that the one man who ought to have gone with him on such a romantic trip, his twin brother Esau, was neither invited nor inclined to perform the brotherly office.

You see, Jacob left home under peculiar circumstances. The whole family was not at the station to see him off. His departure was rather sudden, and not wholly expected or carefully planned.

I raise the question, though, anent his possible companion because I am curious about the record of Jacob's experiences. How does it happen we have so circumstantial an account of its several chapters? How was that story of the dream at Bethel first told if not by the campfire at breakfast the morning after, under pressure from one whose slumbers had been disturbed by the cry of a frightened man in the night? How did the story of the wrestling by the Jabbok ever become public property? Can it be that these were really Jacob's own favourite stories, that he recounted them to his sons one by one, that he used to take his grandsons on his knee and hold them spellbound with the narratives of his first night away from home and his last night before the reunion with Esau? Internal evidences leave little room for doubt, and I confess my esteem of Jacob is raised by this theory, for there are phases of these autobiographic passages that are none too complimentary to their author.

As the day advanced and the miles behind him measured increasing safety

from the danger of Esau, there came to Jacob a deepening sense of what he was really doing. He took account. He estimated, I think for the first time, all that his home and his family meant to him, all that his father's simple but noble godliness had accomplished, all that it meant for a lad like him to inherit the record and example of glorious forbears. For the first time he was captain of his own soul and master of his own fate, free to choose or reject the course of the generations before him. And it was inevitable that he should hear seductive voices arguing: "You are a man, now. Think for yourself. Your body's cries have a right to be satisfied. Your mind cannot be fettered with the old home, you are travelling a new road. Let the dead past bury its dead. Liberty, liberty is yours! Enjoy it to the full!"

It was while his mind was in ferment that he paused to eat the bread and cold lamb his mother had tied up in the little bundle, with a few figs and almonds so unexpectedly appearing in the kerchief. And then Jacob lay down and went to sleep with tears in his eyes.

It was during that sleep the angels appeared. Do you see it? Jacob had set out on *his* way, the way of safety, of liberty, of ambition, the way of Number One—and the angels of God met him. He might have gone wholly to the devil but for that providential visitation. The turmoil through which his mind had been going during the day continued, naturally, all through the night. But when he awoke his scepticism was gone, gone his day-old infidelity, his fresh radicalism. Jacob awaked out of his sleep, and said, "Surely the Lord is in this place, and I knew it not. I had thought to leave Him at Beer-sheba, but He is right by me, and I have slept on the threshold of His palace."

Now the whole incident might have ended there with those superheated emotions, ended with Jacob musing as he went down the road in the morning, "That was a queer dream I had last night. Those homesick tears of mine spoiled a good night's rest. However, I'm over it now. The spell is broken." But, no, emotion gave birth to action. Jacob vowed a vow: "The Lord shall be my God. This stone shall be God's house. Of all I get I will surely give the tenth to Him."

It is this vow, I believe, that makes Bethel famous. The dream had never been recorded except for the vow. All the future life of the wanderer revolves about Bethel. When next we read of the angel in Jacob's life it is in the midst of business success, for everything he has put his hand to has prospered. And what says the angel? "I am the God of Bethel, where thou anointedst the pillar and where thou vowedst a vow unto Me." Again Jacob is face to face with his challenger at the ford of Jabbok. What now? Back to Bethel! Jacob knows that there is an issue that must be settled before he goes farther. He is in an agony. On with the herds and the unnumbered flocks. On with the managers and servants. Leave him alone, for he can't sleep tonight. And the angel of God met him. He had sent on his pacifying presents to Esau, but the angel said, "That's not enough." He had framed his studied speeches and plausible approaches, but the angel said, "That's not enough." He had offered his prayers for a whole skin, but the angel said, "That's not enough." It was not fear that kept Jacob awake that night, it was unrepentance. "Don't you remember how at Bethel you vowed the Lord should be thy God and that you would erect Him a temple? But who has really been thy God? Jacob has been thy god, and him only hast thou worshipped. Build an altar! Rear a



temple! Every stone would be defiled with thy selfishness, every sacrifice bear the foul smell of thine impenitence. With all thy glibness on religion, thou art untouched by it." At length something gave way, the thing he had leaned upon. Pride gave way to penitence, selfishness to worship. And Jacob came forth manifestly a different man.

Who the angels were I don't pretend to know. Generally angels are not recognized as such until after they are gone. Abraham saw only travel-stained strangers at his tent door, needing a wash and a rest and a morsel of food. Cornelius, we are told, had seen an angel in his house; but the wonder was in his seeing, not in his possessing. There are angels in every man's house, only our eyes are holden. Again and again we perceive men entertaining angels unawares. God's angels do not wear a uniform with two wings like that of an aviator. Whoever Jacob's angels were, they were the personification in vision or in reality of the spirit of his father's house and of his own attitude at his spiritual best, when, moved by memory of home, he made his noblest vows. God does not leave us to ourselves. His goodness and mercy follow the worst of us all the days of our lives. His angels insist on meeting us when we travel our ways. Flaming swords keep the way of life from within as well as from without. The swing of life may carry us out from the centre of the home life and the home ways, but it is held back to circle about these. It may spiral up or spiral down, but these are the core and the pivot of the movement. Jacob never was a saint. From the day of his birth well through his life his motto was, "I will not let thee go unless thou bless *me*." But the best that was in him, that which made the dream and vows of Bethel possible, that which compelled the periodic swinging back to those vows, he got from his parents and absorbed in his home.

Do you remember, in your childhood, returning home at a time when there was a certain amount of guilt in your heart, but when you affected an air of carelessness; and the first look of mother pierced clear through your thin armour, making you feel you had no protection against any weapons she might employ? For a while she said nothing, while you dodged her eyes and tried to whistle. At length she asked some simple question, and you were aflame with anger. Before you gave an answer you demanded to know one thing, "Who told?" And mother quietly said, "Who told what, dear?" No one had told anything. No one had outrun you. Mother really did not know what had happened. But she knew you, she knew your human nature; and you knew your own transgression. She was God's angel meeting you.

The chiefest wonder of the Bible is that it is always talking about *me*. Always it is compelling from me the old cry to mother, "Who told you?" The Bible is God's challenging angel.

Here is the sentence in the life of this patriarch that I once tried to pass lightly by: "Jacob went on his way, and the angels of God met him." But it was given a voice to command: "Come back here! This is *your* story. Erase that name that is four thousand years old. It means little to you, scratch it out. Write in your own. Now read the sentence: 'And Robert Freeman went on *his* way, his own way; and the angels of God, the challenging angels of God, met him.'"

Sons and daughters of godly homes, write your own names in there. Jacob is nothing to you unless he is you. It won't hurt the Book, indeed will help it

accomplish its purpose, if you literally strike out this name and print in your own. Identify yourselves with that ancient story. Persuade yourself that this is not an essay on the son of Isaac, but God's word to you. Now the angels of conscience, of duty, of filial claim, of fraternal responsibility, of God's will, may have to do with you.

## (2)

**Fifth Sunday After Easter (Rogate).****THEME: *The Separated Life.***

THE REV. RICHARD H. GERBERDING, D.D.

**SCRIPTURE:** John 17:1-19.

**HYMNS:** O for a Faith That Will Not Shrink.—*St. Leonard, C. M.*

May We Thy Precepts, Lord, Fulfil.—*Meribah. 886D.*

Take away from man his personal God and all to him is chaos. Power, Wisdom, Order, even Love, impersonally conceived, are utterly inadequate to satisfy the yearnings of the human soul. In the beginning of all religion is God, a personal Being. That is the secret of the power and perseverance of the Old Testament faith. In Jesus His divine personality is made comprehensible in human thought forms. Especially in His Easter victory did Jesus show Himself to be God, the God who loves men, who gives Himself for man, and persists in living activity with man.

But God cannot be held in human flesh. Flesh is finite; God is infinite. So Jesus must lose His mortal body and live thenceforth in glorified existence with the Father—and His disciples must be prepared for the separation.

Yet He has shown them that they, too, have eternal life. He became mortal to give them immortality. So while they remain in the world for a time after He departs, still their life is separated also from the world. It is of that twofold separation: from Him in the body, and from the world in spirit; that our text speaks today.

This text is often called the high priestly prayer. In it Christ prays the Father to accept His offering of Himself in behalf of the people that follow Him; and by the merit of that sacrifice of Himself, to preserve Christ's followers from the evils of the world in which they live. The occasion for such a plea is His imminent separation from them by His death and by His ascension. He recognizes the significance to them of their separation from Him in the flesh.

To us also, our separation from Christ in the flesh is a stern reality. Our hearts yearn for a companionship with the Divine such as was enjoyed by those favoured ones who walked with Him over those Galilean hills, travelled with Him on the sea, or sat with Him in the temple courts. As we grow older the song we learned in childhood becomes richer with meaning:

I think when I read that sweet story of old,  
When Jesus was here among men,  
How He called little children as lambs to His fold,  
I should like to have been with them then.

I wish that His hands had been laid on my head,  
That His arms had been thrown around me,  
And that I might have seen His kind look when He said:  
"Let the little ones come unto me."

We need His personal presence in so many of our activities and circumstances. We are continually bewildered and harassed by wonderments as to what Jesus would do in given circumstances, or as to what He would have us to do. Oh that we could go to Him as Peter did bemoaning their incompetency, saying, "Why could not we cast them out?" That we could hear Him say as the waves threaten to swamp our boats: "Peace, be still;" or those marvellous words: "Thy sins be forgiven thee; go and sin no more."

In contrast to that loving Presence we are constantly surrounded by physical needs and desires that tend to take our hearts away from Him; by social forces that fear the very mention of His Name; by economic and political philosophies that are directly contrary to His way of life. And the tendency of the world as represented in these things is to separate us utterly from Him. What sadness and sympathy are in His words: "And now I am no more in the world, but these are in the world, and I come to Thee."

Yes, we are separated from Him, and we cannot deny it. It were folly for us to blind ourselves to the temptations that the world brings, to our weakness in the face of them without Him, and to our actual and repeated falls away from Him in this life of physical separation from Him. "We need Thy Presence every passing hour." O God, we thank Thee that Jesus knew what this separation would mean to us, and that He prayed this prayer in our behalf.

Next Thursday is Ascension Day. In that we celebrate the completion of this separation. But we know that "It is expedient that I go away." It means the full triumph of Christ on our behalf not only over death and the grave, but over the forces of the world that would make our separation from God and righteousness complete and absolute without Him. Ten days thereafter we shall celebrate the coming of His Holy Spirit, the Sanctifier, who accomplishes in us that other separation, making the lives of true Christians separate from the world. "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." "They are not of the world, even as I am not of the world."

That is the separated life that the true Christian lives. It is a separation in spirit from the spirit of the world. It recognizes evil, but abhors it and by the power of the Spirit of God, shuns it. It is a life yielded to Christ, the living triumphant Saviour. It is a life nourished by the Word of God in public worship and in private devotion. It is a life strengthened by prayer and continual meditation on "What would Jesus do?" It is a life conscious of the eternal forgiveness and grace of God, whereby all thought of credit to self or arrogance of virtue is unthought of. It is a life of fellowship with all believers in the great task of building the spiritual temple to the living, personal God revealed in Christ Jesus—a true communion of saints.

But as a life, this separated life has a distinct mission: "As Thou hast sent me into the world, even so have I sent them into the world." "Neither pray I for these alone, but for them also which shall believe on Me through their word." It is a life of consecration to the unworldly task of bringing the knowledge, power, and love of God into the hostile world and reconciling it to Him. It is the life that, separated from Christ in the flesh, and separated from the world in the Spirit, has as its aim the reconciliation for which Christ, the eternal Son of God, united Himself with the flesh for a time. It is a glorious



continuance of His task, honoured by Him in that it is the one way He has provided for the fulfilment of His merciful purposes.

"And this is life eternal, that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

(3)

## Ascension Day, May 22.

THEME: *Ascension Day.*

THE REV. BISHOP T. HOWARD E. MATHER.

SCRIPTURE: Luke 24:46-53.

TEXT: "In the morning will I look up." Psalms 5:3.

HYMNS: Look, Ye Saints, the Sight is Glorious.—*Coronae*, 87, 87, 47.

A Hymn of Glory Let Us Sing.—*Park Street, L. M.*

The experience of the upward look has brought great joy to many a heart. The poet Wordsworth testifies: "My heart leaps up when I behold a rainbow in the sky." The naturalist beholds the stalwart mountains and the eternal hills. The physicist sees the clouds; the astronomer, the myriad twinkling stars and kindred celestial bodies. Some of us—just plain folks—have learned to enjoy all of God's handiworks, and to sing with the Psalmist, "When I consider Thy heavens;" and have come to feel a sense of victory and buoyancy in that glorious witness of the power of God, the majestic expanse and the imposing array of nature's grandeur:

"I will lift up mine eyes unto the hills  
From whence cometh my help,  
My help cometh from the Lord,  
Who hath made Heaven and earth."

"Whence cometh my help." There is no help in being downcast—the help is in the upward look. Oh! why not look up? The Psalmist experienced this joy and power: "In the morning will I look up." And who is there that does not cast upward to God's Heaven upon going forth in the morning? Even though the day bring forth wind, and cloud, or even the raging tempest, "Lift up your hearts unto the Lord." Thus is the victory over the day already won.

"Into every life some rain must fall." Ofttimes the dark clouds of adversity hang low o'er our little horizons. The fierce storms beat down with unrelenting fury, very often from a clear, unthreatening sky; and leaves us numb and bewildered with the suddenness of it all, and our hearts cry out, "Why, Lord, why?" So we may well thank God for the privilege of the upward look. Look up! There is the power to live.

Many years ago a little band of men stood silently on a Galilean hillside looking into the Heavens. They were not looking at yon blue mountain rim that skirted the distant horizon. They were not looking at the fleecy puffs of cirrus clouds drifting idly by; neither were they searching the Heavens for some new star, nor some eagle on hovering wing. They were looking beyond the mountain-tops; beyond the fleecy clouds; beyond the moon and stars; on—on—on. Just a few brief moments past a Friend, a Comrade, their Counsellor, had stood there with them. Now He was gone! They had beheld Him vanish into the Heavens.

When it was useless longer to look, they returned silently to their work; but life had taken on a new meaning. Day by day they worked at their several occupations, but their hearts were still "Looking Up," piercing the clouds of adversity, and of persecution that so soon came upon them, for now they knew of a certainty that their help was forthcoming from the Heavens. Thus have the holy apostles passed on to us in the Church and through the Scriptures the record of their experience, and the testimony of their faith in the never-failing support of a Divine Saviour who liveth eternal in the Heavens. And we, too, adding our experience to theirs, may learn to sing, even in adversity or sorrow, "In the morning will I look up."

The testimony of the Ascension is the assurance of a living Lord; but while to the outward eye, they beheld Him taken up into the Heavens, yet we know that He lives an ever-presence, an imminent sustaining spiritual reality; and supremely we may know that He lives again in us, in every noble aspiration, in every charitable act, in every self-sacrificing service to humanity:

"In the work we do, in the prayers we pray,  
Life of our lives, He lives today."—*Whittier*.

Thus we know, this is faith triumphant, the living Lord is our strength and our shield. In every trying hour, in the agony of every biting sorrow or bitter experience, we may look up, on—on—on beyond the peaks of Mount Adversity; beyond the clouds of doubt and sorrow, beyond the thunderings of the storms of life, we may look to Christ for the power to live.

## PRAYER

*O Thou who hast given Thy Word as a lamp to our feet and a lamp to our path, dispose us meekly to receive it and enable us carefully to obey it, that being upheld and guided in Thy ways we may walk in holiness and righteousness before Thee all the days of our life, and finally come into Thine everlasting kingdom, through Jesus Christ our Lord. Amen.*

*O God, we thank Thee for our country with all its liberties and institutions, with its prosperity and peace, with its Christian civilization. We pray that Thou wilt teach us our duty as patriots, our responsibility to our country and to Thee. May the kingdom of Christ so prevail in our land that our people shall first of all be loyal to Christ as their Great Ruler. Help us to do our part in the elevation of our country, in the enthroning of Christ in men's hearts and lives. And to Christ's name shall be the glory. Amen.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

The civilization of a country can be measured precisely by the estimation in which its women are held. Among the multitudinous blessings of my life was this: When I was a student at Kentucky University, one of my teachers was Professor Joseph Desha Pickett, a Kentucky gentleman of the old school, who could have given pointers to Lord Chesterfield in politeness and made him turn green with envy. He was a cousin of General Pickett, who won imperishable renown at Gettysburg. When a young man Professor Pickett toured Europe. He was much in company with an English duchess. She was so charmed with his manners, wit and learning that when they parted she said: "Professor Pickett, I have been surprised at your extreme politeness, remembering that you come from a country where they have no queens." The courtly Kentuckian, bowing almost to the ground, said: "Your Grace, I beg your pardon. You live in a country where they have one queen. I live in a country where every woman is a queen."—*Champlin Clark*.

Once upon a time a party of Americans were travelling in the old world. Among other places they visited the Pyramids of Egypt, where a boy who was one of the party fell asleep. Thinking to have some fun at his expense, they surrounded him with mummies and then one blew a bugle in imitation of Gabriel's trumpet. The boy awoke somewhat dazed. He didn't remember where he was, but, rubbing his eyes, he swung his cap above his head and yelled: "Hurrah! It's resurrection morning, and an American is the first up."

**HIGHLIGHTS FROM A SERMON.** Human greed has been the cause of much of this world's woe.

The Holy Spirit is not impersonal; He is a living, personal presence that walks with men.

It is tragic that men know more about their stomachs than about their spirits.

Open your heart to hear whatever God is speaking to you.

The preacher ought to have spiritual power and to know spiritual technique.

Christ has commanded me to deliver you this message: "Lo, I am with you always."

One of the most impressive facts in the world is man's search for God.

The tragedy of life is that we have closed the door on God.

It is a tragic fact that religion plays such a small part in the life of America.

Masses of people have failed to discover that religion makes any difference in the way of life.

Men have always stood in fear of nature.

The subjugation of the earth has been at incredible cost. Yet we have won.

## SUNDAY SCHOOL LESSON

### *Jesus Inspires Honesty.*

**LESSON:** Luke 19. Print Luke 19:1-10, 45-48.

**GOLDEN TEXT:** "Thou shalt not steal." Ex. 20:15.

**DEVOTIONAL READING:** Ps. 15.

**INTER. & SR.:** What it Means to Be Honest.

**Y. P. & ADULTS:** Taking Religion Into My Business.

The time of this lesson was about ten days before the crucifixion, the scene, Jericho, in the house of Zacchæus, which was probably outside the walls where the wealthier people lived. The account is found only in Luke. The name "Zacchæus" means "pure," and the victims of Zacchæus' trickery must have often sneered at the meaning of his name. This is probably the reason for the emphasis in verse 2 where it says, "He was called *by name*, Zacchæus." Zacchæus by name, but *not by nature*!

Zacchæus had enough goodness in him to recognize his need, and to take the first step in meeting it. It was not mere curiosity that drew him to see Jesus, but an ardent longing of heart. Two things are particularly noticeable in the account of their meeting; first, the clear perception of Jesus that here was a man in special need and with a receptive heart. Second, the immediate response of Zacchæus. There is no hesitancy, there is no inquiry, there is immediate and complete compliance, with the command of Jesus. Jesus can always discern the sincere and seeking heart and runs to meet it, as the Father ran to meet the prodigal. Nor does He regard the murmurs of dissent and criticism of the crowd. No man can ever do much in life until he gets over minding what people say. "They say," "they say!" The answer is "Let them say," and go on about one's business. In response to the word of Christ, Zacchæus addresses Jesus, personally, and directly, because he understood that



his new course of life was due entirely to Him, and to Him he would make the proposed sacrifice.

His offering was a noble one, reducing his living by one-half at a stroke, indicated clearly heroic possibilities in the man, and Jesus was quick to discern and to commend such action. He devoted half of his honest wealth to charity, a generosity which incidentally exceeded the boasted generosity of the Pharisees. He undertook to restore to many, from whom he had extorted, fourfold. The *law* required only the principal and a fifth more thereof. He made a great and public confession. The teacher should point out to the class that in the strict interpretation of the law, Zacchæus *had plundered no one*. Rome gave Zacchæus the right to make all he could. Standing, however, in the presence of Jesus and looking into His clear eyes, Zacchæus saw himself against a white background as dead black. His turn of life was abrupt and complete. If a man's Christian life does not work out in honesty with all those with whom he deals, his Christian life is of no account. Hundreds of thousands of dollars have been sent into Washington as "conscience money." One man is on record as having turned in a two-cent stamp with the statement that he had become a Christian, and at the end of his letter was a prayer for God to save his own and others' souls.

Jesus saw the remarkable transformation in the man and made the public announcement, "Today has salvation come to this house." Christ could read the heart, and He knew that Zacchæus was saved from the old bad life. The Jews thought that Zacchæus, in collecting taxes for their Roman master, had forfeited his Israelite birthright, but Jesus announced that he had regained it. And so do they all, who love and trust Jesus Christ, become spiritual sons of Abraham.

## EVENING SERMON

**THEME:** *The Magnetism of Jesus.*

THE REV. MURDOCH MACKINNON, D.D.

**TEXT:** John 12:32.

The Greek inquirers made a deep impression on Jesus. In the earnestness of their approach He saw the culture of Greece seeking the inspiration of a hope it did not itself possess and an opportunity to conserve elements of permanent worth which it contained, by offering itself as a contribution toward the spiritual kingdom for which He stood. He saw much more than this as He looked beyond them and down the years. He saw the Roman Empire with its world-wide organization coming to His service; He saw Germany with its massive intellect and its analytical power; Britain ("even Britain," as St. Chrysostom remarked) with its genius for government and administration; America also with its love of freedom and its passion for practical affairs,—all these material and spiritual forces He saw becoming auxiliaries of His kingdom, and in the contemplation of it all His soul is lifted up.

Ah! yes, and He saw, too, the one condition of meeting their needs, disengaging the vital energies of His personality and becoming available for every man,—His death. He was overjoyed at so formidable an approach and cast down at the thought that by treading the sorrowful day alone could He meet the

spiritual needs of the great and sinful world represented by these emissaries. "The hour is come when the Son of man should be glorified,"—this because the Greeks had come at the very moment of His rejection by His own people; "Now is My soul troubled and what shall I say, Father, save Me from this hour?"—this, because He saw death as the only way of meeting the whole situation. The reality underlying His apparently conflicting emotions is gathered up in one profound and prophetic declaration—profound because it transcends any known philosophy, prophetic because it anticipates the course of His religion throughout the centuries,—“And I, if I be lifted up, will draw all men unto Myself.”

Here, then, is the *personalism* of Jesus, the recognition and assertion that in Himself must be found the secret of His saving power and the promise of His ultimate triumph. "I am the light;" "I am the door;" "I am the way!" "I am the bread of life." We may need a broader creed and a wider social programme, but above all else we need persons touched into power through contact with a great personality. His way is neither the adoption of a method nor the morality of a book, but the religion of a Person. His personality is at the centre of our Christian doctrine and fellowship. Fire is kindled only by fire, and personal life by personal forces. In walking with Him, no heart can be cold, and in the fellowship of His love, every common life will be afire with God.

Observe the *magnetism* of Jesus. In our eagerness for a full attendance at our feasts we may say by way of emphasis, "Compel them to come in." People cannot really be compelled, but the feast may be made so attractive that they will eagerly seek admission. The kingdom may be proclaimed with such power that the people will take it "by force." Jesus may be so presented in the richness of His sympathy and in the redeeming power of His love, that the human heart cannot resist the appeal. How does a magnet attract iron filings? By discovering within the filings that which is akin to itself. Every bit of filing is a magnet in miniature. How do the flowers attract the bee? By the beauty of their form and colour, and by the richness of their fragrance. How does a father win back a wayward son? By the eagerness of his quest, and the stretch of a love that never rests until he finds him. That, too, is the way Jesus attracts: By the winsomeness of His personality and the sweet reasonableness of His divine argument, by the tenderness of His human sympathy and the redeeming quality of His sacrificial love. A woman in her bewilderment said to Him once, "Thou hast nothing to draw with, and the well is deep." She did not know Him then. He had His own way of drawing. The Church's greatest attraction today is neither elaborate music nor the popular sermon. These of themselves will never meet the situation. "I, if I be lifted up, will draw." The Cross of Calvary is that alone which challenges the best in the worst of us, and the worst in the best of us. He remains forever our greatest drawing card.

Behold the *optimism* of Jesus! In an instrument of torture He saw the symbol of what is noblest in life. Beyond its shame and degradation He has taught humanity to sing the glory of the Cross. His drawing power is enhanced by His *lifting up*. What on the face of it might dissuade the timid, in reality constitutes a challenge to those of heroic mould. Words and works may be variously interpreted and misunderstood, but love and sacrifice speak a

universal language and, as deep calls unto deep, find response from the heart of mankind.

In the fulfilment of His mission, Jesus dared all, suffered all, sacrificed all. Yet He had faith in the disciples who forsook Him, He had hope for the thief beside Him and offered a prayer of forgiving love for those who nailed Him to the Cross. His faith in Himself and in the blundering, throbbing heart of humanity is slowly but surely being vindicated, and all men will eventually adhere to Him.

## MID-WEEK SERMON

**THEME:** *Yoked in Kindliness.*

**TEXT:** Matthew 11:30.

A familiar text and a loved one.

**THE BURDENS OF LIFE.** All have burdens. Much of the pathos and tragedy of life lies in the fact that we seldom know all of a neighbour's burden, or the weight of it. There is the burden of life itself. The numberless and apparently inevitable cares of family, friends, and finance. There is the burden of conscience. Things done and undone. Judgments of regret. Backfires of conscience. There is the burden of an empty life, without God and without hope in this world.

**YOKEFELLOWS IN LIFE.** To all burden-bearers Christ is saying, "Take My yoke." Now, a yoke is an article of service. Oxen are yoked together in preparation for work, for the moving of burdens. Again, all are yoked to someone or something. Bible says quite a lot about yokes and yokefellow. "Be not unequally yoked." Somebody not pulling fair share in life's burdens, responsibilities. "True yokefellow!" Sharing the task fully. Our yokefellow. Parents, wives, husbands, brothers, sisters, friends, partners. Yoked for mutual benefit and service. Any one not pulling fair share of load is not a true yokefellow, but a shirker, a slacker, trying to get by on another's labour, a parasite.

**THE YOKE OF CHRIST.** One of life's great tragedies is to have no yokefellow. So Christ calls, "Take My yoke!" No yoke is easy. Never intended to be easy. The word has become a synonym for labour, difficulty, hardness. We are disciplined by service and hardship. And Christ does not say, "Easy." He says, "Kindly." (Moffatt.) A different word and a true word. We do not ask if a yoke is easy. It cannot be. But it may be kindly, free from friction, not galling. Then we can set ourselves to our task. Apply word to all yokes. A testing word. Marriage, parenthood, civic service, friendship, business. Kindliness is the quality that makes all possible. Christ does not promise us ease. He promises us understanding, sympathy, fellowship in life. Not to be rid of the burden, but to carry it well in His company.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: Nationalism and International Goodwill. (World Goodwill Day.) Phil. 2:4-5; Acts 17:26.

LUTHER LEAGUE: 3. Respecting Our Parents. Prov. 1:8-9.



## SUNDAY, MAY 24

**CALL TO WORSHIP:** "O magnify the Lord with me and let us exalt His name together." Psal. 34.

**PSALM:** 21.

**PRELUDE:** A Longing.—*Bendix.*

**ANTHEM:** Gracious Saviour.—*Giorza.*

**OFFERTORY:** Alla Breve.—*Rheinberger.*

**POSTLUDE:** God Be With You.—*Ashford.*

**OFFERTORY SENTENCE:** "If a brother or sister be naked and in lack of daily food . . . and ye give not the things needful . . . what doth it profit?" James 2:15-16.

**OFFERTORY PRAYER:** Teach us, Almighty God, the responsibility of great knowledge, great wealth, and the possession of a great land. Cause us to remember that we have come into this great inheritance, not through any superior qualities on our part, but through Thy great love and kindness. We approach Thee in all humility with this portion of our great wealth, and we pray that we may be charitable in our giving and thinking, and that Thou will give us grace to respond to Thy call in time of need. Bless us, Gracious Father, and hold us in Thy bounteous wisdom. Amen.—W.

**BENEDICTION:** Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

## MORNING SERMONS

(1)

**THEME:** *Straits.* (Commencement.)

THE REV. BURRIS JENKINS, D.D.

**TEXT:** "I am in a strait betwixt two." Phil. 1:23.

**HYMNS:** How Firm a Foundation.—*Portuguese Hymn, II,II,II,II.*

Who is On the Lord's Side.—*Armageddon, 6,5,6,5,D.*

Michelangelo carved his heroic statue of David out of a rejected piece of marble that other men could not handle. A fellow artist in Florence had ordered a block from Carrara, and when it came it did not fill specifications, too long, too narrow. Michelangelo studied it a while, then said he would take it. I suppose the David is the most popular of all his carvings. The Moses is grand, but people do not love it as they love the figure of the shepherd boy which in its own separate building stands lifting its heroic boyish face twelve or fourteen feet above the beholder. A superb achievement, even if he had had twice the amount of marble with which to work; nothing less than a miracle with all the restrictions and the handicaps out of which he carved his supreme vision.

This matter of living a life constitutes the most difficult of the arts, and it is always restricted by the limitations of the material with which we have to work. Not only Michelangelo, but all the rest of us have narrow and uneven blocks of marble out of which to carve our lives. We suffer handicaps from inheritance, from early environment, from accident, from loss and loneliness, from physical disabilities, from the social structure of which we are a part. Like St. Paul, we are in a strait betwixt two, and sometimes twixt two and twenty. St. Paul was pulled two ways, toward death and toward life, toward the rest and peace of the grave, which to him was the personal companionship of Christ, on the one hand, and toward the toil and turbulence of a life of service, on the other hand. He could not decide in his own mind which were

the better of the two. As time rolls over us there is nothing for all of us to do except to work as artistically as we can within the narrow confines of our little spheres. Oliver Wendell Holmes sings,

"Build thee more stately mansions, O my soul,  
As the swift seasons roll.  
Leave thy low vaulted past.  
Let each new temple nobler than the last  
Shut thee from heaven with a dome more vast."

The past would chain us all down, hold us all in, cripple us in all efforts, destroy all artistry, if we would allow it to. We have inherited thus and so from the generations that have gone before us; they have given us certain characteristics which we feel we cannot overcome. We have saddled our sires and our grandsires with too many of our defects and shortcomings. The bony hands of the grave have no power to reach out and hold us down, short of actually inherited disease. We can carve our way through the stubborn stone of inheritance, and within the narrow limits of its bungling and rough hewn block of Carrara to a life of beauty and of charm.

"Build thee more stately mansions, O my soul,  
As the swift seasons roll.  
Leave thy low vaulted past.  
Let each new temple nobler than the last  
Shut thee from heaven with a dome more vast."

Then come the handicaps that arise from early environment. The mistakes of fond parents, of foolish and insensitive and nervous teachers, the shock from playmates and casual strangers upon the sensitive and malleable child. These constitute far more serious dangers to the successful building of an after life, because for the most part we remain ignorant all our days of the damage they have done to us. What an early accidental injury may do to the body, these other outside influences may do to the mind and soul. Happy are we, then, if some wise counsellor can reveal to us the origin of our handicap and resolutely may we set to work in the light of that knowledge to correct the twist in our nature.

Some actual physical lesion or trauma may have to come to us in our early years which all our lives long may dog our footsteps, inhibit the freedom of movement and of action, may cause us pain and inefficiency. With all the effect that the physical has upon the spiritual, even these straits we may transcend if thoroughly conscious of them and thoroughly determined to overcome them. Some of the greatest work of the world we have seen accomplished by those who have early suffered such physical lesion. Robert Louis Stevenson, a consumptive from boyhood, coughed and hemorrhaged and burned his life away, but left behind him immortal verse and prose, to say nothing of an immortal example to all the rest of us.

"Build thee more stately mansions, O my soul,  
As the swift seasons roll.  
Leave thy low vaulted past.  
Let each new temple nobler than the last  
Shut thee from heaven with a dome more vast."

"That loss is common to the race does not make my loss the less, but rather more," said Hamlet and Lord Tennyson. Never morning wore to evening

but some heart did break. Nevertheless, those whose sorrows are old will bear me out in the assertion that, given time, grief changes, softens, becomes a thing not of ugliness, but of beauty. Those whom we have loved long since and lost a while somehow seem to grow nearer to us rather than further away with the passage of the years, and our remembrance of them becomes fragrant, becomes consolatory like lavender or old rose leaves treasured in a drawer or in a jar.

Moreover, only those who have loved and lost, I believe, can feel the full force of a faith in immortality. We go the prosperous and carefree ways of life with little thought of the distant future. If we think at all about the life beyond the veil we merely doubt whether such a heritage may be possible; but let one more precious than our own lives pass out into the unknown, and then once again that childhood faith, all the more reasonable and powerful for being childlike, comes surging back upon us and we believe more intensely than we have ever believed before, if only we give free rein to that childlikeness of which is the kingdom of heaven, that death is only life's most beautiful adventure. There is such a thing as the will to believe; and I am persuaded that a will to believe in immortality strengthens the hand of the artist who is trying to carve out a life. Old sorrows, then, that you and I have shared together through the years may, provided that we determine that they shall, make us only the stronger and the more far seeing to handle our mallet and our chisel with greater skill.

Instead of the past proving a constriction upon us, it grows more and more into an inspiration to us. The past has no right to exercise tyranny over us. "Nothing is there to come and nothing past; but an eternal Now doth ever last!" cries Emerson. Whoever uses the past for anything but inspiration and challenge and enthusiasm misuses it. Out of the past can come disappointment, disillusionment, cynicism, hard conventionality on the one hand; or out of the past can come the wisdom of new freedom, the determination to break old shackles, transcend conventions, kindle new enthusiasm. It rests with us to bend it to such high purpose. We have fought many battles in twenty-five years; we have taken many wounds; we have come a long way together; we have made long marches; we have seen many campfires burn to embers and to ashes; we have hurt each other, intentionally and unintentionally; and we have inspired and helped and encouraged one another. Out of these mutual toils, endeavours and experiences should come high resolves.

First, that we will shake free from anything in the past that would hold us down, trammel us, cripple us; or that, in spite of trammels and crippings, we will experience a new birth of freedom; that we will think new thoughts, try new things, reach out for larger and better achievements; that we shall not be content with what we have accomplished, but will forever cry, "More beyond."

Again, we will remain youthful in spite of the passage of the years; and if our bodies wither and shrivel and halt on the way to the ground, our spirits shall grow younger because fresher, more intensely interested in all life from the stock of experiences which have come to us. We will to believe that the spirit cannot grow old if we will not let it grow old, but only reaches up for newer growth that goes on and on and has no end.

Once more, we may resolve never to repress our enthusiasm, but to turn loose, live intensely, even dangerously, swept along by the free winds of the



soul in a continuing ecstasy of artistic living. Enthusiasm? What does the word mean except "God in us"? That is exactly what it does mean. And no great life was ever lived except with enthusiasm, God in it. If God with one man is a majority, then God in one man is almighty. Never was any great movement carried to noble fruition, whether the carving of a statue, the building of a church, a social structure or a state, except with enthusiasm, God in it. Never was any personality rendered a thing of beauty and a joy forever except as it thrills and beats and throbs with enthusiasm, God in it.

"Build thee more stately mansions, O my soul,  
As the swift seasons roll.  
Leave thy low vaulted past.  
Let each new temple nobler than the last  
Shut thee from heaven with a dome more vast."

(2)

**Sunday After Ascension (Exaudi).**

**THEME:** *Jesus Prays for His Followers.*

THE REV. JOHN H. AINSWORTH, D.D.

**SCRIPTURE:** John 17:20-26.

**HYMNS:** Let Songs of Praise Fill the Air.—*Meiringer*, 8,6,8,6,8,8.

Lord, Teach Us How to Pray Aright.—*St. Janis*, C. M.

This is a study of one of Christ's greatest of prayers. Notice how there is not a word in this prayer about their faults and failings.

I. *They Have Kept Thy Word.* Here Christ tells the Father that the disciples have heard the Word, have believed that Christ came from the Father, and they have obeyed the Word. Jesus knew His disciples, and He knew which of them were true in heart, and had laid hold of the truth of the Word. He knew the difference between weakness and mistakes because of ignorance, and wilful perfidy. He knows this difference in us, today, just as He did then.

II. *The Burden of His Prayer.* Notice that He does not ask for material things for His followers. Of course, He knows they must eat and have shelter, but these are as nothing besides the need for "greater things." Long ago He had assured them that the Father knew they had need of food and raiment, and He knew that this would be supplied. What Jesus asked for was "That they might be kept through the Father's Name, and that they might be one as He and the Father were one. He asked that they might have His joy fulfilled in them, and be kept from the evil of the world."

III. *The Whole Church.* Because Jesus had a vision of the Church and His followers, His thought went from the immediate disciples to all who should believe on Him in the future. This is the Church today. Here is Christ praying for us. Listen, "The glory that Thou gavest me I have given them." That glory was the glory of the Cross! Have we kept the faith with Him sufficiently to recognize that our glory consists of the glory of the Cross? If we keep that faith, hold fast to the glory of the Cross, all lower good will come to the Church as a gift with that higher blessing.

**PRAYER**

*Jesus Christ, our heavenly Advocate, we lift our hearts to Thee, who didst ever pray for us. Thou hast ascended to Thy God and to our God, and Thou*

*do not live to make intercession for those who have believed on Thee. We thank Thee that by Thy prayer for us, our thoughts are lifted from the little things of life to the great things of all life. Deliver us from the small anxieties and clamourings concerning things which relate to the surface of life, and fill us with longings after the things which relate to the higher life. May we be blind and deaf to the call of this life, but heralds of light regarding Thy salvation. Help us to a faith that the world through us may be brought to a knowledge of God the Father. Amen.*

## SUNDAY SCHOOL LESSON

### ***Building for the Future.***

**LESSON:** Luke 20:1-21, 38. Print Luke 20:45-47; 21:1-9, 34-36.

**GOLDEN TEXT:** "In your patience ye shall win your souls." Luke 21:19.

**DEVOTIONAL READING:** 1 Tim. 6:11-19.

**INTER. & SR.:** Making the Most of Today.

**Y. P. & ADULTS:** Living for Spiritual Ends.

In the first two sections of this lesson we have contrast. It is natural that Jesus warn against these enemies who had so persistently sought to humiliate and defeat Him. He cautioned His disciples against being deceived by them or being inclined to follow them. Particularly He singles out the Pharisees, His most bitter enemies.

The second section of the lesson, dealing with the poor woman casting two mites into the treasury, stands in beautiful contrast with the first scene. In the eyes of Jesus, her gift was greater than all. Notice the absurdity of people calling their offerings to the Church "mites" and piously taking refuge behind this story. We have no right to call our offerings "mites" unless they are *all that we possess*. Jesus then launches (verses 5-9) into a further elucidation of conditions that shall prevail at the last and of the coming destruction of the marvellous temple and the city of Jerusalem. He cautions them against impatience and against being led astray by false teachers and traffickers in alarms and excitements. In the last two verses of the lesson He drives directly home to their hearts the responsibility of sober, righteous and careful life. He emphasizes the fact that the Christian would bear in mind continually that he is building not for today, but for eternity. It is only those who take thought of life in its large aspect, who build for the future, who live well both in the future and in the present. Men are made upon a scale too big for one world. Eternity is in the heart. We are citizens of two worlds. The man who centres all his thought and energy in living for the present world fails to get the best out of even the present world.

The mite which the widow cast into the treasury was equal in value to one-eighth of a cent! Discuss with the class the ways in which life is builded. The following elements must enter into any strong and beautiful life,, which takes thought, not only for the present, but also for the future.

1. Prayer.
2. Worship.
3. Silence.
4. Unselfish service to others.
5. Loyalty to some great cause.

## EVENING SERMON

THEME: *Secret Springs.*

THE REV. LUTHER RICE CHRISTIE, D.D.

TEXT: "There is a river, the streams whereof make glad the city of God."  
Psa. 46:4.

It is exceedingly interesting what a conspicuous and vital part rivers have played in the history of the race, and in the march of all human progress. Man-kind was not cradled amid the scenic splendour of the mountains, but in the lap of the lowlands, and it has trailed the ways of the waters. The paths of the adventurer may have reached out in all directions, but civilization has always followed the course of the rivers and the waterways. The story of the nations, and the story of advancing civilization, can be written around these highways of progress. Recall the Euphrates, the Tigris, the Jordan, the Nile, the Tiber, the Danube, the Volga, the Thames, the Hudson, the St. Lawrence, the Ohio, the James, the Mississippi, the Missouri, the Columbia,—and countless others that might be added to an almost innumerable list—the story of these rivers is the story of human progress.

Of course, it will be recognized that definite direction, as fixedly established as this, is no mere accident. There are good and sufficient reasons, even though these reasons may not have always occurred to those participating in the great human processional. A river is a beautiful and a friendly thing, with appeals innumerable and irresistible. There is the strange note of the eternal about it. How long has the Ohio been winding its way through these beautiful valleys? Myriad ages before Boone, and Clark, and Harrod, and Walker, and Taylor, and before the Red Men roamed these primeval forests, it was swishing and singing its way to the seas.

"Oh River! darkling River! What a voice  
Is that thou utterest while all else is still—  
The ancient voice that, centuries ago,  
Sounded between thy hills, while Rome was yet  
A weedy solitude by Tiber's stream."

—Bryant

These rivers issue out of that vast and mysterious past, and seem to belong to the eternities. They are as old as Time, and yet they are as young as they were at their birth. Like that mysterious priest of Salem, they seem to "be without beginning or end of days," and in a constantly changing world they keep us reminded of the eternal.

They also have a way of incessantly keeping on. By day and by night they keep steadily on. Tennyson makes them sing: "Men may come, and men may go; but I go on forever."

Then, like God, they keep on perpetually giving themselves. They are "nothing withholding and free." They empty themselves, but always without diminishment or impoverishment. They find, mysteriously enough, their hidden sources of perpetual renewal. They tap the secret springs and assemble their silent forces into tributaries emptying their boundless treasures into their bosoms, but all that they get they give, and in this they find the immortal survival.



Who shall measure the mighty power of these rolling rivers! Only in more recent times have their unimaginable possibilities dawned on the world. But since we began to harness their force, we have discovered that they contain a storehouse of energy that is practically enough to turn the wheels of the world. Already we are lighting our cities, heating our homes, operating our factories, running our trains, and still they tell us that we have scarcely tapped these inexhaustible resources.

These things having been said about the river—its history, its lure, its power, its service, its beauty, we are better able to appreciate the aptness of the symbolism the Psalmist was using when he wrote: "There is a river, the streams whereof shall make glad the city of God." What river is this? Why, it is the River—the ever-flowing River—of God's unchanging Love, and Grace, and Power. It is the "River of the water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb . . . and on this side, and on that is the tree of life, bearing twelve manner of fruits, yielding its fruit every month, and the leaves of the tree are for the healing of the nations." Its headwaters were somewhere back in the Eden of human life on the earth, but its waters wash the shores of every age and of all the nations, and it empties itself out into the mystic silence of the great tideless sea.

## MID-WEEK SERMON

**THEME:** *The Treasure and the Heart.*

**TEXT:** Matthew 6:21.

Christ urges religious fortune-making, acquiring treasure of the spiritual. A clue to deep thoughts of Christ. We are possessed by things we hold dearest. Heart and treasure become inextricably one. If treasure corrupt, it corrupts heart. If material, heart carnal. If spiritual, heart spiritual.

**THE GREAT TREASURE OF GOD.** "The unsearchable riches (fathomless wealth) of Jesus Christ." The character of God: Father; caring; providing. God's use of His power: for His children; for sinners. The transmission of God-like qualities: "perfect as Father."

**THE TREASURE AND THE HEART.** Fosdick at Beirut, Syria. Sixteen different religions in audience. "I am not going to ask any one of you to change his religion. But I am going to ask every one of you honestly to face this question: What is your religion doing to your character?" A question for every one of us. Jesus' way: take great treasure of God into the heart. Open the heart to the great influences of God. His saving power brings cleansing. His grace, renewing. His love, filling and satisfying.

**OUT OF THE FULNESS OF THE HEART.** The issues of life are kept true and fully met in the faith of a heart filled with the treasure of God. That is the message of the Sacrament of the Lord's Supper. Christ expects us to go from Sacrament to service.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR** and **B. Y. P. U.:** The Story of the Criminal: How He is Made. Prov. 1:10-19.

**LUTHER LEAGUE:** 4. Christian Hospitality. Rom. 12:1-13.

# PENTECOST SUNDAY, MAY 31

## MEMORIAL DAY

**CALL TO WORSHIP:** "Our soul waiteth for the Lord. He is our help and our shield. For our hearts shall rejoice in Him, because we have trusted in His holy name. Let Thy mercy, O Lord, be upon us, according as we hope in Thee." Psa. 33.

**PSALM:** 19.

**PRELUDE:** Meditation.—*Schultze*.

**ANTHEM:** The God of Abraham Praise.—*Shelley*.

**OFFERTORY:** Moderato.—*Rheinberger*.

**POSTLUDE:** March de Fete.—*Becker*.

**OFFERTORY SENTENCE:** "Thus saith Jehovah, Set thine house in order, for thou shalt die and not live." 2 Kings 20:1 (Isaiah 38:1).

**OFFERTORY PRAYER:** Thou hast created us into this life so that we may exercise the faculties for service which Thou hast so graciously given. Guide us in our daily course so that our lives may be as an open book written in Thy honour and for Thy glory. Accept our offering today, accept the offering of our various talents, our strength, and take us home to Thee in Thine own space of time. Amen.—W.

**BENEDICTION:** Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

## MORNING SERMONS

### (1)

**THEME:** *Cheers! Tears! Fears! (Memorial.)*

THE REV. CLAUDE ALLEN MCKAY, D.D.

**TEXT:** Romans 13:7; Luke 23:28.

**HYMNS:** The Fathers Built This City.—*Alford, 7,6,8,6,D.*

O Zion, Haste.—*Tidings, 11,10,11,10.*

If any day ever called us to straight thinking, fact-facing and high resolving, it is Memorial Day.

This day, first instituted to decorate the graves of those men who fell in that bitter, pathetic and tragic internal strife, known as our "Civil War," very soon was expanded to include a memorial for those men who, with General Washington, wielded the sword that cut the natal cord which bound us to the Mother Country; again enlarged to remember those men who answered the call of their country to liberate the little island of Cuba from the tyrant's yoke, and, in these latter years, once more enlarged to include the boys who lost their lives when this nation joined with certain other nations to bring to a more speedy close an old-world conflict, whose causes we are not able even yet to analyze and label, and whose consequences have come perilously near wrecking the world!

As much as we hate war, to say that there is no call for "Cheers," as we think of that vast array of slain men, is to fail to appreciate the motives and ideals with which those men laid down their lives. God forbid that I should utter one word of commendation or glory for that hideous and barbarous practice which we call "war"—which always *unsettles* far more than it ever *settles*; which often seems to give men or nations a new *freedom*, but always binds those who are left with debts and hatreds which crush and curse even to the third and fourth generation; which often has seemed to solve a dispute which could not be *solved* otherwise, and yet when much property has been destroyed

and many men slain on both sides, then they gather about a peace table to do what could and should have been done *before* rather than *after* the carnage!

Nevertheless, let us render honour, not to the practice of war, but to the men and boys who "paid the last full measure of devotion." In one or another of those groups was one who was from your family or mine. Some of us have visited Lexington and Concord, and traversed that bridge and seen those stone walls from which were fired the "shots that were heard around the world." Some of us have walked over the battlefield at Gettysburg. "Ride?" No; I wanted to walk. I preferred my own thoughts to the raucous announcements of a professional guide, who usually is as devoid of delicacy of feeling as an adding machine. My feelings were so mingled I could not and dared not analyze them, as I walked among those thousands of headstones! "Was there not a better way?" I kept asking myself. I remembered that history tells us that a member of Congress from Illinois proposed a peaceable, bloodless way to purchase and emancipate the slaves, and thus remove the cause of the sectional dissension—but, no! They would not heed the voice of a peacemaker.

I wept as I walked over those grave-strewn hills. Never had I felt the poignant pathos and pertinence of the great Lincoln's words as he stood there while those graves were still new, and out of his great aching heart he poured two immortal utterances. He said, "We cannot dedicate, we cannot consecrate, we cannot hallow, this ground. The brave men, living and dead, who struggled here have consecrated it, far above our poor power to add or detract." The other immortal statement of his was, "That we here highly resolve that these dead shall not have died in vain." Cheers? Yes, there are cheers! For the Blue and for the Gray!

The casualties in our struggle to liberate Cuba were not so many, but the men who answered President McKinley's call and offered their lives in that conflict deserve our honour. And they have it!

Some of us remember, as if it were only yesterday, when we cheered as the boys marched to the transports to take part in one of the wars hatched in Europe's Witch's Cauldron—some of them to die horribly in the muddy and bloody trenches in France, and some to return home maimed, broken, shattered or blind. Cheers? For the war—No! For the men, yes! For those who so thoroughly prepared for that conflict and through whose stupidity or treachery it was instigated—Cheers? No! But for the young men who had nothing whatever to do with the planning for it or deciding to have it or not to have it, but who were its victims—cheers? Yes! Cheers!

"Render honour to whom honour is due," wrote the Apostle Paul. So let it be!

Now let us join a jostling crowd where there were jeers and tears, but no cheers. It is that crowd moving out of the city of Jerusalem to a place called, in the Hebrew tongue, "Golgotha." In their midst is One who is to be the victim of their gross ignorance, their blind prejudices, their heartless barbarism. He is to die, nailed to a cross.

As that procession moved along toward Golgotha, certain women saw that innocent victim, and they lifted their voices and wept—as well they might. But, Luke tells us, Jesus turned to them and said, "Weep not for me, but weep for yourselves and for your children." Strange words, those! We can *feel* their meaning though it would be difficult to phrase it. It's the only time that



Jesus ever called upon any one to weep. Often, He had said, "Rejoice," and "Fear not," and "Be of good courage." But never before had He said, "*Weep* for yourselves and for your children."

What a word for this present hour—women! tears! children! the signs of the times! fears!

Yonder, moving silently, pathetically, across the stage of time, is a multitude of slain men and boys who died in the wars of our nation's short career. From Bunker Hill and Valley Forge they move, from Gettysburg and Appomattox, from San Juan Hill and Manila, from Flanders fields "where the poppies blow, between the crosses, row on row."

But the half has not been told! For every dead man or dead boy in that solemn procession there is, or was, a mother, a wife, or a sweetheart. Too often they are forgotten. We've had cheers for the soldier dead, but we have withheld our tears for the women who are sentenced to a living death. It is hard to march away to the trenches to be torn to pieces in a moment by a shell or be strangled to death by poison gas, but it may be even harder to face all the long, lonely, sorrowful years ahead—a mother bereft of her son, a wife robbed of her husband, or a sweetheart left with empty arms and a broken heart!

No Memorial Day is fittingly observed if we have cheers for the men and boys and no tears for their mothers, wives, or sweethearts.

One reason why war has been perpetuated from generation to generation is that it is paraded in uniforms, accompanied with martial music, glorified in its honoured dead. If it were represented as it really is—hate, mud, blood, agonies, death, debts, taxes, poverty, broken homes and broken hearts—war would be robbed of its fancied glory. If on Memorial Day we could have a parade through the streets of every city and village—not the quick step, bright uniforms and gleaming faces of soldiers, whole in limb and sound in mind—but if we could have in that parade war's products: the crippled, maimed, marred, scarred, blinded, shell-shocked, insane—and then their mothers, wives and sweethearts! We have put in the cheers, and we do well to do that—but we have left out the *tears*. And that's unwise, unfair, untruthful and unsafe. Let us not forget the tears on Memorial Day.

Jesus said to those women, on the road to Golgotha, "Weep for yourselves and for your children." He read the signs of the times and He saw tears in it for the women, and He saw fears for their children! Nor was He mistaken. History tells us what happened not long after to that city and its men, women and children. No wonder Jesus told those women to weep, not only for themselves, but for their children!

But if this statement of Jesus has any significance for us, it has to do with our future. We are not living back yonder in old Jerusalem in the year 33; neither are we living in those Colonial days that clustered around 1776; nor in those fearsome years of '61 to '65; nor in those fairly prosperous and calm days of 1898; neither are we living in the same world that we lived in yonder in 1914 to '18. The world is changed. Humpty Dumpty sat on the wall, grew fat, dizzy and reckless. But Humpty Dumpty had a great fall. And all the king's horses and all the king's men cannot put Humpty Dumpty back together again. It's a changed world we live in. We never can put it back like it was before 1914.

What concerns us, therefore, even more than our past, is our future. Cheers for the nation's heroes? Yes! Tears for the mothers, wives and sweethearts? Yes! But what about the children who must live tomorrow? Fears? Yes! It will be a grave mistake if we celebrate Memorial Day with our eyes turned only on the past, with no eyes turned toward the future. I can hear those honoured dead saying to us, "Weep not for us—we are beyond the need of tears—but weep for yourselves and for your children."

Permit me to tell you what I see that fills me with fear for the future. Let us think quickly and see if only in a panorama.

I am sure you share with me a sense of foreboding as Mussolini struts and boasts, Hitler raves and roars, Austria collapses in confusion, Spain is torn with revolution, and Japanese militarists drown out all the pleas and efforts of peace-loving Japanese, and the old Russian Bear takes up a desperate, cynical, sullen watch! Knowing that another world war would leave scarcely a semblance of civilization, and yet such a powder magazine filled with madmen playing with pistols! Fears? Yes!

"There is only one thing to do in such a world," the militarists tell us, "and that is more armaments, more costly and more deadly." In other words, fly in the face of reason, ignore the tragic lessons of history, and prepare for war, which always has and always will mean more war. And so the great American nation, with a peace-loving President and a peace-loving people, votes a staggering sum of money for more armaments, for—what? Not for peace. It is preparation for war! And yet the President of our nation and Secretary of State, Mr. Kellogg, promulgated that peace pact wherein we solemnly renounce war as an instrument of national policy in our relations with other nations! Our American people do not want war, and yet by some strange power we are frightened, lobbied and bludgeoned into appropriations for bigger armaments. You couldn't find a handful of our American people—unless it be military men under arms or those interested in the manufacture of munitions—who want war. We want peace, yet we vote to prepare for war! And almost the same day that we voted a bigger armament budget, Great Britain did the same, and France, Germany, Japan and Russia follow suit! If only the nations would give as much thought, attention, diplomacy, study and appropriations in preparing for peace, in sustaining the instruments we now have for international arbitration and cultivating international good will, as they now are employing in preparing for war, cultivating suspicion and violating all the rules of international good will! If we might have just one dollar for peace out of every hundred dollars voted for wars, past, present and future! If only we might have a Secretary of Peace in the President's Cabinet along with his two Secretaries of War! Peoples get what they prepare for. If we prepare for war, we shall have war. If we prepare for peace, think peace, expect peace, practice peace, we shall have peace. The fearful thing is that we seem to be making our choice now, and it is indeed a fearsome choice!

Oh, but surely the future is not all an invitation to fear. No; there are many earnest, honest, patriotic, Christian men, women and youth pledged to cultivate and practice peace, and to do everything in their power to pour oil on the troubled waters and get a mad, feverish world to listen to reason, to the tragic lessons of human history, to the Christian conscience and to the prayers of parents and their boys and girls. Yes. Peace has some powerful friends and

numerous champions. In the seats of the mighty there are friends like Ramsay MacDonald, Franklin D. Roosevelt and his Secretary of State, Mr. Hull, Dr. Mary Wooley and other leading educators and powerful editors. There are the members and friends of the League of Nations and the World Court, an ever increasing number of college students, both young men and young women, and an ever increasing majority of ministers of all denominations who are re-dedicating themselves to the universal brotherhood taught and lived by the Prince of Peace! No one can discount those factors. They make me an optimist even when the sky is dark with fears.

Now, therefore, that we may not have met here in vain, I ask you to join with me in a pledge of the finest type of patriotism that I could hope for any Memorial Day. Let us here and now, "*Highly resolve that these honoured dead shall not have died in vain.*" They did not die that there might be more war, more armaments, more debts, more sorrowing mothers, more widows and fatherless, more sweethearts with blasted hopes. They died that the world might be better, not worse, that there might be peace, a world where little boys might grow up to maturity without being taken by the nation and sacrificed on the altar of Mars, a world where little girls might grow up and love those fine boys without having them snatched away from them, leaving empty arms and aching hearts, a world where "Nation shall not rise up against nation, neither shall they learn war any more!" Do you promise? So help us, God!

(2)

### Pentecost Sunday.

**THEME:** *Spiritual Radium.*

**SCRIPTURE:** John 14:15-21. **TEXT:** 1 John 1:5-7.

Do we know of any picture or symbol of the Holy Spirit, either in Scripture or in nature, that may be likened more appropriately to radium. Radium was discovered in 1901, 35 years ago, by Professor and Madame Currie, of Paris. As yet, we know little about its properties, but we know something about what it can do for mankind. At the time of its discovery, one scientist said, "We are looking on at the first trembling steps of a science which may so develop that it will uproot the foundations of our knowledge and shake the world with forces that today are slumbering beneath our very eyes."

This statement may well be likened to the experience of the twelve in the "upper room" so many years ago. They, too, were looking on at the first demonstration of a remarkable force, the Holy Spirit, of whom the Master had told them before leaving them. He told them that He was going to send the Comforter to them, and here they were, the light descending upon them. We cannot ignore the remarkable experience of these men, as a result of that coming. It is one of the most dramatic and most inspirational stories in all Scripture. These plain men, imbued with the force of the Divine Spirit, going forth to conquer the world for the Kingdom of God.

How can any Christian afford to be ignorant of the personality of the Holy Spirit,—spiritual radium—when it is offered to us, for the mere acceptance? Christ told the disciples that He was leaving them, so the other Helper could be sent to them,—His promise holds good for all disciples through all time, it holds for us today. Christ is ready to keep His generous promise, made to all



His followers everywhere, to send the Comforter. It is only for us to signify our willingness to accept Him when He comes. In Paul's time, he asks the converts, "Have ye received the Holy Spirit since ye believed?" Let me repeat that question to you today, "Have you here, today, received the Holy Spirit since ye believed?" How many of us can demonstrate to our own satisfaction that we have received Him? If not, why not? Christ has promised Him to believers, and He is ready to come. What is there in the way of His coming to any and all of us? Is it possible there are some of us here who doubt His power? who doubt His willingness to come? who doubt the need for Him? who may not understand what His presence may do for us?

All great spiritual progress, regardless of time or place, is due to the presence of the Holy Spirit. Like radium, which possesses two outstanding properties, light and power, so the Holy Spirit brings *light* and *power* to the mind and heart of any disciple who is willing to receive Him. You have countless demonstrations of that light and power in the history of our own land, in other lands, in the deeds of missionaries. What is it that causes one man to stand up as a tower of light and love among his countless fellows? He may have started with the same training, maybe less in worldly goods, often less physical attractiveness and health. Yet, he goes forth as an inspired messenger, and lights his pathway among his fellows, as with love and warmth of spirit, to a conclusion of glorious achievement for the Master. Ask him whence His power, and his only answer can be, the Holy Spirit.

The light of radium lights up and blinds. The light of radium heals. Radium gives off energy. Radium renders things active. Yet, in all these activities of lighting, healing, energizing, radium loses none of its inherent properties. It remains as it is.

These are characteristics of the Holy Spirit. One person receiving Him may be healed unto a great and active life of service to mankind and the Master. Another may be given energy to carry on a superhuman work of reformation and building for a better world. We can name such men on every hand. Let us think for a minute of the life of David Brainerd. The Holy Spirit filled him with energy for the function of effective prayer. The Divine Spirit communicated to him the gift of prayerfulness. Dr. A. J. Gordon says of him, "That man did his greatest work by prayer. He was in the depths of those forests alone, unable to speak the language of the Indians, but he spent whole days literally in prayer. What was he praying for? He knew that he could not reach these savages; he did not understand their language. If he wanted to speak at all, he must find somebody who could interpret his thought; he was absolutely dependent upon God. So he spent whole days in praying, simply that the power of the Holy Ghost might come upon him so unmistakably that these people should not be able to stand before him. What was the answer? Once he preached through a drunken interpreter, a man who could hardly stand up. That was the best he could do. Yet scores were converted through that sermon. It was the power of God behind him. A little while after William Carey read his life, he was so moved by it, he went to India. Henry Martyn read his life, and by its impulse he went to India. Payson read it as a young man of twenty years, and he said he had never been so impressed by anything in his life. Murray McCheyne read it, and was impressed by it."

Here we have an example of an earthen vessel communicating its originally

communicated Divine Energy to others. What a splendid life, how full of blessing, and yet he died at thirty-two. We have them all about us, if we were but attuned to them and could avail ourselves of their power. Why are we not attuned? Because we have not made ourselves ready to receive Him. Let me ask again with Paul, "Have ye received the Holy Spirit since ye have believed?"

When we have received the Holy Spirit, there will be several definite results in our changed attitude. We shall be

1. Filled with the knowledge of saving truth.
2. We shall have the courage to declare it.
3. We shall not rest until we have someone to listen to the message.

Where do we get these attributes? From one source only, the Divine Spirit. He it is who leads man into truth. He leads man into courage, He imbues man with a passion to declare the saving grace to all mankind.—(Based on the outline by Wm. Thomson, Evangelist.)

## PRAYER

*O God, who didst direct the hearts of Thy faithful servants by sending them the light of Thy Spirit, send down, we beseech Thee, tongues of living fire into our hearts and lives that we may become imbued with Thy Holy Spirit, walk uprightly in the ways of peace and evermore kindle in others the fire of Thy love, to Thine eternal glory, both now and evermore.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

Radium is the one light that seems to be self-replenishing among all the natural forces; all other fires need to be fed; all other lights to be rekindled. But radium glows and radiates as though it had an eternal source of energy within itself. How beautiful the analogy in the spiritual realm. We are thrown back upon our text. "God is light, and in Him is no darkness at all." He is a perfect spiritual radium. He lights up the hearts of men in all lands. He kindles hope in tens of millions of human breasts. He sends forth consoling radiations the wide world round, and for aught we know to tens of thousands other worlds. And yet the light does not grow dim, nor the great heart of love grow feeble in its pulsations.—*Albert Banks.*

**BORROWED POWER.** In a south of England holiday resort a visitor with a small child was walking toward a cottage. Outside the cottage, the child suddenly exclaimed, "See, Daddy! A wooden man is making the windmill go ever so fast!" "Nay, Sonny," said the father, "it is not the man who is making the windmill go. It is the windmill that is making the man go." "But, Daddy, the man is bending up and down, and his hands are working."

The father explained to the child that the hands of the wooden man were attached to the windmill, through which the power of the wind was transmitted to the wooden and lifeless figure. We are reminded of how Jesus had done a great work among His followers during three years of earthly fellowship. When He went away, they could not measure their loss. Their very life seemed to ooze away. Their faith almost died. After a time they became energized, indeed, re-created. They were imbued with a mysterious power, they were linked to a great reservoir of power, through them the powers of God found expression.—*W. E. B.*

## SUNDAY SCHOOL LESSON

### *The Last Supper.*

LESSON: Luke 22:1-38. Print Luke 22:7-23.

GOLDEN TEXT: "This do in remembrance of Me." Luke 22:19.

*DEVOTIONAL READING:* 1 Cor. 11:23-29.

*INTER. & SR.:* What the Lord's Supper Means to Me.

*Y. P. & ADULTS:* What the Last Supper Meant to Jesus.

It was in Antioch, early in the twentieth century, that the so-called "Chalice of Antioch" was discovered. The teacher would do well to inform himself in regard to the details of this interesting cup. The Last Supper was a purely Oriental event in its atmosphere, its intimate association, its sentimental intercourse. Leonardo daVinci, in his famous painting, presents an Oriental event in an Occidental form. The tables and chairs, plates, etc., are European, and not Syrian. DaVinci, however, was not trying to produce an historical study, but rather a character study. It is altogether likely that Jesus and His disciples sat in a circle, perhaps on the floor. Beside them would be small tables containing one or two large, deep dishes. After true Oriental style they dipped, in turn, in the dish nearest them. Any guest is privileged to reach to any one of the dishes and dip his bread into it. The words of Jesus, "He that dippeth with Me, etc.," is an expression of disappointed love. To eat together is considered by Orientals a solemn and sacramental tie, and the thought that one who had eaten and was eating with Him should lift up his hand against Him, brought the most poignant grief to the heart of Jesus. Oriental feasts, of this kind, were ordinarily closed by drinking the "zikreh," or "the remembrance." Nothing is closer to the Oriental's heart than the desire to be remembered by his friends. The fact that John was leaning on the bosom of Christ may seem somewhat objectionable to us.

This is, however, in perfect harmony with Syrian customs. Only men are present. This accounts for the fact that none of the women followers of Christ are mentioned in connection with the Last Supper.

The participants talk to one another in terms of the utmost intimacy and greatest affection. Such expressions as, "My soul," "My heart," "My very eyes I give for you," "My life is yours," and such like are very common. When one understands the Syrian customs one can see the deep and beautiful significance of the tender words of Christ when He took the cup and said, "This is My blood," and as He took the bread and said, "This is My body."

The teacher should point out the beautiful parallelisms between the Jewish Passover and the Christian's observance of the Last Supper. The Jewish Passover looked backward to a great national deliverance from Egypt. It also looked forward to the approaching death of Christ, when the Lamb of God should be offered. Thus, the Lord's Supper points backward to the great redemption He achieved in His atoning death. It points forward to the fuller redemption He will accomplish at His return. And this Last Supper is the connecting link between the Jewish Passover and the Christian sacrament. We must approach it with examination. Paul says, "Let a man examine himself." One should examine himself as to the geography of his Christian life;—has he made progress in the things of the spirit? He should examine himself as to the mathematics of his Christian life;—to be more and more able to add grace unto grace and to appreciate the multiplied blessings of God and to rightly divide the things that are evil from those that are just and true and right? He should examine himself, also, as to the history of his Christian life;—reviewing his own experience, his conversion, the joy which was his when



first he knew the Lord, the wonderful beginning of his Christian life and experience. He should examine himself as to the literature of his Christian life;—his words and phrases of affection and devotion, and appreciation to Christ, their number and frequency of occurrence, and their depth of feeling.

## EVENING SERMON

THEME: *The Charm of the Impossible.*

THE REV. WILLIAM R. SIEGART, D.D.

TEXT: "He steadfastly set his face to go to Jerusalem." Luke 9:51.

In these few words we have presented to us the Son of Man determined to attempt the impossible. He knew that persecution and apparent defeat awaited Him, yet He persisted in His desire to enter the capital city and celebrate the Passover. To His followers it seemed a very foolhardy thing to do, but to Him it meant ultimate victory. Were they asked their opinion concerning Jesus' course, they would have said it was impossible to set up His kingdom by any such foolish method, but Jesus knew that progress is made by triumphing over what men say is impossible.

Something in every normal breast seems to respond to what is difficult to achieve. There are many souls who never leave the beaten path of life, and under no circumstances would seek anything except the obvious. Yet there are also a number of souls who react strongly to the charm of the impossible. Because they do so, we enjoy a measure of greater, fuller and more glorious life.

It was about the year 1898 that a certain eminent English physicist said that it was probable that all the important experimental discoveries in physics had then been made; the future would see simply a series of refinements on what had been discovered. Today our scientists have gone so far beyond anything this man had ever dreamed that scientific books of that day are now, with scarcely an exception, merely curiosities. Our progress has been made simply because there have always been a few men who were so overcome by the charm of the impossible that they laboured long and patiently, upheld by a faith that something more would be discovered, and as they penetrated a veil here and a wall there scientific realms vast and profound were revealed to them.

Some few years ago newspapers carried an account of the work of Charles Vaillant, a French scientist. He had laboured many years with X-rays, trying to make them more serviceable to mankind. In doing so he fell a victim to their destroying power. The reporter who wrote the account I read gave an intimate picture of the man and to it added something significant in this revealing sentence, "His eyes seemed to be focused on some object far away in the distance." Those few but significant words reveal the secret of the life which was overcome by, and followed the gleam of the impossible.

It has often been so with every scientific advance, for ridicule has many times been heaped upon those who attempted to conquer the impossible. It is not so many years ago that folk were laughing at "Langley's Folly" and deriding the Wright brothers. Flying through the air had been tried for years; it was impossible; any one who spent his time trying such things was just plain foolish. Today we find air mail boxes on many city street corners because men were overcome by the charm of the impossible.

Progress in human life is made by a persistent, steady striving after something as yet unattained, not with a contentment with things as they are, but by being so overcome by the charm of the impossible that impossibility gives way to possibility.

Modern vocational tests would have turned men like Demosthenes, Beethoven and Lucas from the careers which made them famous. Defective speech was Demosthenes's affliction, and certainly that is enough to keep one from oratory, but he conquered the impossible. Beethoven was afflicted with oto-sclerosis, an inherited type of deafness, and certainly good ears are necessary for a musician in spite of the impossible. Francis F. Lucas had to leave school because of defective eyesight, but he achieved the impossible in that he perfected the ultraviolet microscope which enables one of normal sight to see things 9,000 times smaller than what the naked eye can see.

When we come face to face with nature we get our fullest evidence of the fact that the impossible is often simply the as yet unachieved. An explorer once found along the timber line a small tree two inches high. He cut it down. He counted twenty-eight rings, showing that for twenty-eight years that little tree had tried to overcome the impossible and grow where the cold voice of ice and snow continually said, "No." Undaunted, however, because nature seems to put some urge in every living thing, it struggled valiantly for twenty-eight years to achieve two inches of misshapen growth.

In the religious realm men also need the charm of the impossible to achieve the growth of soul akin to that of God, and to bring into society the proper condition for the influence of His Spirit. When Jesus steadfastly set His face to go to Jerusalem several things were by that act made evident, and men had many times said they were impossible.

One of these was that God can come into human life, and He did. When He went to Jerusalem and endured persecution and death; when He forgave those who cruelly persecuted Him; when He healed the sick, raised the dead, comforted the sorrowing and bereaved;—all this and much more showed men that here was God revealed to them in the flesh. Men began to say, and still say, that God must be like Jesus, and to Him they go to find God revealed. Infinite tenderness, love, pity, sympathy and all the finer qualities of which we have knowledge or imagination were revealed in Jesus, who is called the Christ, and we bow before Him because the impossible has been achieved in the realm of religion and God has come into human life.

To a traveller a mountain outline varies with every mile. It has a different profile from every point of view, but it is the same mountain. So it is with Christianity. One man looks at it from his angle and says it is this. Another interprets it from some other angle, and so it runs the gamut of many views. In such manner only a part of the whole is comprehended. It will only be when mankind sees Christianity through the eyes of the Christ that a unified conception will be achieved, and that will be accomplishing the impossible.

Great souls of deep spiritual insight realize that this world will not progress as it should, that men and society will not be made better, until they get the vision and Spirit of the Christ, until they are overcome by the charm of the impossible.

We should add the Christ's view to our vision. We cannot achieve everything all at once, but a little at a time, climbing higher each year of our lives,

will add much to our outlook. The charm of the impossible will be increased in our breasts until its lure overcomes us. Then we will no longer turn aside, but our faces will be steadfastly set to go to Jerusalem to bring to men and society a new life, even the life of God in Christ.

## MID-WEEK SERMON

**THEME:** *The Dynamic of Endurance.*

**TEXT:** Hebrews 11:27.

"It's a great life, if you don't weaken!" Many forces undermining morale. Loss of income, insecurity, darkness ahead. Nevertheless, philosophy of the street is sound.

**THE POWER TO ENDURE.** Moses' choices. Egypt: palace, power, social prestige, security. Israel: slave-pen, scourge, exile. Moses had no spiritual gift denied to us. Proof is in hosts since Moses who have made their choices and have endured. Trials of life: death, sickness, business. "The most searching discipline of life is never reached until things begin to be terribly slow. Slowness is one of the most exacting tests of character."—*Jowett*. How men stand test. Break: mentally, morally, physically. Endure: emerge stronger in mind, in life. Difference not physique, not mentality, not wealth. Spiritual. All could have it. Some use it.

**SEEING THE INVISIBLE GOD.** Text reveals dynamic. Also reveals a greater than Moses, Christ. We need to let the clear light of the spirit upon the material, to let the revealing light of the ideal upon the merely expedient, to let the blazing light of the Holy God upon the works of darkness. The real dynamic of endurance is to keep pure and strong our hold upon the invisible God.

**GIVING SELF IN SERVICE.** Both Christ and Moses have a word for us. Neither thought of themselves as alone in the world. There were other men in need, in sorrow, in perplexity, in despair. And they gave themselves in service. Moses prayed, "Blot me out of Thy Book." Christ went to the Cross. And in service they found strength for themselves, they found again God, and were able to endure.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR and B. Y. P. U.:** The Story of the Criminal: What Should Be Done with Him? Matt. 5:43-44; 12:12.

**LUTHER LEAGUE:** 5. Our Church and Social Service. Isa. 61:1-3.

## FOR THE BULLETIN BOARD

Socialism will be possible when all men are perfect, and then it will not be needed.—*Inge*.

What would your property or church be worth without a Church in the neighbourhood?

The drinking man is the last man hired, and the first man fired.

Money is the root of all present day progress, as well as evil.

Love laughs at all hardship.

If the outlook is dark, try the uplook.



## SUNDAY, JUNE 7

**CALL TO WORSHIP:** "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart . . . he shall receive the blessing from the Lord, and righteousness from the God of his Salvation." Psal. 24.

**PSALM:** 7.

**PRELUDE:** Largo.—*Handel.*

**ANTHEM:** Traumeri.—*Schumann.*

**OFFERTORY:** Berceuse.—*Delbruck.*

**POSTLUDE:** March Religieuse.—*Camp.*

**OFFERTORY SENTENCE:** "If ye walk in My statutes, and keep My commandments, and do them; then I will give you rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit." Lev. 26:3-4.

**OFFERTORY PRAYER:** Almighty God, Thou knowest in Thy wisdom the many needs of Thy children on earth, but we know from Thy Word that it is pleasing in Thy sight to have Thy children come to Thee in prayer and communion. We come to Thee in love, we come to Thee in humility, we come to Thee in need, and we ask that Thou wilt extend Thy fatherly guidance to those who worship Thee everywhere. Accept our offering to the glory of Thy name. Amen.—W.

**BENEDICTION:** The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

### MORNING SERMONS

(1)

**THEME:** *Life's Compromises.*

THE REV. RALPH WELLES KEELER, D.D.

**TEXT:** "Blessed is the man that endureth temptation." Jas. 1:12.

**HYMNS:** My Soul, Be On Thy Guard.—*Leighton, S. M.*

I Want a Principle Within.—*Spöhr, C. M. D.*

From the beginning of time youth has gone forth to conquer the world. And in almost every generation there have been those who have endeavoured to crush the spirit of youth. They have done this by insisting that life is a series of compromises and that none of the ideals which youth goes forth to make a part of life can be made practical in the work-a-day world in which we live.

Soured by life because of their own compromises, they say to the young people who would make this old world over into a Kingdom of God: "The youth gets together his materials to build a bridge to the moon, or perhaps a palace or a temple upon earth, and at length the middle-aged man concludes to build a wood-shed with them." Such cynicism is decidedly disheartening. It causes many a fine young man and young woman to play politics with the fine things of life. And the compromises that ensue always are disastrous for life that would stand out clear against the sky, an inspiration to another generation which will follow.

That there are certain compromises that are right and necessary, no one will deny. They are the adjustments of living that must be made as larger knowledge comes to the individual. These adjustments come in the realm of the physical, the mental and the spiritual. One who, with new knowledge of the care of the body, discovers that he has been treating his body wrongly all the days of his life, must compromise in his methods of living when confronted

with a sane procedure of exercise, diet and sleep. It means the yielding of some of the views that he has heretofore held. The result of such a compromise, however, is a better and stronger body, a life freer from illness, constant physical condition that makes it possible to do the world's work day by day as it should be done.

Such compromises come in the realm of mental life. For a man to continue to insist that the world is flat because as a child he had that conception of the earth, is somewhat ludicrous. Rather does he adjust his mind to the actual facts concerning the form of the earth. Here again, the compromise is a right one. And life in its development is full of this sort of intellectual compromise. It is a compromise based upon the actual findings of greater knowledge and an intelligent use of that knowledge.

It may be said that there are compromises in the spiritual world. That is, a child's conception of God, of spiritual things, is very childish, naturally. It is, however, as large and full a conception of these things as it is possible for a child to have. When, however, the child has grown, and knowledge and experience have had their part in spiritual development, some of the childish conceptions of spiritual things have to be given up, at least in part, to a newer and a fuller conception and knowledge of God and a personal experience with God.

It was this sort of right compromise that Paul apparently was emphasizing when, in that wonderful thirteenth chapter of First Corinthians, he says: "Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things."

But having said this concerning those compromises in life which are right and which come about because of imperfect knowledge and wrong conceptions of the body, intellectual truth and the Kingdom of God, let us immediately emphasize the fact that too many people facing the rightfulness of such a compromise, go further and compromise with things with which compromise never should be made. The result is disaster to them physically, mentally and spiritually, and disaster, hardship, pain and suffering to those dear to them and an unfortunate influence upon others.

Sometimes this compromise is the result of an intense desire to do things that are contrary to all of the laws of life. At other times the compromise is due to the pressing influence of others. Many times, however, the compromise is the result of a lack of full knowledge and a careful study of cause and effect.

There seems to be a gambling spirit within man's nature. He will gamble on anything, anywhere, any time. I know that some of those who gamble with life would be highly incensed if we were to say to them, "You, sir, are a gambler!" But, nevertheless, they gamble on the laws of physical life. They throw dice in their intellectual processes. And they seek to stack the cards against the laws of the spiritual world. That this is true a little observation of others will soon prove. Indeed, a little careful study of our own self will give us sufficient convincing evidence that we, also, are in some measure making compromises with life in the spirit of a gambler who hopes that he may beat

the game. Herein lies a great tragedy in human thinking. For the laws of physical life, of mental development and of spiritual conquest are not so just because someone has said they are so. Rather are they true because of the way that they work out in generation after generation, leaving on the one hand a record of fine, noble living on the part of those who have followed them, and on the other hand strewing the highway of life with the wreckage of men and women, who now are hailed in song and story as those who missed the mark and failed of the glory God held before them to possess.

There is wisdom in the warning of Richard Watson Gilder when he says:

"One deed may mar a life,  
And one can make it;  
Hold firm thy will for strife,  
Lest a quick blow break it!  
Even now from far on viewless wing  
Hither speeds the nameless thing  
Shall put thy spirit to the test.  
Haply or ere yon sinking sun  
Shall drop behind the purple West  
All will be lost—or won!"

But, it is asked, how can one deed mar a life so that the life is no longer useful, beautiful or good? The compromise made may be of such character as to cause results that are not such as can be mended. Or, and here is the more subtle danger, the compromise necessarily means a yielding, at least in whole or in part. This places the ideals on a little lower level. When one awakens to this fact, he sees that life has been pulled down a bit in every way. Then there is a tendency to compromise still further, with the result that the level goes down and down and down.

This experience is familiar to thousands. It is the process whereby the fine things of life are lost through compromise with things that are less worthy. And it is the fight against this sort of compromise that makes necessary clear thinking and definite purpose on the part of every one who wishes to maintain the high ideals already possessed and to go on and upward in the conquest of life rather than backward and downward to loss and disaster.

If one would be free from those compromises of life that lower ideals dissipate high purpose and weaken one's will power, he must ever be striving upward in his physical, mental and spiritual life. In his physical life that it be fit and normal, so that there be no despondency, depression or other tendency to lessen resistance. In his mental life that he be able to meet doubts and dispose of them by careful thinking, that he may be able to see through the subtle temptations that do not present themselves as they are to one who is wary and on guard. In his spiritual life, in order that through increasing, conquering faith, he may be among those of whom Jesus said: "Unto him that hath, shall be given."

There is a bit of wisdom for us in the comment made by a woodsman to a school teacher. The school teacher was watching the logger catch salmon with a wire noose. She noticed that the salmon were all swimming upstream. Although the current was strong and forceful, they were fighting their way against it, pushing further and further up toward the headwaters of the stream. "Don't any of the salmon swim downstream?" the lady asked. "Only the



salmon that are dying go downstream," the fisherman replied. "The live ones keep swimming against the current. When they stop doing that, you know they're done for. They'll be dead in a few days. . . . It's the same way with most things, with people, too," he added. "You have to keep going against the current if you want to stay alive."

But to swim against the currents of life one must have more than his own strength. For the currents of life are so very strong, and they flow on so ceaselessly that there is scant opportunity to rest the tired muscles of endeavour and purpose and will power. One also needs more than his own wisdom to enable him to keep up the effort. So many there are who are swimming downstream with the current, that at times it seems as though one must compromise with his convictions and drift along with the crowd.

It is communion with God that helps one in this process of keeping alive in things worthwhile. Communion with God keeps our perspective right. The values of life stand out just as they are. Momentary values that look large do not assume undue proportions when seen in their right perspective.

Not only is perspective clear and the values of life more sharply defined in communion with God, but sources of strength for the upstream effort are discovered. Here do we come to know the reliance on God's help that Shadrach, Meshach and Abednego had when Nebuchadnezzar threatened them with the fiery furnace unless they worshipped as he directed.

Communion with God also gives to us renewing of vision, steadying of purpose and strengthening of will. From the vantage point of this fellowship the Beatitudes glow with a new meaning. Not only does there develop a willingness, but there comes a desire "to endure hardness as a good soldier of Jesus Christ." We become one with Frederick Lawrence Knowles and, turning away from the lure of compromise, shout with him:

"Seize your staff: beyond this height  
We shall find the Infinite Light!  
Gird your thigh! this sword shall hew  
Paths that reach the untroubled blue!  
Though dark mountains form the stairs,  
It is ours to climb and dare!  
Law, truth, love—the peaks are three,  
Sinai, Olivet, Calvary!"

These heights once ours, compromise is unthinkable! But we need the guidance of God to reach them.

## (2)

### Trinity Sunday.

**THEME:** *Love, Patience and Peace.*

**SCRIPTURE:** Matt. 28:18-20. **TEXT:** 2 Thess. 3:5, R.V.; 2 Thess. 3:16.

**HYMNS:** Love Divine, All Love Excelling.—*Beecher*, 8,7, 8,7,D.

Thee We Adore, Eternal Lord.—*Meridon*, L. M.

One of the prayers of St. Paul, "The Lord direct your hearts into the love of God, and into the patience of Christ," and another, "The Lord of peace Himself give you peace always by all means," both brief, yet full of suggestiveness and importance.

The Goal. The context of the prayers is noteworthy. The apostle had been asking for their prayers, more particularly for deliverance from evil enemies. Then comes the strong assurance that God in His faithfulness would keep them from evil, together with the expression of His own personal confidence concerning them, that they would be faithful to his counsels and commands. And then follows the prayer of our text, in which he asks that their hearts may be directed to that Divine goal which is, and ever must be, the true home of the soul.

Once again does the apostle lay stress on this central reality of their spiritual and moral being, as he says, "Your hearts." The heart is the citadel of the life, and the usage of the term in the Word of God must ever be kept clearly before us. It includes intellectual, emotional and volitional elements. There is no such contrast in the New Testament between "the head" and "the heart," as we are now often accustomed to make. For intellect, feelings, and will are all comprised in the Biblical word, "heart." If the heart is right, all else is right. It was for this reason that Solomon gave the counsel to keep the "heart above all," since "out of the heart are the issues of life."

The phrase, "Into the love of God," seems to suggest the direction of the heart towards the goal, *Love*. This must mean the love of God for man, for this is the true goal and home of the soul. Home is at once a protection, a fellowship, and a joy. "There is no place like the love of God as a home for the soul." In that love we find constant protection for all the refuge and safety of a true home. There we find the fullest and truest fellowship, for "truly our fellowship is with the Father and with His Son, Jesus Christ, and with the Holy Spirit." In this home of the soul is perfect and permanent satisfaction.

It is recorded that Spurgeon once saw a weather vane with the words on it, "God is love." On remarking to the owner that it was very inappropriate, since God's love did not change like the weather vane, he received the reply that the real meaning was *God is Love*, whichever way the wind blows. That is the experience of the believer, whatever comes, wherever he is, he knows that God is Love.

"Into the patience of Christ," really refers to active, persistent, steady endurance rather than to patient waiting. It refers to present patience, not to a future prospect. The patience of Christ must mean the active endurance which is like His, He is the pattern, and our power since He enables us to endure with a like endurance. The need of patience and endurance is obvious. The early Christians were soon put to the test. A few days and their new-born faith was severely proved. Persecution, ostracism, suffering, put a real strain upon their Christian profession, yet they endured and the apostle's prayer was answered. We know he received tidings of their endurance and continuance.

The secret of patience is Love. We shall by love find the grace of patience, as exemplified by the earthly life of our Lord. He kept His Father's commandments and abode in His love, and if we continue in His love, we shall thereby be enabled to keep His commandments, and endure as He endured.

The Guide for us is, "Let the Lord direct our hearts." Sin has blinded us and kept us from knowing the way home into the love of God, and into the endurance of Christ. Still more, sin has biased our hearts, and kept us from going along the way. Thus we need a Divine Direction. That is the only way we can arrive there.

How does our Lord direct our hearts? First by constant and ever-increasing experience of His love. Love reveals itself. Second, He guides by bestowing upon us an ever fuller experience of the power of Christ.

The Lord directs us by His Word.

The Lord directs us by His Holy Spirit.

The Lord directs us by His Providence.

Now, let us consider the second prayer, "The Lord of peace Himself give you peace always by all means." In this concluding prayer of the Epistle the apostle sums up by speaking of that which is in some respects the greatest gift of God in Christ, the gift of perfect and perpetual peace.

We first need *peace of conscience*.

We then need *peace of heart*.

Our third need is *peace of fellowship*.

The source of this threefold peace is "The Lord of peace Himself." By His death He brings us peace of conscience, by His resurrection life, peace of heart, by His Holy Spirit, peace of fellowship.

"My peace I leave with you," is the legacy of His death.

"My peace I give unto you," is the gift of His Spirit.

On the resurrection evening He came with this twofold peace. First He said, "Peace be unto you," and "showed them His hands and His side," thus assuring them of peace of conscience through death. Then He said, "Peace be unto you," and bestowed upon them His Holy Spirit, thus guaranteeing to them peace of heart.—(Based on Outline by W. H. Griffith-Thomas.)

## PRAYER

*Almighty, eternal God, the strength and salvation of them who put their trust in Thee, who can help us both to will and to do those things which are acceptable to Thee, be with us now, we pray Thee, and go with us throughout life, for our need is great. We need Thee as our heavenly Father, we need Thee our Saviour and, O God, Thou knowest our increasing need of Thy Spirit day by day. We cast our cares on Thee and in faith abide in Thee, and to Thee, the Father, Son and Holy Spirit, will we give all the praise and all the glory.*

## SUNDAY SCHOOL LESSON

*Jesus in Gethsemane.*

LESSON: Luke 22:39-71. Print Luke 22:39-53.

GOLDEN TEXT: "Not my will, but thine, be done." Luke 22:42.

DEVOTIONAL READING: Isa. 53:1-6.

INTER. & SR.: The Loyal Christ.

Y. P. & ADULTS: Doing the Father's Will.

The Garden of Gethsemane, since 1681, has been owned by the Franciscan Order. In it there are eight large olive trees, the trunks of which range from 24 to 30 feet in circumference. The Moslems have never levied any tax on this ground. The trees are venerated as the most holy in the world. One of them is designated "The Tree of the Agony," and tourists are told that this is the



tree under which the Saviour prayed and suffered. It is not impossible that these present trees may be the direct descendants of those of the time of Christ. There are two gardens which are sacred to the Christian heart: first, the garden in which man fell, the second, where Eden's defeat was turned to victory—the Garden of Gethsemane. *For after Gethsemane the cross was easy!*

Thought must prostrate itself here. Human thought is incapable of penetrating to the heart of this mystic and tragic hour when the Son of God struggled in Gethsemane. Yet here are great life lessons which He would have us learn.

The loneliness of this Garden experience is striking. There is also uncertainty. In the upper room Jesus had been utterly composed. He had stepped out across the brook Kedron where the blood from the sacrifice of the temple altars was drained. It may have brought to His mind the bloody sacrifice of which He was to be the chief figure. He had "set His face steadfastly to go up to Jerusalem." His words belie any repentance or regret. He was perfectly calm before; and five minutes later when He faced the rabble of Judas, He was the only composed person in the group. While Christ loved life, the world and its ways had no hold upon His heart. He lived His entire span of years holding loosely to the interests and possessions which most men hold extremely dear. We must take into consideration Christ's own thought of Himself and His mission. He came to win and redeem the world for God. It was a great dream, and should be nobly fulfilled. And now, to perfect this high dream, God is offering Him a cross! The cross was the emblem of shame! Why should there not have been uncertainty in His thought? His human nature rebelled at the suggestion. Was it possible that God *wanted Him to go to a cross, to redeem the world?*

There is no hesitancy on the part of Christ as to the fulfilling of His mission, but *to have to do it through a cross!* Christ, knowing Himself to be the Son of God, conscious in a greater degree than we can ever be of the vast importance of His work, must have recoiled from the shame of the cross in a way utterly unfathomable to us.

Our thought here must be very clear. Was He afraid to die? Was He afraid of the physical suffering involved in death? One thinks of Lattimer and of Ridley, of Servitus and of multitudes of other followers of the Saviour, who met death gladly; who smiled at the flames; who went singing through days of torture; who plunged willingly into pots of boiling oil; who sang as the fagots blazed about them. Was Christ less brave? A man said, "If I knew that I was going to rise from the dead on the third day, I would not be afraid to die. Why was Christ so overcome with grief, so deeply troubled?" The question is extremely superficial. Christ was not less brave than His followers. It was not the physical agony from which He recoiled. It was a *spiritual agony*. It was agony that came from His battle with sin. He sinks under the sweltering, crushing mass of the world's sin. His soul is stifled under the stench of sin. Sin makes the pure and earnest-hearted among us recoil in dismay. What must, then, have been its effect upon Him, the sinless Christ, to find His Spirit flooded with the putrid billows of evil!

He is bearing not only the spiritual evil of the world, but is facing and bearing also its physical evil—the mercilessness of nature, the crashing and crush-

ing of the wild elemental forces that have always wrought havoc upon man and beast. These elements added to His problem, and to His suffering.

He won the victory. "Nevertheless not as I will, but as Thou wilt." This is not stoicism. This is not mere submission. *It is the power of a soul linked with God.* At that word the angels burst into rapturous song! The fight was won for you and for me! Our fate had been in the balance in that garden.

## EVENING SERMON

**THEME:** *Fellowship with God.*

THE REV. W. BRADFORD MASKIELL, D.D.

**TEXT:** "Our fellowship is with the Father, and with His Son, Jesus Christ." 1 John 1:3.

It is very important for one to be careful in the matter of fellowship, because association with others leads somewhere. No one can have constant companionship with another without experiencing results from the companionship.

A young man began to withdraw from his church associations to have companionship with the gang type of the street. His friends became anxious about his tendencies to be wild. But one of his church companions was a steady young lady. Her influence inspired him to seek an education. He became a professional man. Then he took the young lady to be his life companion in marriage. Fellowship with her saved him and made him.

Another young man of the same church group went astray and stayed astray. No companionship called him back. Association with the bad led him from wickedness to wickedness, and the end was a drinker's grave. Fellowship leads somewhere.

Fellowship with Jesus Christ leads somewhere; and that somewhere is to fellowship with God. Jesus lived in constant fellowship with the Father, and whoever has companionship with Jesus will soon find himself in fellowship with God.

It was Jesus' way of life that kept Him in constant contact with God. Private prayer, public worship, searching the Scriptures, doing the will and the works of His heavenly Father; such were the ways by which divine fellowship was nurtured in Him.

Anybody who has companionship with Jesus will engage in Jesus' way of life. There will be co-operation in carrying out His programme. His spirit will prevail. Association with Jesus means allowing Him to live in us. Therefore private prayer, public worship, searching the Scriptures, doing the will and works of God become habits of life, and no one can practice these methods of conduct and not have fellowship with God.

But fellowship with God has its results, too. Communion with the Father is not the conclusion of the matter. This would make friendship with God nothing more than thrills of emotion. There are people who say they can get along just as well without God as with Him. This is not true. Into those who fellowship with Him, God puts deposits that can be obtained nowhere else.

One unique gift of God is spiritual power, sufficient for all of life's experiences. Jesus had such power. Therefore His works were miraculous and His endurance unlimited. Paul had such power. The grace of God was sufficient

for him. Whoever maintains fellowship with God will have the ever present strength of the omnipotent Spirit, and nothing will be impossible unto him.

God guides those who live and move and have their being in Him. Into man's mind and heart and action the wisdom of God enters to direct into paths that are right. Things are caused to happen in behalf of those who are in the care of the Almighty.

God is love. Where God is, love is. Fellowship with God makes love the content of the soul. Jesus preached a gospel of love as the spiritual bond of God and man. The love of God prompts righteous conduct. All fellowship relationships are dependent upon the genuineness of love.

A sense of security comes from unfailing faith in God. Spiritual safety leads to eternal hope. Fellowship with God furnishes stability and makes one steadfast and unmovable. Unshaky and unperplexed by uncertainty is he whom God holds fast.

Power, guidance, love, security are some of the results of fellowship with God and with His Son Jesus Christ. Anyone who has companionship with Jesus will enter into fruitful fellowship with God and life will be made complete.

## MID-WEEK SERMON

**THEME:** *Building Up Our Faith.*

**TEXT:** Jude 20-21.

"Contend for the faith!" The word has become the battlecry of theologians. Jude, however, urged the contending against men living filthy lives, not against fellow-Christians trying to live their conceptions of Jesus Christ.

**OUR MOST HOLY FAITH.** It is faith, and not creed. Not Westminster Confession or Wesley's Sermons. It was a faith in Jesus and His message, the assurance of God and His goodness. Jesus greatly enlarged man's idea of God and the character of God. Man counts himself not worthy to stand before God. Jesus says, "Take My hand and walk into The Presence with Me!"

**BUILD OURSELVES ON THIS FAITH.** This is the urge of the apostle. Faith exercised makes stronger Christians. Faith lived up to increases faith. The scientist enters upon his work in faith, continues in faith, and finds no place to stop. Faith leads him on until death. No more can we stop. Christ lived and died not merely to tell of God and His goodness, but to have us enter into new life because of that fact and our faith in that fact.

**BUILD BY ATTITUDES TOWARD OTHERS.** Our text points out that we contend in our attitudes. Show something of the love of God toward doubting souls. Show something of the grace of God in helping weaker brethren. Show something of the mercy of God toward sinners.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR and B. Y. P. U.:** The Story of the Criminal: How Society Receives Him. Gen. 41:14, 39-41.

**LUTHER LEAGUE:** June Theme: "The Early Church." 1. The First Congregation. Acts 2:41-47.

**WALTHER LEAGUE:** June Theme: "You and Your Church—Inner Missions."



## SUNDAY, JUNE 14

**CALL TO WORSHIP:** "Give unto the Lord, O ye kindreds of the people. Give unto the Lord glory and strength. Give unto the Lord the glory due His name. Bring an offering and come unto His courts." Psa. 96.

**PSALM:** 29.

**PRELUDE:** Distant Chimes.—*Shackley.*

**ANTHEM:** Rejoice, the Lord Is King.—*Huerter.*

**OFFERTORY:** Meditation.—*D'Evry.*

**POSTLUDE:** Postlude in A Minor.—*Calkins.*

**OFFERTORY SENTENCE:** "At the end of every three years thou shalt bring forth all the tithe of thine increase in the same year and shall lay it up within thy gates." Deut. 14:28.

**OFFERTORY PRAYER:** Teach us, Almighty God, to keep before us the great good fortune bestowed upon us by Thy great love. Because of the salvation earned for us by Thy Son, Jesus Christ, we should be joyous and cheerful in all our undertakings and all of our work and worship. Teach us to remember this at all times, so that we may be raised above the many petty grievances of daily life. We have no cause for anxiety, other than fear that we may fall below Thy plan for us in the work of salvation, and we pray Thee to use this offering in making Thy kingdom a reality among men. Bless us and keep us. Amen.—*W.*

**BENEDICTION:** Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

### MORNING SERMONS

(1)

**THEME:** *The Prophet's Vision in the Temple.*

THE REV. WILLIAM E. DUDLEY, D.D.

**TEXT:** Isa. 6:1.

**HYMNS:** Holy, Holy, Holy, Lord God Almighty.—*Nicaea, 11, 12, 12, 10.*

O Worship the King.—*Lyons, 10, 10, 11, 11.*

It is interesting to know that the prophet was in the temple when he saw the vision that inspired the thought of the universality of God. At least the sacred writer used the temple as the vehicle through which he conveyed a truth that startled both priest and people. You will recall how Don Quixote beat with his fists the gates of the temple, crying out, "Open the gates of the temple and let God out to the people!" An equal intensity of desire crystallized by experience prepared Isaiah for this vision of the release of God.

What a disturbance must have followed the prophet's pronouncement. Doubtless the priests and temple officials repudiated the idea. Ecclesiasticism objects to innovations always. An attempt to democratize God must have appeared the crowning blasphemy. The temple, with all its machineries of worship, was the complete and final revelation of deity. There were courts for the holy, and courts for the profane. Beyond all the courts was the Holy of Holies, and God resided there. Undue liberties with the Holy Place were forbidden. The people were driven into the ruts of custom, and independent worship was beyond the thought of the average person.

Into the midst of this smug and dogmatic thinking Isaiah thrusts his way. A new thought leaps to life. The prophet stands upon the very threshold of the Holy Place. The doors open, the curtains fall, the train of God fills the temple. "The foundations of the thresholds were moved at the voice of Him

that cried." This was the vision that convulsed the people. Here was the revelation of One whose presence reached to the palaces of heaven. God is everywhere, or He is nowhere. He is interested in all, or He is interested in none. God is a being for universal appropriation.

The peril of parochialism is still real. This accounts for the tragic unrest of the peoples of the world. The inability to know God as the Father of all mankind is the greatest hindrance to spiritual progress conceivable. How men do love to confine religion to moulds of individual belief! Thus faith is distorted by idiosyncrasy, and broad thinking is handicapped by provincialism. The fact is you cannot confine God to any one system.

"Our little systems have their day;

And Thou, O Lord, art more than they."

God transcends all systems; His spirit overflows all man-made ruts. God is in one place, but He is in every place. All places are holy, because He is there.

Provincialism has ruined the vision of world redemption, and narrow-mindedness has paralyzed our dreams of world unity. The segment has been magnified, and the circle ignored. God has been made, far too frequently, the glorified concept of a particular theory. Out of such crystallized endorsement prejudice is born. This is why denominationalism has flourished at the expense of the larger catholicity.

Neither Protestantism nor Catholicism can claim an exclusive deity. God's train fills the temple of life wherever it is found. The truth is tremendous. When this thought is sincerely possessed world unity will begin, and sympathetic understanding will reach to the farthest corners of the earth. A full grasp of this fundamental principle is essential if civilization is to survive.

Now the significant truth of the text—the overwhelming truth—is that Isaiah secured his vision of the universal nature of God in the temple. The beginnings of universality took shape before the altar. It was upon the threshold of the Holy of Holies that energies were released that revealed the truly catholic mind.

It must be ever so. No matter how big the circle is, there is a common centre. From one common centre every circle is described. The ultimate in all thinking and striving is a return to the particular. Men may be far apart in their processes of thought, but the logic of eternity is the centrality of God through Christ. Thus we articulate the larger vision when kneeling before the altar. We touch truth universal when we sojourn in the temple. From one central source goes out the humanitarian impulse, the devotional act, the untiring search for reality. We should save ourselves much worry if we would but grip the principle and live it. The Bible contains all that is necessary in the practice of universality. The God of nature is in the Bible; the principle that embraces every religion is in the Bible, and what goes beyond every rationalization of science runs from Genesis to Revelation.

The supreme revelation is "The Lord sitting upon a throne high and lifted up." For the soul's redemption we must look to God. For an understanding of the universal spirit that sits upon the circle of the earth we must look to God. It is all in the Bible, and the home of the Bible is the Christian Church. For fulness of life man must there return. I do not mean the mechanisms of

worship save as such accessories assist in bringing near the "Lord of all being throned afar."

What I do mean is the public act of devotion where a soul prostrate before the altar opens the postern gate for the incoming of a spirit universal in scope and eternal in embrace. The need of the hour is a return to God's holy Church. It is there that all true power begins. We shall make but little progress if we spread our thinking over a territory so vast that it is weakened by an excessive attenuation that passes from substance into shadow. The Church still retains a challenge for the people. Its usefulness is not outgrown nor is its validity a vanishing dream. In His sanctuary the human spirit feels the throb of wings, and from His throne on high trailing clouds of glory are released.

In the presence of His holy place is born the dramatic vision of humanity redeemed. "In the year that King Uzziah died." That is the seal of failure upon every human effort. Uzziah! Hearken to it! Uzziah, the symbol of the leprous spots that curse and kill. We must sing with the Seraphim, "Holy, holy, holy, is the Lord of Hosts," and man must join in antiphonal refrain, "The whole earth is full of His glory." Through the witness of our blessed Lord we know Him not only as the universal Spirit, but the heavenly Father whose foundations endure for ever. Under the aegis of His protecting care the hearts of men will be strangely stirred, wars will cease, and holiness and peace will be established upon the throne.

## (2)

### First Sunday After Trinity.

THEME: *The Riches of God.*

THE REV. HARVEY DANIEL HOOVER, PH.D., LITT.D.

SCRIPTURE: Luke 12:13-21.

TEXT: "So is everyone . . . that is not rich toward God." Luke 12:21.

HYMNS: O Jesus, Lord of Heavenly Grace.—*Wareham, L. M.*

O Jesus, King Most Wonderful.—*Winchester, C. M.*

Men have followed various ways to gain the riches of God. They are much sought after. These riches are seldom recognized when had. They are often misused and so lost.

The tragedy of ungodliness is not wickedness, it is its poverty. Great is the pauperism of those who live without God!

Many hold to the teaching that the righteous shall be prosperous in this world's goods. The righteous enjoy more of the real values of things, and derive more benefit from material goods than the lawless, selfish and sinful. But there is great danger in this philosophy of life. It frequently leads to selfishness and spiritual poverty.

David rises above the materialism of this teaching when he rises above the temporal worth of the material to the surpassing beauty and glory of its spiritual significance, and its revelation of the Creator. The recorded proverbs refer to the "precious and pleasant riches" as contrasted with the worth of material resources in themselves. "There is that maketh himself poor, yet hath great riches."

The New Testament gives a new system and interpretation of values. Spirit-



ual riches are often mentioned, and considered most desirable. "O the depths of the riches both of the wisdom and the knowledge of God;" "The Lord is rich to all that call upon Him;" "The riches of His grace;" "The unsearchable riches of Christ." These refer to immaterial blessings, goodness—possessions of great value.

Moreover, the New Testament constantly belittles the value of material riches. But the riches of God of which I would speak today deals not with the material directly. Let us think of the riches of life in God.

"Teacher, tell my brother to give me my share of our inheritance." Each individual seeks to get "my share of our" riches. The person seems to be concerned primarily in the social groups serving the individual. In any case, this is one of the life situations which requires richness of character to solve smoothly, sweetly and justly.

Many of the situations and relations of life call for riches of patience, grace, forgiveness and love. We fail to find the solution, and suffer greatly because we lack a rich supply of the riches of God.

We need the wisdom of God and divine grace to handle matters that have to do with the possession of material goods, or the production, distribution, and possession of material riches. Men without the love of God and the love for their fellows are apt to do much harm, and themselves a great injustice.

"My brother" brings our thought to the family relationships. The Christian home is impossible without God. They need the riches of His grace. They need the riches of that love that "beareth all things, and endureth all things." A love that patiently receives the criticisms, scoldings, bickerings, endures humbly and bears meekly without the stinging retort, or clever thrust and counterthrust. We need the riches of God in our homes to build and preserve in them the beautiful Christian virtues and graces! And how poor and helpless we are without the riches of God. Let us come to that stage of development in which we will not be concerned about our brother giving us our share, but in giving our brother his share. Let us use the available riches of God that we may deal justly and lovingly with the little irritating and disturbing incidents of personal, family, and social life.

The parable of Christ presents another phase of poverty of soul—absence of the riches of God. The person in the parable had great riches, which he had acquired, apparently, honestly and in the source of the fruitfulness of natural forces. He had been diligent in the care of these material riches. But his total outlook seemed to be, that these riches were to be used for himself—selfish.

How great a fool he was is indicated by the statement of his own lips: "Soul, thou hast much goods." As if one could feed the eternal soul on temporal and material things. How many starved souls there are in this world! How many are expecting to bring security by piling up material resources! How many are so lacking in the riches of the wisdom of God as to expect to find "ease"—contentment, peace, security, happiness—in goods that are temporal, material, earthy. We who are made in the image of God cannot be fed and nourished by the external. The material is valuable only as it is controlled by the spiritual riches of wisdom, knowledge and grace.

It requires a wealth of spiritual resources to control material riches, whether they be possessed by individual, corporation, institution or nation. To make the soul dependent on things, no matter how many or how much, is enslaving,

debasing and dethroning the godlike. Such procedure pauperizes. It defeats the purposes of providence that the material should serve and enrich the spiritual.

"Thou fool, this night thy soul shall be required." There are inevitable events in life. To meet these victoriously we need the riches of God. How poor and helpless is man, when he must depend upon the absence of disturbing and disrupting occurrences for peace! How rich the man whose peace and faith, hope and joy, are undisturbed by the inevitable events of suffering, loss and death! How rich that soul that can live the eternal life in the realm of time! What a wealth of heavenly possessions is in the life of that person who lives a godlike life among frail and fainting humanity!

"O the depths of the riches . . . of God." Yet, even these we do not possess that we may enjoy, "take our ease in," and personally profit by them. "God's mysterious and life-giving action in the soul is for a purpose that points beyond ourselves." The riches of God are not static possessions, but qualities of a living, serving, loving soul in harmony with God and in humble fellowship with man. "Every real Christian is part of the dust-laden air which shall radiate the glowing charity of God; catch and reflect His golden light."

Have we not in our day shown a poverty of faith necessary to meet the demands of the age? Have we paupers been begging for the relief of a few crumbs of charitable explanations of our failures, when we might have had the golden wealth of LOVE that "believeth all things, and hopeth all things"? Let us put away childish things and take up the tools of mature Christians, sons of God, which are faith, hope, love, grace, wisdom, and peace from above. Let us not try to do what God only can do. Let us not try to live without God. Let us not be paupers in the things of the soul. As joint heirs with Christ to all the riches of God, let us receive the blessings and the responsibilities of the riches of God.

## PRAYER

*O God, our Father, who hast taught us how good it is to follow the holy desires which Thou hast put into our hearts, and how grievous it is to lose the love of whatever beauty and goodness our minds have once beheld: Give us grace, we beseech Thee, to desire and seek the best gifts. Help us to make Thee an offering of pure worship this day. And may we so truly find Thee here in our prayer that we shall never lose Thee, but dwell in Thy holy presence henceforth and even forevermore.*

## SUNDAY SCHOOL LESSON

### *Jesus Crucified.*

LESSON: Luke 23. Print Luke 23:33-46.

GOLDEN TEXT: "God commendeth His own love toward us. . . ." Rom. 5:8.

DEVOTIONAL READING: Psa. 130.

INTER. & SR.: Jesus Died for Me.

Y. P. & ADULTS: The Meaning of the Cross.

The teacher would do well to provide himself and perhaps the members of the class with a copy of "The Crucifixion" by Munkacsy. Shortly after its

completion the painting was taken on a world-tour. The artist's dramatic air and artistic ability are so great as to drive home in an irresistible way the tragic message of the cross.

Christ was crucified about 9:00 o'clock in the morning (Mark 15:25), and from noon until three o'clock there was darkness (Matt. 27:46; Mark 15:34; Luke 23:44). Jesus died about 3:00 P.M. The synoptists follow the Jewish method of numbering the hours of the day, beginning at 6:00 P.M. and running until midnight, and from midnight to 6:00 A.M. John, in His Gospel, follows the Roman or modern way of numbering the hours, from midnight to midnight. Thus, the apparent discrepancy in the two accounts is harmonized.

The inscription on the cross was written in Latin, Greek and Hebrew. Munkacsy has painted there the letters I-N-R-I, abbreviation of the Latin words for "Jesus of Nazareth, King of the Jews."

Notice the cross itself. Munkacsy makes it the right height. Many of us think of Christ's having been nailed to the cross while it was still on the ground. The upright piece was ordinarily placed in the ground first, and the crosspiece was carried to the scene by the prisoner. The hands were nailed thereto and then the prisoner and the piece were lifted by ropes to their place and made fast to the upright by nails or ropes.

There were three kinds of crosses commonly used. The *CRUX DECUSSATA*, in the form of "X;" the *CRUX COMMISSA*, in the form of the letter "T." The *CRUX IMMISSA*, the form upon which Christ was crucified, the upright extending above the crosspiece.

Around the cross of Jesus were displayed certain fundamental human characteristics.

*Indifference.* It is supremely portrayed in the Roman soldiery. See the man with the ladder! He is dull, heavy, stolid, brutal. No less indifferent is the soldier seated in the right foreground with the spear. These men are the personification of sluggish, senseless indifference. "Sitting down, they watched Him." They did not know they were figures in the world's greatest tragedy. Silently do the great things of God come to pass! Our prayer should be the prayer of Elisha the prophet, "Open the young man's eyes that he may see." A prayer meeting attracts no attention; the coming of a queen sets all hearts a-flutter; but in all the reaches of eternity a prayer meeting is more important than the coming of any or all the kings and queens of the earth.

Here is *Grief*. Here is bitter, passionate, self-forgotten grief. See the agonized forms of the women as they bow themselves in grief about the foot of the cross. There is Mary Magdalene, Mary the mother of Jesus, Salome and Mary the wife of Cleophas. These women give unrestrained expression to their grief in spite of the ridicule of the mob.

Here is *Hatred*. See it in the faces of these humans clustered on the slope of Golgotha. They are dehumanized by their hatred. They are carrying out to its last dreadful consummation their spite against Him. They have on them the mark of Cain.

Here is *Atonement*. Here is redemption for men. He came lovingly and paid fully the price for our sin. What passed in His soul is not given to blind and feeble men to know, but because of what He did on Calvary, *sinful men* are able to find peace with a *righteous God without losing, on one hand, a*



sense of the heinousness of sin, nor on the other a sense of the righteousness of God."

## EVENING SERMON

**THEME:** *Beauty as a Highway to God.*

THE REV. ALFRED GRANT WALTON, D.D.

**TEXT:** "And let the beauty of the Lord our God be upon us." Psa. 90:17.

When the city of Washington was selected to be the centre of the Federal Government, Pierre Charles L'Enfant, a French-American engineer, planned that main avenues should run out directly from the capitol toward the four points of the compass, and that other avenues should intersect at acute angles. Thus there are direct approaches to the capitol from every part of the city of Washington, and that great centre of our national life is undoubtedly the most beautiful city in America and one of the finest in the world.

The religious life of man may be likened to this great metropolis. God is in the centre, and there are many roads that lead to Him. One of the broadest and the fairest of these is the highway of beauty. While we can reach God through the Bible, find our way to Him through Jesus Christ, or discover Him by travelling the path of history, we may also find direct access to His life through the beauty of the universe itself.

Beauty is an elusive word, and there are wide differences of opinion regarding it. Plato held that beauty and all æsthetic judgments were part of the law of creation and the eternal decree of God. Spinoza, the great Jewish philosopher, maintained that beauty is related to imagination, and if the nerve impulses reporting sensations to the brain are conducive to health, the objects which started them are beautiful, and if not, these objects are ugly. Emanuel Kant, the German philosopher, held that beauty is revealed in anything indicating symmetry or unity of structure suggesting intelligence. Schopenhauer, the great pessimistic philosopher, contended that beauty is the ultimate good. But the average man is bewildered by the abstractions of philosophical thought and may well seek a definition of his own. Our individual lives indicate that beauty is a *certain satisfaction* brought to us out of the sweep of human experience and our appreciation of it is determined by the breadth of that experience.

But there is a beauty which is not directly the reaction to the experience of our five senses. One may have physical beauty and yet be quite unattractive, and yet another may lack physical charm and possess such a nobility and fineness of spirit that this characteristic of beauty is strikingly present in him. It becomes our duty, therefore, to discover the element of beauty as it is found in other fields.

*Beauty in Harmony.* The element of harmony is characteristic of all things beautiful. There is the beauty of our stellar system, wrapped in eternal mystery, and operating in accordance with immutable law. It was Dryden who said,

"From harmony, from harmony  
This universal frame began:  
From harmony to harmony,  
Through all the compass of the notes it ran  
The diapason closing full in man."

It is a lack of harmony that produces ugliness in the social order. Newspapers are filled with records of broken homes, scandal, defamation and crime, and back of them is the friction to be found in the life of many of our American homes. Something is lacking in human society when millions are deprived of the right of honest toil and must face poverty, suffering and want. There will never be beauty in society until there can be an element of harmony and proper adjustment in all political, social and economic relations.

The world is full of evidences of the beauty of harmonious living. It is revealed in thousands of homes where men and women have lived long and happy lives together, spent in serenity and contentment, and in fine adjustment with each other. Despite the corruption in great cities there are small municipalities where life is going along serenely and quietly and where the strength of America is to be truly found. This is true in the field of our churches. Many of them carry on their work in a spirit of good will, serenity, co-operation, and understanding which is a tribute to the faith which they profess.

*Beauty in Aspiration.* Another expression of the beauty of life is to be found in all noble aspiration. Man has never been contented with his lot. He always desires to go higher, and, as in the case of the youth immortalized in Longfellow's poem, "Excelsior," the soul is constantly struggling to achieve the stars.

In the early life of the Jewish people there were those who yielded to dishonesty, deceit, and social injustice. But there was also an Amos who called the people back to God with phrases of majestic grandeur and spiritual insight. The world of Jesus' day was one of slavery, corruption, immorality, war, and all the iniquities of Rome. But this great prophet of righteousness summoned men to be their better selves and to attain the full dignity of sons and daughters of the living God.

In our modern world there are hundreds of social and philanthropic organizations that are working for the sick, the orphans, the underprivileged, the poor, and the handicapped. There are scientists struggling to conquer the diseases that assail human bodies. There are true leaders in the field of politics that are working to correct the evils that beset us. In all this spirit of aspiration may be found something of the essential beauty and wonder that is an elementary part of life and reality.

*Beauty in Truth.* There is also a certain beauty to be found in truth itself. It was Keats who said,

"Beauty is truth, truth beauty.  
That is all ye know on earth,  
And all ye need to know."

The history of civilization has been a constant struggle for a discovery of the truth. Primitive man was held under the domination of his fears and superstitions. But gradually science emerged, first in its simplest forms as expressed in mathematics and astronomy, and now in the multifarious ramifications of a dozen different branches of learning. Every new truth brings us a picture of the eternal beauty of the universe and makes us feel our contact with that which is ultimate and eternal. The motto on the New York Public Library is fitting and reads, "Above all things, truth beareth away the victory."

*Beauty as a Highway to God.* If beauty is a form of satisfaction it relates

not only to the sensuous world, but to the realm of the mind as well, and the beauty in harmony, in aspiration, and in truth is a portrayal of the life of God. If there is an eternal God, He must be one whose universe is in harmonious adjustment. He must be one who is constantly struggling through the voluntary limitations which He placed upon Himself in giving man freedom of the will toward the realization of his eternal purpose. If there is an eternal God, His life is true, and there is no falsehood in Him. Thus through beauty we find the broad avenue that leads to the summation of all values, the totality of all experience, the ultimate reality behind all things. We find our way directly to the throne of God.

## MID-WEEK SERMON

**THEME:** *Diluted Wine.*

**TEXT:** Isaiah 1:22.

Figure of the text. Fidelity diluted into indifference. Christ never gave diluted wine.

**WE CALL OURSELVES CHRISTIANS.** We mean, or we ought to mean, that we hold a faith in God as revealed in Jesus Christ. We mean, or ought to mean, that this faith is active in the deep affairs of life. It goes, or it should go, into business, social life, into every phase of life.

**OUR WEAK FAITH.** Here is where we break down. Here is where dilution is noticeable. We go up against hard, harsh facts. We are tempted by gold or the flesh. We are called to bear burdens, sorrow, disaster, shame. Our faith breaks down. It has been appearances. It seemed strong when things were going smoothly, when times were good. Our faith has been in human agencies. When they fail us, our faith fails. We have been limiting God. Our prayers have been attempts to bind Him to our will. We have lacked the full, strong measure. There are many disillusionments in life. Christ experienced many. But His faith in God and in man was greater than the disillusionments.

**STRENGTHENING OUR DISCIPLESHIP.** Great souls thus meet and overcome great difficulties. Lincoln. Washington. Lindbergh, Jesus and the Cross. Our call to be Christian is a call to tackle hard jobs. Jesus so warned His disciples. And Paul passed on the warning renewed. Our discipleship demands the full measure of loyalty. True discipleship is never diluted.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: Mob Violence. Acts 19:21-41; 7:54-60.

LUTHER LEAGUE: 2. Our Church Suffers Persecution. Acts 8:1-4.

## FOR THE BULLETIN BOARD

Give God a chance. Most of us go out of our way to buy "chances."  
Character is the only firm foundation for wealth.  
He who plants thorns should never go barefooted.  
He who scatters poison must expect to perish by that method.  
Religion is necessary to progress.



## SUNDAY, JUNE 21

**CALL TO WORSHIP:** "Let Thy work appear unto Thy servants and Thy glory unto their children. And let the beauty of the Lord our God be upon us." Psa. 90.

**PSALM:** 33.

**PRELUDE:** Grand Marche.—*Aida-Verde*.

**ANTHEM:** O Holy, Holy, Holy Lord.—*Buck*.

**OFFERTORY:** Vision.—*Rheinberger*.

**POSTLUDE:** March in F Flat.—*Stewart*.

**OFFERTORY SENTENCE:** "The Lord loveth a cheerful giver." 2 Cor. 9:7.

**OFFERTORY PRAYER:** We pause in the rush of life for communion with Thee. We bow our heads in solemn adoration and await manifestation of divine grace in our hearts. We come to Thee with our gift, knowing that it is merely a return of that which Thou hast given before. Accept it in the name of our Saviour, Jesus Christ. Amen.—*W.*

**BENEDICTION:** The Lord Jesus Christ be with thy spirit.

### MORNING SERMONS

#### (1)

**THEME:** *Finding God in the Sea.*

**THE REV. J. LANE MILLER, D.D.**

**TEXT:** Psalm 107:23-24.

**HYMNS:** Far Off, O God, and Yet Most Near.—*Hursley, L. M.*

O Maker of the Sea and Sky.—*Grace Church, L. M.*

Everyone loves the sea. We all return to old ocean for refreshing as eagerly as the sea-gull does to her island rookery at evening. Upon her bosom we throw ourselves as tired children, lounge on her silvery, sun-kissed sands and gain strength and vigour. It is a privilege to live in proximity to the sea, but thrice blessed to put out from her shores and go down to the sea in ships. John Masefield expresses this lure in his immortal "Sea Fever."

"I must down to the sea again, to the lonely seas and the sky,  
And all I ask is a tall ship and a star to steer her by.  
I must down to the sea again, for the call of the running tide  
Is a wild call and a clear call that may not be denied;  
And all I ask is a windy day with the white clouds flying,  
And the flung spray and the blown spume and the sea-gulls crying."

To be even a little familiar with the sea is to enlarge our capacity for understanding God. Seamen are either highly superstitious, as Coleridge pictures them in *The Ancient Mariner* and Melville shows them to be, in the greatest of all sea tales, *Moby Dick*, or intelligently religious, as we all may become who use the sea to enlarge our conception of Deity. The infinite stretches of space of which one is conscious at sea, the glorious sky-spectacles of colour and cloud, darkness and light; the fury of the tempest, and the unbelievable gentleness of the calm, serve as a frame in which we may sketch our conception of the Almighty. The sky is His altar and the waves of the sea the altar stairs on which, in thought, we are lifted into His presence. I venture to make a few observations concerning God's ways in the sea which may assist us all to be more intelligent explorers of the mysteries of the Almighty.

Cecil F. Ristow, with apologies to Joyce Kilmer, writes:

"I think that there shall never be  
A sermon thrilling as the sea—

"The sea, upon whose heaving breast  
The waters never are at rest—

"The sea, that looks to God all day  
And lifts up reaching arms of spray;

"Upon whose face the dawn has paled,  
Amid whose wastes the light has failed—

"The sea, that may in summer wear,  
Jeweled icebergs in her hair.

"Sermons are made by fools like me,  
But only God could make a sea."

The sea is God's wise provision for the physical needs of man. All habitable land is debtor to the sea. It is the world's reservoir of good health, the chief almoner of the Almighty. The world's supply of fresh air is manufactured at sea. Here the atmosphere is washed clean and hung out to bleach in the sunlight. Marvellous beyond words are the processes of God in connection with this laundry of the atmosphere. Verdant meadows, forest-clad hills, the fields of waving grain, all our great inland stretches are pensioners on the sea's bounties. The Rockies, the Alleghenies, and every mountain chain are uplifted hands which assist in pulling down the cool breezes and welcome showers dispatched from the great deep. Disease-laden air-cells bring their cargoes of germs to the ocean and here dump their unpleasant contagions overboard. Armadas freighted with ozone leave the sea, sail over the land, to unload their life-giving ministries through a window by an invalid's bed or in the workshop where toilers seize fresh air on warm days as eagerly as they would gold. Three-fourths of the earth's surface is sea. This is the provision of Providence for the most fundamental physical needs of man. Every moment you live, and every breath you draw, however remote you may be from the sea, make you debtor to the sea and the wise God who made it.

What a world of order is in the ways of the deep. Nowhere in all the universe are we so conscious of God's superintendency and at the same time confronted with such mystery as in the sea.

The Gulf Stream coming out of the tropical south, flowing up along our Atlantic Coast, deflecting in a northeasterly direction off New England, striking the British Isles and northern Europe, gives them—in a latitude corresponding to Labrador—the balmy climate of our Middle Atlantic states. This stream has more to do with history, culture and the attainments of western Europe than any other one natural cause. The Psalmist had a moment of profound insight when he wrote, "His ways are in the deep."

What marvellous intelligence is revealed in the adaptability to environment of the life with which the sea teems. I once saw a school of whales, five distinct waterspouts, at the entrance of the Gulf of St. Lawrence. On a smooth summer sea upon another occasion, a chambered nautilus, with its house on its back and its dainty little sail hoisted, floating calmly by a great ocean liner. And when you see the dolphins playing in the Straits of Gibraltar, where the cool waters of the Atlantic flow into the warmer Mediterranean, you have some revelation of the fish life in the deep. Dr. Beebe, in transporting us to

the deep waters beneath the surface of the ocean, has revealed the amazing activities of life fathoms down where no ray of the sun ever touches. The sea teems with mystery. Who is it that guides the eels from the headwaters and muddy ponds of the inland down to the deepest depths of the Sargasso Sea to spawn? Who is it that sends the sea-trout in exactly the opposite direction up from the sea into the cool, shallow waters of our mountain streams to lay their eggs? The mechanist with his materialistic theories has no adequate answer. These adaptations and ordered ways are the expressions and dynamics of a supreme intelligence.

Scientists tell us that life began in the water. The sea is our mother. Those incrustations on the rocks at the sea's edge, are they vegetable or animal? It is the meeting place of two kingdoms, an upward step from plant to animal life, down there where land and sea meet. The next time you find yourself sitting on some seashore, hushed of soul, with mind reaching up and out after something you know not what, hail it as holy ground. That mood is something instinctive within us, often more trustworthy than our intelligence, and should be recognized as something divinely sacred, for it concerns one of those links where, under the direction of that intelligent Creator millenniums ago, life took one of its greatest steps forward in its upward climb.

"By the tides on the crescent sea-beach  
When the moon is new and thin,  
Into our heart's high yearnings  
Come welling and surging in.  
Come from the depths of the ocean,  
Whose rim no man has trod,  
Some of us call it longing,  
Others call it God."

Or take the sea, even when it is at its worst. It gives to man an emotional content for his intellectual conceptions of God. John Wesley came only once to the United States. It was before his Aldersgate experience when he was dealing with religion as an intellectual proposition. Coming from Oxford filled with missionary zeal, he started to Georgia intent on converting the Indians. But before he landed he became doubtful whether he himself was converted. A violent storm struck the ship, which pitched and tossed in an alarming manner, causing passengers and crew to feel they were at death's door. The most composed passengers on board were a company of Moravians, who prayed and sang with an amazing self-sufficiency throughout the gale. The storm revealed to John Wesley that these simple Christians had something he did not possess.

"One who was known in storms to sail  
They had on board;  
Above the roaring of the gale,  
They heard their Lord."

The whole point of the narrative in the stilling of the tempest on the Sea of Galilee is summed up by the question Jesus asked the terrified disciples, "Have ye not yet faith? Why are ye fearful?" The goal of religious experience is a faith so strong that in the midst of every test it is emotionally possible to know Christ so well that you are sure you have Him with you.



The spiritually-minded traveller will see a perfect symbol of God's love in the sea.

"There's a wideness in God's mercy  
Like the wideness of the sea."

A little Philadelphia orphan was taken to Atlantic City for her first fresh air holiday. As she looked out on the ocean she exclaimed, "Isn't it grand? I never saw *enough* of anything all at one time before." There is an overwhelming realization of God's redemptive grace which at times takes hold of the soul. Whittier puts this truth in sea language in "The Eternal Goodness of God." I have thought of those lines as we have approached the island of Madeira, one of the deepest portions of the ocean in all the earth's surface, and have seen a stately green palm etched against the little white cathedral of Funchal:

"I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care."

How like the sea is the cross in its length, breadth, depth and never-failing plentifulness. It enriches all lands and encircles all peoples. In the cross there is mercy enough for everyone. In the permanent collection of Carnegie Museum in Pittsburgh there is a painting of Breton fish-wives, who in the midst of a gale have come down to the shore to peer through the mists in search for some trace of those who went down to the sea in ships. But in this instance they were destined never to return. The artist, with an amazing insight, has placed this group of brave, anxious-minded women beneath a sea-side crucifix. Yes, there is a sufficiency in the cross for a situation like that. It is the sufficiency of a redemptive grace that reaches down to the grave and out into the beyond.

"When from this bourne of time and place  
The floods may bear me far,  
I know I'll see my Pilot face to face  
When I have crossed the bar."

Several times I have sailed by the island of Patmos in the Ægean Sea. There the Apostle John, while in exile as a prisoner of Rome, wrote the Book of Revelation. The glistening summits of this rocky isle suggest the supernatural with which this book is so frequently associated. It was from this island prison that John penned those words which are becoming more matter-of-fact every day: "The sea is no more." The sea to him was a barrier. Behind the protective walls of the sea the first steps in culture were taken, as in Crete. Islands with their sea barriers have written many pages of the world's history, but if it had not been for the sea John could have been back with his friends, his "little children" in Ephesus. John's longed-for day has come. The sea is no longer a barrier, but a bond. The sea is shrinking. We build our bridge of ships. Lindberghs, Eckners, Balboas, are pioneers of new ways and new days in spanning the sea. Washington and London can talk with as much ease as residents in the same apartment. International broadcasts link the minds and hearts of nations in spite of the sea. The world is a

neighbourhood. The supreme international task of Christianity is to make it a brotherhood. Making and keeping peace was once considered the work only of kings and statesmen, but today, due to the shrinking of sea barriers, all of us, wherever we live, are ambassadors of goodwill provided by our attitudes, understanding and appreciation of people, however much they may differ or be distant from us, we live and think Christ in international terms.

## (2)

**Second Sunday After Trinity.**

**THEME:** *The Revealing Insight of Jesus Christ.*

THE REV. FREDERICK B. CLAUSEN, D.D.

**SCRIPTURE:** Luke 14:25-35. **TEXT:** Luke 7:36-50.

**HYMNS:** Come, Thou Almighty King.—*Italian Hymn*, 664 6664.

Father of Heaven, Whose Love Profound.—*Rivaultx*, L. M.

The story of our text contains two attitudes of Jesus toward sinners: that of grace and of judgment. Grace is extended to a sinner. Judgment is passed. All of us will see ourselves in the one or the other class, either as sinners who are saved by grace or as sinners who are judged and condemned, because we refuse the grace of God. Our judge is Jesus Christ, whose revealing insight into human nature is startlingly set forth in this text.

I. *He Knows What Men See in Him.* Simon, a Pharisee, invited Jesus to dinner in his home. His manner of receiving Jesus is condescending, patronizing. He ignores the usual attentions given a distinguished and esteemed guest. All of this Jesus noted and later tells Simon: "You gave Me no water for My feet; you gave Me no kiss; My head with oil you did not anoint."

There must have been mixed motives that led this Pharisee to invite Jesus to be his guest. Regardless of men's motives, Jesus is always ready to enter into a home and a life for His purpose of blessing and saving. To have Jesus as guest would reflect distinction and give prestige to Simon. Men love to bask in the reflected sunshine of the great. Society must have its lions to impress and make envious the plebs. No group that has a decent respect for itself and for public opinion but desires to emblazon Jesus Christ as among its sponsors and patrons. Jesus Christ must grace our halls of legislation; hence the gesture of opening proceedings with prayer. He must also be among those present at funerals and weddings, and a minister must be had to give this atmosphere of respectability. What blessing such gestures? Labels are as honest and trustworthy as the firm or individual that uses them.

Simon knew that he could learn much of Jesus, whose reputation as a man of surpassing wisdom and understanding had already filled the land. A lover of Jesus Christ is grateful that wherever the Bible is known men unite in paying homage and reverence to Jesus as the sublimest of teachers and greatest among prophets. Jew and pagan, sceptic and unbeliever sit together at the feet of Jesus, but neither His teaching nor His life become potent in a human life until that life has been saturated and cleaned by the Blood. He does not call admirers, He wants followers.

The woman who was a sinner saw and found in Jesus Christ her Saviour from sin. To her He was not the man who was an ornament to good society.

She, the sinner, needed a friend who knew all about her and understood, who would sympathize with her, who would help her climb up out of the pit. Society made her what she had become, placed on her the scarlet letter and let her sink. In Jesus she saw a helper and Saviour, who did not condone or mollify her sin, but who was moved with compassion.

Thus men see in Jesus Christ that which they esteem the greatest good in life. Their attitude toward Him reveals the thoughts of their hearts. God give us the overwhelming experience of seeing God in Jesus Christ to bring us to the conviction of sin. Then may He enlighten us to see in Jesus Christ, God reconciling the world unto Himself.

II. *What Jesus Sees in Man.* How clearly Jesus saw the unspoken thoughts in the heart of Simon. There is contempt for Jesus, that He was not what people took Him to be. "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth Him." There it is, the offence of the gracious, sympathetic, humble Christ who received sinners and ate with them. How He scandalized the leaders of the good set in Jewry by fraternizing with the culls and castaways of these keepers of the code of ethics and morality. Many a Christian congregation is dying of dry rot because of its Pharisaic exclusiveness, drawing a circle to keep others out, the members preening themselves in smug contemplation of their own questionable virtues. Virtue is never established in the shelter of the cloister and the exclusiveness of a self-constituted society of the good; it grows and is made hardy only in conflict with evil.

Jesus saw in the heart of Simon little love for Him. The hospitality extended was grudgingly meted out. How could a man in love with himself, have room for much love for Jesus? The secret of the lovelessness of Simon and all others who are in his class, is revealed by Jesus: "To whom little is forgiven, the same loveth little." Not that Simon had little to be forgiven him. His contempt for Jesus and his harshness toward the unfortunate woman who had come to honour Jesus were sins as black as those which he condemned in this woman. There was no capacity in Simon to accept forgiveness, because his smug self-satisfaction filled him to the point of saturation. How little had been forgiven him is patent in his attitude toward Jesus and his treatment of the branded sinner. No man will love Jesus who has not come to Him for forgiveness and who has not received through this blessed experience the will and the power to forgive others their trespasses. How many of us can pass this test?

What did Jesus see in the woman who was a sinner? Much to grieve Him, because of noble capacities prostituted. But He also saw a person that had seen herself as God sees her in her potentialities as a redeemed soul. Something of the salvatory power of such belief in a human being is expressed in the lines of Robert W. Service's "My Madonna:"

"I hailed me a woman from the street, shameless, but, oh, so fair!  
I bade her sit in the model's seat, and I painted her sitting there.  
I hid all trace of heart unclean; I painted a babe at her breast;  
I painted her as she might have been if the Worst had been the Best."

This faith which Jesus had in the woman inspired her faith in Him to entrust her destiny unto His keeping. From the virgin soil of this living faith Jesus



saw a dynamic love grow. He crowns this regeneration of a life with the words of sovereign grace: "Her sins, which are many, are forgiven; for she loved much." He does not say, "Because she loved much her sins are forgiven," but, "Because her sins are forgiven, therefore she loves much." Not the love of man for God, but the love of God for man is the cause of forgiveness. Walking in love and going about doing good even to the unlovely and ungrateful are the evidences of having been forgiven and received into grace. Definitely Jesus says to the woman: "Thy faith hath saved thee; go in peace." If our love to Jesus is so cold that it cannot inspire us to consecrate to His service our talents, means, time, and person, if we lack that spirit of abandonment in serving Him we see in this woman bestowing everything she had and could do to honour Jesus, what is the secret of our indifference? "To whom little is forgiven, the same loveth little." The first step to end our icy coldness is to experience conviction of sin, not of sin in general, but our own specific, objective sins which harm and hurt those who come into daily contact with us and which grieve our God and exclude us from blessed fellowship with Him. May the Holy Spirit enlighten us through this gospel to our desperate condition and then to the grace God holds out to every sinner who despairs of himself and believes in the Word, the promises, and the acts of God performed for us and for our salvation. Then will we see in Jesus Christ Him whom God has set forth for the propitiation of our sins, and Jesus will see in us personalities that reflect His image as they grow in grace and in favour with God and with man.

## PRAYER

*Almighty God, our Heavenly Father, we thank Thee for the gracious call which has summoned us to Thy worship. We humbly pray Thee to reveal unto us the unsearchable riches of Christ. Refine our discernments in order that we may behold these riches; and deepen our desires in order that we may long to possess them. Unveil to us our poverty so that we may seek Thy wealth. Lead us through meekness and penitence to the reception of spiritual power. Forgive our sins. Exalt our aims. Quicken our love to Thee and for the things that make for our peace. We pray that Thou wilt bind us all together in the bonds of holy sympathy as we worship together. Help us to gather up one another's needs in our common intercession. Bless us all in our worship. Let Thy Holy Spirit brood over this service, quickening all that is full of sacred promise, and destroying all that hinders our friendship with Thee. "Our Father" (continue).*

## SUNDAY SCHOOL LESSON

### *Jesus Exalted.*

LESSON: Luke 24:36-53.

GOLDEN TEXT: "Wherefore also God highly exalted Him. . . ." Phil. 2:9.

DEVOTIONAL READING: Heb. 2:5-9.

INTER. & SR.: The Lord We Worship.

Y. P. & ADULTS: The Exalted Christ and the Unfinished Task.

The resurrection of Jesus is an historical event, as thoroughly substantiated and as susceptible of proof as any event in ancient history. The resurrection

of Christ can be proven according to the procedure of modern law without making any appeal whatever to religious sentiments. We offer as evidence the Gospel stories—Matthew, Mark, Luke and John.

I. *Are the Stories Genuine?* "Every document, apparently ancient, coming from the proper repository or custody and bearing on its face no evident marks of forgery is presumed to be genuine, and the opposing party must prove it not so."

We submit that these documents so come. They have been used for hundreds of years. They bear on their face no evident marks of forgery; and they certainly come from the proper repository—the Church. We receive them just as we receive the ancient Domesday Book of England, or the Ancient Statutes of Wales, both of which are received in English Courts of Law without question.

It may be objected, we have only copies! The law says, "Every person must be presumed to be conversant with matters of general and public interest, on the principle that individuals are presumed to be conversant with their own affairs." The making of copies of the originals of these documents was a matter of public and general interest. The original of the Corpus Juris Civilis was lost soon after its compilation, but copies are received as authority in law courts the world over.

The opposing sects have done much to preserve the Gospels in their integrity and entirety. The sheer force of the opposition with which the early Christians were confronted, guaranteed the purity of the text in large measure. What of the witnesses?

II. *Are They Credible?* The law holds every witness honest until he is proven not so. The opposition must prove him unreliable before his testimony can be rejected. However, legal objections may be raised, which will throw upon us the burden of proof.

The credit due a witness depends upon five things:

1. His honesty. (By that is meant his sincerity.)
2. His ability. (His connection with the event under discussion—was he there or did he only hear a report of what transpired?—his keenness of observation and his ability to tell correctly what he saw.)
3. The number of witnesses, and the consistency of their testimony.
4. The conformity of the testimony with experience.
5. The coincidence of the testimony with surrounding circumstances.

*a. The Honesty of These Witnesses.*

1. Their character.
2. Their motive.

They were either good or bad. If they were good men, they believed what they wrote. If they did not believe what they wrote, they pawned off on the world a hideous imposture, which would be absolute proof that they were not sincere and good men. But if they were bad men we would have evil men setting forth to the world the most sublime truths known to the race—portraying the most perfect character known to history. It would be a contradiction of principles found nowhere else in human experience. Could evil men paint, in such blazing colours, a character whose perfect purity was a ringing rebuke to all that was false and impure? Experience says that it is impossible. The

mere reading of the record impresses one with the fact that they tried to tell the truth.

*b. Their Motive.* If they did not believe their story, what could have prompted them to tell it, to preach it, to die for it? They broke with the established religious customs of the time; they met with bitter persecution; they persisted. Was it because they expected some earthly reward for preaching a falsehood? Surely not, for they were defying all the current religions, and were throwing down defiance to the civil rulers of the age. Did they expect a heavenly reward for preaching a falsehood? Such a thing is inconceivable of men who had spent three years with Him, who had taught that Truth, and Truth only, is rewarded there. They were good men who believed what they taught and were willing to seal their belief with their death.

III. *A Qualification of a Witness is the Ability to Testify.* This ability depends upon two things:

1. The natural power of observation and the strength of the memory.

2. His opportunity of observing the things about which he speaks.

*What of their natural power of observation and strength of memory?* The law presumes men to be of reasonable keenness of intellect until the reverse is proven. The records display a remarkable mental vigour and cultivated intelligence. Matthew was a collector of customs. A work which required a keenness of observation and acuteness of discernment. John was from a family of social prominence and influence. He had had the best opportunity the time afforded for intellectual growth. Luke was a skilled physician—a man of careful training and of culture.

The opposition urges, they were strongly biased. At no place in the account are they fanatical or greatly enthusiastic. Throughout the whole a quiet dignity and candor prevails. In the account of the murder of John the Baptist, in detailing Herod's designs against Jesus, in describing the contemptuous actions of the secret agents of the Sanhedrin, in narrating the course of the fearfully unjust trial, throughout all there prevails a calm and dignified tone. In their description of Pilate they are kind to him, while in secular writings he is described in the most harsh and bitter terms.

They tell, also, of their own shortcomings. Peter denied Him! Judas betrayed Him! They all fled. They fell into bitter disputes among themselves. Jesus' family thought Him mad. All of these things would have been omitted had they sought to deceive and lead astray, or had they been biased.

Again, the element of personal interest does not vitiate the record. Cæsar wrote his own *Commentaries*. Xenophon wrote his own *Anabasis*, and Boswell, the shadow of Johnson, wrote the *Life of Johnson*! The fact that they were so closely connected with and intimately interested in Him lends an element of strength to their testimony.

*What as to their opportunity for observing the things about which they spoke?* These men were eye-witnesses! They were there when these things occurred! It is objected, the accounts were written years after the events occurred. We reply, those years were spent in daily preaching and recounting the occurrences. Thus they were vividly and indelibly impressed upon their consciousness!

IV. *Their Number and the Consistency of Their Testimony.* The statements of one witness are greatly strengthened if borne out by the testimony of



another. These men do not contradict one another. Two honest men will tell different stories of the same thing. There may even be variations without vitiating the record. For example, in English history Lord Clarendon says that a certain nobleman was sentenced to be hanged, and the sentence was executed the same day, while four other historians say that he was sentenced on Saturday and hanged on Monday. Yet no one questions that the embassy was sent or that the English nobleman was executed. The very discrepancies are a strong argument for their general reliability, authenticity and accuracy!

The four accounts are either fact or fiction. If fictitious, they were made up in one of two ways—separately or in collusion! They cannot have been made up separately and independently, for the agreements are too many. It is equally evident that they could not have been compiled in collusion, for the differences are too noticeable! They, therefore, must be simple statements of fact!

Consider, also, the straightforward and artless nature of their testimony. Jesus was not recognized at once. He appeared to no enemy. He appeared only occasionally after His death. There were long periods when He was not seen, and when He appeared to Mary He forbade her to touch Him! All these things give the sceptic opportunity for scoffing. Why are they told? Because they are true! There runs through all the testimony a simple note to be expected when men are telling of what actually happened. John and Peter both start for the tomb—running! But John outruns Peter, who was older. John was timid and didn't enter the tomb, but Peter—the impetuous—rushed in! How simple. How absolutely artless and true to what we know of those two men!

V. *Does the Testimony Conform with Experience?* One's answer to this depends upon his thought of what is termed in law "antecedent probability." Their testimony certainly conformed with their experience of Jesus. They had been with Him three years. It is not expected that their testimony agree with common experience, for Jesus was uncommon! When we ask if their testimony accords with experience, we must ask—Whose experience? The experience of the man of the world? The answer is an emphatic "No!" But if the experience of the Christian is meant, then the answer will be an equally emphatic "Yes!"

VI. *Does the Testimony Agree with the Surrounding Circumstances?* Peter had denied Him. The risen Christ said, "Go and tell the disciples—and Peter!"

We find that the accounts supplement one another. Matthew (26:68) says that they smote Him and then told Him to prophesy who did it! Luke (22:64) says that it was after they had blindfolded Him that they smote Him.

When the five thousand were fed, Jesus asked Philip where to buy bread for the multitude (John 6:5). John (1:44) tells us that Philip was from Bethsaida, and Luke (9:10) tells us that the feeding of the five thousand took place in Bethsaida. Philip would naturally know where the bread shops were!

They preached Christ openly to people who had seen and known Him. Why did their testimony go unchallenged if it was untrue? Their declarations as to His life and His death were evidently in accord with the circumstances, else they would have been at once silenced.

These men walked out into the city which had put their Master to death, and boldly declared that He had risen from the dead! The rulers raged. Why did they not contradict them and show that He had not risen from the dead? They could not! The guards said that the body was stolen while they slept. Such testimony may be summarily dismissed, for no man is permitted to testify as to what happened while, according to his own statement, he was asleep!

The most convincing proof, however, of His resurrection is the change in the lives of the disciples themselves. They were, after His death, a band of miserably disappointed men. "We had hoped that it was He who should restore Israel," they told the Stranger as they walked to Emmaus. And then, we find them standing before the hostile Jewish populace, who had crucified Him, boldly declaring His resurrection! They defied kings and princes and priests in preaching this doctrine. They either knew they had seen Him or they knew they had not seen Him. If they knew that they had not seen Him, we have the unthinkable spectacle of men who are laying down their lives, suffering martyrdom, for what they know to be a falsehood. Such a thing is contrary to all reason. This argument of the marvellous change in the men is unanswerable.

Some ingenious explanations have been advanced to explain the resurrection:—the disciples stole the body; an hallucination; visionary; Christ was not dead when put in the tomb!

These conflicting theories and explanations are amusing. They form what is known in law as "inconsistent defenses." A man borrowed a kettle. He returned it cracked. When sued by the owner for damages, he defended himself on three points:

1. "I didn't borrow the kettle."
2. "It was cracked when I got it."
3. "I returned it in perfect condition, no crack was in it."

## EVENING SERMON

**THEME: *A Text in Two Words—"Save, Lord!"***

THE REV. CHARLES HADDON NABERS, D.D.

**TEXT:** Psalm 20:9.

If you ever pray, the two words of my text bring you no new idea. The first word is our prayer; the second word is the One to whom we pray. The two together are, "Save, Lord."

This is the prayer universal. Most of us have either found it our own prayer, or we shall be so finding it. Usually a study of the Bible or of any other literature by words is both silly and misleading, but here there is reason for such study. Take the words of this prayer and look at each.

"SAVE!" "Save!" is a cry from the depths of one's heart. Salvation or being saved are words which bring the key quest of life. They convey the personal message of the Christian religion. A natural cry therefore to make in prayer.

The one who so prays seeks to be saved from the pains of life. Such inter-

pretation makes intelligible the cry of the Hebrews in Egyptian bondage. The Jews had tasks pyramided upon them by being compelled to construct treasure cities for their masters. A cry of pain rose from every Hebrew home in Goshen, was wafted to heaven, was heard and heeded by Jehovah, and a tender of sheep in Midian was thereupon divinely commissioned to be their liberator. Save—from pains! Such interpretation makes one understand the deep anguish in the heart of David when his gifted son Absalom led the rebellion. David would have relinquished the sceptre rather than experience the pain through the revolt of his own child. The cry wrung from his heart was not caused from wounds received at the hands of supposed friends.

Save! The one who so cries seeks to be saved from the perils of life. Perils face us along every pathway. In the old prayerbook whose petitions are wrought out of the experiences of men, there are many prayers to be saved from perils. In Psalm ninety-one the writer enumerates fourteen definite perils which meet men. Only our God can deliver.

Save! The one who so cries seeks salvation from the perplexities of life. To many struggling in the wilderness life is a jig-saw puzzle whose pieces do not fit into place, because they never fit, the picture is never completed. God does not promise that men shall understand life fully in this world. Even Christ, when bowed beneath the olives at Gethsemane, cried in agony, and despite the comfort which the angel visitant brought Him, there was yet another cry from the Cross, "My God, My God, Why?" A multitude of complexities makes us wistfully rush to any solution offered. There is world-wide interest in any happening which presumes to throw a bit of light over any of our complexities and gives any answer to our questions. God gives light on life's dark areas, and is our Guide through any foggy wilderness.

Save! The one who so prays seeks salvation from the pressure of life. Pressure for those who would live well, although always great, has intensified through the strange events of the past years. The advent of the machine has speeded up activities for every man. The collapse of an economic system has weakened the foundation which multitudes deemed secure. The clash of rival philosophies of government, of thought in the educational, commercial and religious realm has rendered impotent the work of years, and added powerfully to the pressure already felt. None are immune from this pressure. But God does help, and the tragedies we see are few beside the vast number of tragedies which have been averted as God has heard and heeded the cry of His children, and brought them either release from unbearable pressure, or granted them strength to bear it grandly, triumphantly. As with the Apostle Paul, who prayed several times for the thorn in his flesh to be removed, the particular thing may not be taken away, but the grace of God enters the heart and power comes to aid in struggles.

**A POSITIVE PETITION.** But the petition, "Save!" is not merely a negative cry; it is a positive prayer.

Save! The one who so prays seeks to be saved to peace. In the ministry of Jesus there is no more appealing passage than that which tells that He quieted the storms on Galilee, and stilled the angry waters. It appeals because in our hearts are so many storms; and over our souls so often angry billows roll. Men will continue praying to God for this peace; God answers this prayer. Paul shouted, in writing to the Romans, "We have peace with God," and St.



Augustine wrote in exultation: "Thou hast made us for Thyself alone, and our souls are restless until we rest in Thee."

Save! The one who so prays seeks to be saved to purity. That unslayable spark of divine life within man asserts itself in the night watches as one rebels against the filthiness and uncleanness of life, and seeks goodness in others and in himself. The sensual passages in the Koran which describe Paradise repel the better Moslem mind, for there is in man a divinely-planted outreach for beauty of character and righteousness of conduct and thought. Men who seek this goodness do so because God leads them to make such quest. And the God who inspires a person to embark upon such a quest will guide his life vessel to the goal. One of the interesting things which Edith Oliveir tells in a biography of Alexander Cruden is that he carried within his pocket a Bible for study, and with the Bible a sponge to erase vile and impure words written upon the trees and fences beside the roads among which he walked. A purpose to remove temptation from youth is a purpose born in answer to the prayer to be saved from vileness and to purity.

Save! The one who so prays seeks to be saved to power. The fundamental message of the Incarnation is not theological, but practical. It is the elevation and the deepening of the significance of human life. If God thinks enough of man to send His Son into the world to save him, then life for man must be with power. "So nigh is grandeur to dust, so near is God to man, that when God says, 'Thou Must,' youth replies, 'I can!'" Power comes! Impotence, littleness, peevishness, disappear. An ordinary man like Simon Peter becomes the leader of the group through which a new era spiritual is brought to the world. He had power with man and with God. The sheer weight of even an unknown man or woman in leading men toward God is often so great that only eternity will disclose his full influence.

Save! The man who so prays seeks permanence. That is promised and guaranteed by Christ.

"LORD!" The other word in the text, "Lord," is the One to whom the prayer ascends. It is the word used most frequently in the Psalms to designate the personal God. It is a title used in our New Testament to designate Jesus. The use of this title, "Lord," implies that God is the Master of life, of the world, that we belong to Him, are His bond servants, and as such render Him obedience. It also implies that our Lord has the inclination and the power to answer every cry for salvation. He will hear; He is not deaf like Baal. He is not unconcerned like Allah, nor is He impotent like the charming sinners that the Greeks dreamed of on Mount Olympus.

This cry is a recognition of the fact that when the day of trouble comes to man, as it ever comes, the man with personal faith in God stands in a chosen position before God and the world. In commercial language, he is a preferred creditor. A man should therefore so live during his days of peace as to keep the weeds and grass well beaten on the pathway between his heart and heaven. When the heavy rain begins to fall it is too late to patch the leaking roof. When the fierce winds whistle through the windows, it is too late to strengthen timbers too weak to stand a heavy strain. The man accustomed to travel to the throne of grace in hours of sunshine can find his way thither to travel to the throne in hours of darkness, for his feet walk upon no unfamiliar road.

## MID-WEEK SERMON

**THEME:** *For God's Sake.*

**TEXT:** Isaiah 43:25.

The expletive may be a prayer, a remonstrance, or a curse. In our text we find the key to salvation, the motivation of life, the assurance of eternity.

**THE KEY TO SALVATION.** In salvation God meets a definite human need. The acceptance of salvation is urged on us because of our own needs, for our own sakes. But it also meets a need in the heart of God. God did not create us for a mere whim. There is order and purpose in the universe. This applies throughout. There is the capacity for suffering. It is not limited to the human race. God gives pain as a danger signal. It is better than paralysis. So also of suffering in spirit, of the waves of anxiety and anguish that pass over the soul. As they are endured, we find ourselves growing strong, bigger, better. "The anguish of the singer makes the sweetness of the strain." God also suffers. He suffers in the sin and strife of men. Isaiah. Ezekiel, Hosea. Christ. God suffers in our sin, seeks us in our sin, saves us from sin, for His own sake.

**THE MOTIVATION OF LIFE.** Mark Twain: "If I were a heathen I would rear a statue to energy and fall down and worship it." We have done so. We need to get back to God. Bushnell: "O God, if there be such a Being, give me light on this matter of religion. If Thou hast any interest in my getting light, and if Thou wilt give me light, no matter how it comes I will follow such light wherever it leads." To accept salvation is to put ourselves in the hands of God and to have all powers working for us.

**THE ASSURANCE OF ETERNITY.** Again, herein is our only assurance of the eternal, the imperishable in us. We have all known many fine lives lacking just this note. Had they held this assurance, their lives had been the finest and greatest possible.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: How to Use Our Minds? Phil. 4:8; Prov. 4:5-9.

LUTHER LEAGUE: 3. Church Spreads Through the Ancient World. Acts 1:8.

## FOR THE BULLETIN BOARD

There is no half-forgiveness, so do not half-repent.

No man is friendless, God loves all men.

Good cheer is the reflected light of great faith.

Get out of the fright habit, into the fight habit.

There is nothing to be afraid of but FEAR.

The man who does well what he has to do, is the real success.

Many are looking for the "tricks of the trade," rather than knowledge of the trade.

A crooked stick is no use as a rule.

## SUNDAY, JUNE 28

**CALL TO WORSHIP:** "Make a joyful noise unto God, all ye lands; Sing forth the honour of His name, make His praise glorious." *Psa. 66.*

**PSALM:** 33.

**PRELUDE:** Berceuse.—*Kinder.*

**ANTHEM:** The Earth is the Lord's.—*Rogers.*

**OFFERTORY:** A Summer Morning.—*Kinder.*

**POSTLUDE:** Solenelle.—*Rinck.*

**OFFERTORY SENTENCE:** "And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and a great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them at the apostles' feet: and distribution was made unto each, according as any one had need." *Acts 4:33-35.*

**OFFERTORY PRAYER:** Thou hast endowed us with ambitions, but we know that we can do nothing of ourselves and without Thy succour. Aid us in fulfilling that promise of life and service to Thee for which we were brought forth on this earth, and take us to Thyself in heaven when Thou art through with us here. We ask this in the name of Jesus Christ, our Saviour. Amen.—*W.*

**BENEDICTION:** The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

## MORNING SERMONS

(1)

**THEME:** *New Dawns for Religion.*

**THE REV. WILLIAM E. GILROY, D.D.**

**TEXT:** *Eccl. 7:10.*

**HYMNS:** Faith of Our Fathers.—*St. Catherine, 8,8,8,8,8,8.*

March On, O Soul, with Strength.—*Arthur's Seat, 6,6,6,6,8,8.*

The text is old and trite, and innumerable sermons have been preached from it, but it lives and keeps its significance because of the persistent spirit of pessimism and false reverence for the past that the ancient prophet rebuked. Our own day is clamorous with the voices of despair. The Church is a favourable object for it, and the doom of the Church is both the exultant theme of its foes and the tragic lament of its timid friends.

The prophets of desolation in these latter days, however, have turned from the Church to religion itself. Religion, they tell us, is a mordant and decaying force in the Western world, succumbing before the oncoming movement of science and the development of social philosophies and movements that display the zeal, intensity, and spirit of devotion that were manifest in Christianity when it arose as a new religion and that have characterized its greatest epochs.

One who would in these days uplift his voice in hope and faith for the Church and for religion, which it is the business of the Church to live and express, must indeed have assurance that he is not speaking simply out of a wish psychology, but can discern signs of the permanency of religion, if not of its coming, and possibly speedy, revival in power and influence.

What are these signs of hope that seem to make the new dawn for religion



sure, and continuing dawns as day follows day in the eternal business of religion?

I. *One finds hope in the evidences of new convictions of truth.*

Men are inquiring earnestly and with a freedom that has long been lacking in the Church. The power of dogma is not what it was. Increasingly men question authority and the doctrines that historically have often been made to rest more upon outward authority than upon inward reality and truth. We are in a religious age when less and less are things taken for granted or accepted because someone says so, no matter who that someone may be.

The effect of all this is to suggest to those of formal and conventional mind a great unsettlement and a crucial weakening of religious conviction, but the fact that men of free mind and spirit continue with the Church and find in religion the centre and soul of hope for the world, and of life for themselves, is the surest evidence that convictions are strong. It would be found, perhaps, that convictions are in a much more limited range. There are a mass of intelligent Christians today who would not venture to express an opinion concerning metaphysical matters over which Christendom itself was split in former days. But the fact that a man no longer feels that he is competent to determine the relations of the Son to the Father, or how the Son proceeded from the Father, does not in any way affect the clear and simple faith in the historic Jesus as the one supreme divine reality; and this conviction, where it is real, touches a man's life in a way that acceptance of metaphysical theories could never do. We are in an age when convictions of truth in many minds and hearts are strong and all-determining if simple and unburdened with the heavy weight of theology.

II. *Our age has revealed the new spirit of fellowship which is an expression of the very essence of the gospel and its meaning.*

John, who had been at one time ready to call down fire from heaven upon those who disagreed with him, came to that development in Christian love where he defined the sublime experience of the Christian life in terms of human relationship and fellowship. "We know that we have passed from death unto life because we love the brethren." Anyone who recalls the sectional and sectarian nature of religion, as it was manifest in the small town of a generation ago, cannot but feel that, whatever we have lost, we have gained in humanness, in religion, in fairness and gentleness, and kindness, and in that magnanimity that is after all the supreme test of the highest experience of life.

III. *We have gained in the new social outlook.*

Personal and individualistic religion, no matter how sincere and intense it may be, is necessarily limited unless it has a social outlet. We cannot be truly godly without assuming the attitude toward our fellowmen that we believe God assumes. If God loves men and cares for them in their need and distress, and even in their sinful condition and its consequences, how can those who profess to love God fail to have the social interest in their fellowmen?

This new social outlook is not a matter of a new or social gospel. It is nothing more than a matter of taking the old gospel seriously, and of following it out in its deepest precepts and demands. We cannot pray that the will of God may be done on earth as it is in heaven without having as deep a zeal for the upbuilding of society as any earnest man who approaches the problem from the standpoint of revolutionary convictions and movements. The Christian

seeks a new earth, if he be truly Christian, as much as any socialist or communist; but he sees the problem of society as one not of outward revolution but of inward regeneration, working its way in the overthrowing of all that is false and selfish and evil, and in the upbuilding of all that is right and true and good. The building of the new Jerusalem is today more widely accepted than ever before as the task for Christian hands and hearts and minds.

IV. *There is a new interest in salvation, despite all that seems to point in the opposite direction.*

Old time movements of evangelism are not so wide or so strong, but in every active church today there is a more highly developed concern for Christian nurture, for bringing the young into the Church through the normal process of teaching in the school and Church and home. It may be that there ought to be more of the spectacular rescue of those who have fallen over the cliff or into the gutter; but one has indeed a very short and narrow vision if he would minimize all that is being done today to safeguard the cliffs and abolish the gutter. We are endeavouring to discover methods and processes by which we can conserve the interests of the kingdom of God and bring into that kingdom through proper influence and training all who can be nurtured into it or brought into it from areas of misspent energies and mistaken ways.

We are inquiring more earnestly concerning the nature of salvation. We are not content that people should be church members and professed Christians regardless of the ethical reality of their lives. We are demanding on a larger scale integrity and the fruits of righteousness from those who profess to be seeking salvation or to have found it.

V. *There is a new consciousness of the spirit of Christ as the dominant power in all our activities.*

Christ is less the leader of a party and more the one divine reality in whom, for the man of Christian faith, there is incarnated all that is good in truth and life. We no longer think of Jesus as making truth, but we think of Him as revealing the truth that God has placed deep in His universe and in human life and possibility. The authority of Jesus is the authority of one whose own life was fully consecrated to truth, and whose uniqueness was in the completeness with which He sought to do the will of a God of grace and love.

The roots of the religious life in the new age must go as deep as they have ever gone before. But these roots are finding a wider area for their penetration. The Christian of today lives as a citizen of the world as has never been possible before. The love that God has for the world has more definite meaning as the world increasingly becomes one community, more closely knit together by possibilities of intercommunication and interacting influences than ever before. It is a day for profound faith, profound because it is simple and clearly directed; for deep love, a love that breaks down all attitudes of hostility and narrowness and prejudice; and for Christian action, the type of action that beneath all its programmes and its policies has the inspiration of a Christian purpose that refuses to regard either the individual or the world as lost, but that is persistent in the hope that evil can be overcome with good. It was this hope that Jesus expressed in His great bequeathment to His disciples. "In the world ye shall have tribulation, but be of good cheer; I have overcome the world."

## (2)

**Third Sunday After Trinity.****THEME: *Redeeming the Time.***

**SCRIPTURE:** Luke 15:11-32. **TEXT:** Eph. 5:16; Col. 4:5.

**HYMNS:** May We Thy Precepts, Lord, Fulfil.—*Meribah*, 8,8,6,D.

My Soul Be On Thy Guard.—*St. Ethelwald, S. M.*

This is the first Sabbath morning of the summer of 1936. It seems but yesterday since we welcomed the year 1936, and called it a gift from God. Day by day, the year is slipping away into the nowhere. What have we done with the half of it already slipped away? Have we kept our resolutions? Have we sanctified each day with some new deed of love? Have we been faithful to the teachings of Jesus, or what have we been?

Yes, even the best of us find many shortcomings in ourselves and our conduct. Yes, and this self-inventory at the middle of the year, this self-examination shows there is still some life in our souls. We can still measure ourselves according to the measuring-rod of the ideal, Jesus Christ. As long as we can feel, we can feel repentent and need not despair. We may still see the Cross of Christ, and still see His look of love and compassion. The Lamb of God still taketh away sins.

During the past six months, some have passed beyond, some have gone to the home of Jesus Christ, they have been called to the summer of eternal life. And we—we are hastening on toward the time when our invitation will be heard. Each setting sun, each dawn brings that going nearer. We shall carry on our routine work this summer, this fall, the winter until the year is closed, and as each day dawns we are laying up in store for ourselves treasures which no man can take from us. To the treasure of love and service and worship, day by day as we go, Jesus Christ adds His boundless love, and when we have treasure great enough, we shall be called.

*Redeeming the Time.* Time, few of us know what it is. We speak of time, we look at the clock and say it is 10 o'clock, but do we ponder on the meaning of the thing itself? It is like a vapour that appeareth for a while and then vanishes away. Have you watched the little, fleecy clouds that dance in the winds of heaven, and finally are gone. So time is with us. Yet, the clock we take so much for granted is a measure for this fleeting substance of which our days are made. By it, we can tell how much or how little of the day remains for us to love and work and worship and be glad. If we will "so number our days that we may apply our hearts unto wisdom," we may crowd and crown our lives with a vast amount of thought, speech and action. Think how anxious we are to keep a loved one with us an extra day, an extra hour. Then think of an extra week, and an extra month, an extra year. Now think of the servants of God who live in a lifetime of useful action and thought, of love and worship, a lifetime of 65 and 70 years. Assuredly there are some who just live, just exist, they let the days wander away and accomplish nothing. One can entertain oneself by making poems about "rocks asitting still," but few of us like the spectacle of a person wasting the precious substance of life. We all need to acquire a proper estimate of the importance of the days and moments of life, and then to deal honestly with time.

*Dealing Honestly with Time.* It is not unnatural for people to take no



thought of time, but it is exceedingly unwise. "Tomorrow will be even as today, and even more abundant." Isa. 56:12. However, we are not the same tomorrow as we are today, and we must not neglect the hour before us. It is a common saying that most men spend the last half of their lives correcting the mistakes of the first half. This need not be so. Suppose there is no second half to use in correcting the mistakes of the first half. Napoleon said, "Tomorrow is everything." The common answer of the Mexican peon is "man-yanna," there is tomorrow in which we can do it, let it go today. Charlotte Bronte wrote, "I shall be 31 tomorrow. My youth is gone like a dream, and very little use I made of it." Hood's confession, "My 40 years have been my 40 thieves, for they have stolen strength, hope, and many other joys."

Review the sojourn of the Master on this earth. For 30 years He laboured in His own village and own workshop, doing those things assigned to Him to do, preparing Himself for the great work ahead. For three years He healed and preached and prayed. He accomplished in His 33 years that which has illuminated the lives of all mankind for all time hence. We have just as many hours in the day, just as many weeks in the year,—and with His power in our hearts we can accomplish that for which He brought us here.

## PRAYER

*Our loving Father and constant Friend, grant us the understanding of gifts of love and time, so we may use them as Thou desirest. We pray for forgiveness of our neglect and our transgressions, and we long to enter into partnership with Thee in Thy great plan of salvation.*

*Make us strong in body and mind, make us to shine with Thy love and purpose, each hour of the day, each day of the week and year, so that all who come in contact with us will recognize Thee in our hearts. Make us oblivious of our own needs, but centre our hearts on Thee and Thy love and compassion for Thy erring children who give no thought to the meaning of life. Thou art sufficient for all, and we pray Thee to guide us toward an effective spreading of this truth. We ask in Jesus' Name. Amen.*

## SUNDAY SCHOOL LESSON

### **Review: Jesus Meeting Human Needs.**

**GOLDEN TEXT:** "Jesus of Nazareth . . . went about doing good." Acts 10:38.

**DEVOTIONAL READING:** Acts 1:1-11.

**INTER. & SR.:** Jesus Meeting My Needs.

**Y. P. & ADULTS:** Jesus Meeting the World's Needs.

In this Review lesson the teacher should have the class discuss the following questions:

1. Why is it possible that Jesus, being only one personality, can meet the needs of all personalities—diverse in temperament, experience and character as they are? Is it not due to the fact that He was sinless, and because of His sinlessness is able to sympathize with human need at every point? The miser is unable to sympathize with the spendthrift; the libertine is unable to sympathize with the æsthetic. Sin hardens us at various points. The *sinless* Christ was tender *at all points*.

2. Are there any human needs which Jesus cannot meet and fully satisfy?

3. Is the satisfaction which Jesus gives us in meeting our needs superficial or radical, temporary or lasting?

## EVENING SERMON

THEME: *The Average Man.*

THE REV. CHARLES F. BANNING, D.D.

TEXT: "Thou art neither cold nor hot. . . ." Rev. 3:15.

Ralph Borsodi, in his book, *This Ugly Civilization*, has little use for the average man. He says that "The average modern mother is Maternity case No. 8434, her infant, after being finger- and foot-printed, becomes infant No. 8003. By virtue of the same mania a funeral becomes one of a series of scheduled for parlor 4B, for a certain day at a certain hour, with preacher No. 14, singer No. 87 rendering music No. 174, with flowers and decorations class "b."

As Christians we cannot share this contempt for the average man. There are two reasons why we must not dismiss the average man as worthless and of no consequence. The first is that about ninety-nine per cent of us belong to this class under discussion. The second reason is that it was in just such average people that Christ was interested.

I. The most important point in the progress of our government and our civilization is what is happening to the average man. We have become so interested and absorbed in the operation that we have forgotten the patient. The government can tell us exactly how many dozens of eggs were laid by American hens last year, how many mouse-traps were sold in Georgia, how many clothespins were sold in Utah, we know how many cows were raised in the state of Texas, but we do not yet know how many people are out of work in the United States, nor how many children are hungry in New York State.

Jesus said, "How much is a man better than a sheep?" That is a good question to ask today. The answer depends upon your scale of values. The flesh of the sheep is good for food, and there are some sheep that weigh more in pounds than a man. If it is a question of money, there are some blooded sheep of rare breed that are worth \$8,000 a head. How about the man sitting upon the park bench today? If offered for sale, would he bring \$8,000? No! Nobody wants him. If it is a question of utility, the sheep wins. The sheep's wool can be made into warm clothing, while the body of the man yields no wool. The sheep's offspring becomes an asset, producing more food and more wool, while the man's offspring becomes another problem, another mouth to feed. Sheep are well fed and well cared for, while millions of men are not. Is it true, is the average man better than a sheep in America today?

II. There is also a religious significance to this theme. What about the religious life of the average man? The average man believes in the Bible, but very seldom reads it. He believes in prayer, but seldom prays. He would fight for his church, but does not attend it very regularly. He knows considerably more truth than he puts into practice. The average man does not need education so much as he needs inspiration. The task is not so much to get him to see his duty as to get him to do it.

The occasion was the letter written to the seven churches of Asia Minor, as reported in the book of Revelation. One of the seven was the church in Lao-

dicea. The Christians there were very average Christians. They were good people. John had nothing to find fault with in them. Yet listen to his scathing words. "I know thy works. Thou art neither cold nor hot. I wish you were either cold or hot. So because you are lukewarm, and neither cold nor hot, I will spew thee out of My mouth." They were comfortably tepid, charmingly colourless, disgustingly normal, spiritually mediocre. Salt must not be that way. It must not be average. Christians must stand out as peculiar people. Their task, their leader, and their resources are all above the average.

Joie Ray was an unknown mile-distance runner. The famous San Francisco long distance meet was being held. The announcer with his megaphone gave the names of all the other runners excepting that of Joie Ray. He was just an average runner of whom no one had ever heard. After the announcer had completed his list, Joie Ray took the megaphone and said, "I am Joie Ray. You do not know my name, but you will know it before the end of this race." Joie Ray handed the megaphone back to the announcer, won that mile race, and established a world record. That is exactly what every average man ought to be striving to do. It was this love of being average that led Peter to deny his Lord. Peter loved Christ. He wanted to be loyal. Peter intended to be loyal, but he also wanted to be comfortable. To be average is to be comfortable. It is not comfortable to have people point their finger at you and say, "Look, there is someone who is different from us." It is not comfortable to be criticized, to be left out of the social lists. Peter wanted to be like others. His desire to be average cost him too much.

The Kingdom of God waits today not upon the next move of Hitler or the Pope or the Minister's Union. It waits upon the spirit and the loyalty of the average man. You do not find the answer to a sermon up in the pulpit, but down in the pews. The question is, "What does the average listener do about it?" It may be interesting, you may enjoy it, but unless the average listener is inspired to do something about it, then the hour was wasted. Again it is the average man that counts. The Kingdom of God will come on earth when the average man wants it.

On the scrapheap in the city of Florence there lay a large piece of marble. Artists one after another had looked at it and turned away. It was just an average piece of marble. It was not worth anything. It was too long and too thin to be of any use. Along came Michelangelo. He took that average piece of marble to his studio and out of it he chiselled the great statue of David. There it stands today, a priceless gem of art. One man saw something worthwhile in that average piece of marble.

When Michelangelo touched that stone it was no longer an average piece of marble. It had become a work of art. When Jesus touches an average man he is no longer an average man. He has become a son of God, and something higher and finer is expected of him. Jesus does not say, "Be ye average." He does say to the average man, "Be ye perfect."

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: Young People and Their Reading.  
1 Tim. 4:13-16.

LUTHER LEAGUE: 4. Healing Bodies and Winning Souls. Matt. 9:2-8.



# INDEPENDENCE SUNDAY, JULY 5

**CALL TO WORSHIP:** "O send out Thy Light and Thy Truth, let them lead me; let them bring me into Thy holy hill and to Thy tabernacles." Psal. 43.

**PSALM:** 93.

**PRELUDE:** Legende.—*Friml.*

**ANTHEM:** Come Now and Let us Reason.—*Briant.*

**OFFERTORY:** Cantabile.—*Bossi.*

**POSTLUDE:** March Triumphale.—*Callerts.*

**OFFERTORY SENTENCE:** "For we are God's fellow-workers; ye are God's husbandry, God's building." 1 Cor. 3:9.

**OFFERTORY PRAYER:** Through the Glory of the Risen Christ, we come to Thee with our offering for the extension of His Kingdom on earth. Bless our offering and cause the fruits thereof to add Glory to the name of Him who conquered the world. Amen.—*W.*

**BENEDICTION:** The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all.

## MORNING SERMONS

### (1)

**THEME:** *The Power to Hold Together.*

THE REV. RALPH W. SOCKMAN, D.D.

**TEXT:** "And He saith unto them, Why are ye fearful, O ye of little faith." Matt. 8:26a.

**HYMNS:** O God of Truth, Whose Living Word.—*Queenswood, C. M. D.*  
Send Down Thy Truth, O God.—*Garden City, S. M.*

At this moment we are standing on the surface of a spinning ball called the earth, which is turning on its own axis at the rate of over 1,000 miles an hour and swinging through space at many times that speed. Yet our buildings and our streets seem solid and secure, for the elements of our earth are held firmly in the grip of gravity.

When we turn from the world of nature to the realm of human nature, we find no such continuing cohesion. We form families and they so often disintegrate in divorce or dissolve in lovelessness. We organize clubs and so many are short-lived. We bind ourselves together in nations, but our maps are ever having to be revised. The loyalties which hold human beings together seem to have so little of that strength and endurance possessed by the gravity of our physical universe.

Is there any force which can hold men together as gravity grips the earth? Well, before me lies a line from a letter which says there is. It was written by one who knew the world of men as few before or since have known it. Paul tells us that he had found the secret in a man who had turned his hatred to love. That man, Jesus of Nazareth, says Paul, is the one in whom all things hold together.

This bold, sweeping assertion made in the letter to the Colossians naturally challenges question. But let us look at some of our human associations and see whether it is true that in the Christ "all things hold together."

I. Consider the relations within the family. The loyalties of the home, how beautiful they are at their best. But how fragile they are. How easily the purity of love can become tainted with the selfish possessive spirit. Our

human loves have not a very good record for holding themselves free from selfishness. "Now abideth faith, hope, love. . . . Love suffereth long and is kind—love seeketh not her own; is not easily provoked." Such words can hardly be spoken of our ordinary loves when left to themselves or the human heart. Love, as Jesus used it, had a richer, stronger content than in pagan usage. Hence the Christian word which came into our English Authorized Version is the word charity; and we read: "Now abideth faith, hope, charity . . . charity suffereth long and is kind—charity seeketh not her own; is not easily provoked."

But the word "charity" in our hands has become a too narrow and professional term to be a synonym for Christian love. Hence to get Christ's full meaning in the word love we must combine the ordinary word love with charity. It is love plus a charity of mind which is tolerant toward other's opinions; it is love plus a charity of spirit which forgives others' shortcomings; it is love plus a charity of generosity which shares with others' needs.

What Christ's spirit does to love is to change its possessiveness to charitableness, and thereby does indeed help to hold our family ties together.

And Christ's influence has done another thing to safeguard and enrich the loyalties of the family. It has helped to create those common interests which unite husband and wife. A modern writer has well said: "The emotion of love is not self-sustaining; it endures only when the lovers love many things together and not merely one another." How true that is! It is the sharing together of artistic, intellectual and recreational interests which strengthen the love between two people.

Such partnership interests between husband and wife, however, are not the rule in non-christian lands. In Syria we are told that a Druse bride presents the groom at marriage with a dagger which he is to use on her in case of infidelity. What a pathetic protection to marital faithfulness is that Druse dagger in comparison with the Christian education and interests of some modern American brides. A Christian home! Think of it. A place where love is charitable and not possessive. A union of equals, where there is "neither bond nor free, neither male nor female; for ye are all one in Christ Jesus." When we see the strength of certain Christian homes, and when we think how the whirling forces of our swift modern complex life tend to whisk families apart, we feel justified in saying that in Christ's spirit the domestic loyalties at least are held together.

II. Turn now from the loyalties within our homes to the realm of our social friendships. The beauty of friendship antedates the birth of Christ. School-boys know the tradition of Damon and Pythias. Noble friendships like those of Damon and Pythias, and of David and Jonathan, were formed before Jesus was born and are found today beyond the circle of His influence. What holds firm friends together? Is it not a common loyalty to some larger end? Healthy, enduring friendships between individuals have to be fed by common loyalties to larger interests.

And so our society is made up of circles of friendship revolving around common interests of recreation, or of work, of school or of club. But what force can keep these circles revolving in the same social system without friction and collision? What do we see today? A society wherein class interests, wherein economic group wars with economic group, wherein church competes

with church and labour union with labour union. What we need now is some force which can write these little group loyalties into the larger social unity.

Our envying, quarrelling, competing, rioting people must learn to dwell together in unity, or democracy is done for. And for this we need a spirit and bond of friendship which will outrun the boundaries of business interest, or class interest, or race kinship, or social congeniality. We need that kind of inclusive brotherliness which can love even those who seem to be our economic enemies. That is the spirit of embracing brotherhood needed to bind our embittered elements of society together. And no government can give us that to order. Suppose that we could so organize our government that injustices would all be removed and distresses would all be relieved. That alone would not make ours an enjoyable or even livable society, unless there were also the milk of human kindness and an extension of personal friendships.

The Christ whose circle of friendships took in outcasts and sinners, foreign Samaritans and despised publicans; the Christ whose spirit of brotherliness was not broken even on the cross, but whose voice, as the nails pierced His hands, cried, "Father, forgive them, for they know not what they do," is the spirit needed to bind together our group loyalties, our class interests, yes, and most certainly, our church bodies.

In society, as in the family, it may be said of Christ, "In Him all things hold together."

III. The relationship between a nation and its citizens is a noble one in theory. A mother country stretches out her protecting hands over her people, sheltering them from dangers and helping them to do things which they could not perform of themselves. And then in return, the citizens render back that grateful devotion to their country which we call patriotism. There are few finer emotions than love of country.

But this loyalty to country, like that to family and friends, can become a disintegrating and divisive force. Look at what has happened in Germany. A distinguished German professor, whose name I better not mention, has recently been visiting America. Speaking in a small group the other day, he told how at first Hitler appeared to the distressed and disunited Germany as a delivering Messiah. The people rallied to him with religious fervour. Here was the man who would bring unity and prosperity to their troubled land. Smarting under the terms of an unjust Versailles Treaty and seeing the other nations not living up to those terms, the Germans were ready for a strong patriotic leadership.

But after a short time they began to see that Hitler's methods were those of fear and hatred to minorities within their boundaries. They soon saw, too, that his new Germanic religion designed to supplant their historic Hebrew-Christian Scriptures was a glorification of Pan-Germanism, destined to arouse opposition outside their borders. Hence certain churchmen in Germany arose in protest. Some of their pastors have been arrested, various governmental restrictions have been made. But, the professor said, those protesting churches are crowded today, for their members at last realize that the principles of Jesus are their one bulwark against a governmental policy which will inevitably lead to explosion within and wars without.

War for a time does seem to unite a nation internally. It does make factions forget their enmities and families rise above their pettiness. We remember perhaps the American soldier who wrote back from the French front to his



nagging wife in answer to one of her petulant letters, "I wish you'd keep quiet and let me fight this war in peace." Many a quarrelling home did become quiet. And some of us may remember, too, what the dean of a certain Eastern woman's college had in mind when she said, "Do you think we can find any peace time cause which will evoke the spirit of co-operation and selflessness which we had on this campus during the war? Yes, war does for a time bind together the families and groups within a nation. But, as we have seen, unities so formed are but little temporary truces. And when the fear of foreign nations loses its grip, our old factions and strivings break out with greater ferocity.

How much longer shall we blindly believe that we can beget brotherhood within our borders by bloodshed outside our borders, that we can cure our domestic social ills by killing our foreign fellowmen? Peace and unity are not permanently produced by fear, but by love,

And where is that all-embracing love which can hold these national loyalties together? Of course you know I was going to say, it is to be found in the spirit of Christ. That is what we expect to hear from the pulpit. But what can we do about it? May I suggest that we can all set to work on the principle that the forest rangers use in fighting forest fires. They make clearings at intervals in the woods so that if a fire starts it will find these fire-breaks over which it cannot leap. Similarly we can clear away the rubbish of inflammable ignorance and national suspicions in our own communities. Then if a conflagration of war hysteria should come sweeping over our country it would find in our community a fire-break, a place of peacemakers rather than of fire-eaters.

Let us start spreading the circle of Christ-like brotherhood from our own neighbourhoods, and thinking together of peace, talking together of peace, working together for peace, we shall some day reach the seats of governments and then we can say of nations as well as of families' saints, "In the spirit of Christ, all things hold together."

The day is coming when you and I will be asked a question, which will make the hour of asking a veritable day of divine judgment. Either by the sons of men or by the Son of Man Himself, we are going to be asked this question: "You lived during the years when the world was in danger of going to pieces. What did you do then to help hold it together?"

## (2)

### Fourth Sunday After Trinity.

**THEME:** *Freedom from the Fear of Enemies.*

THE REV. MARTIN SCHROEDER, D.D.

**SCRIPTURE:** Matt. 5:43-48. **TEXT:** Matt. 5:44.

**HYMNS:** Lord of Our Life.—*Cloisters*, II, II, II, 5.

O God of Love, O King of Peace.—*St. Gregory*, L. M.

With the sentiments of yesterday's celebration of our national holiday still with us, it is only natural that, at hand of today's gospel, we take a look at the problem of national freedom from another angle, namely

### FREEDOM FROM THE FEAR OF ENEMIES.

How can it be achieved, with a world round about us armed to its teeth?

The Master offers a short cut. "Love your enemies." What a paradox! Can it be explained?

A Biblical writer attempted once to shed light upon the matter of faith, known so well, but poorly understood. Before going very far he gave up to define it in abstract terms. Instead, he introduced character after character, and by their lives made vivid what faith will do. So it is with the love for one's enemies. It defies definition and far-flung reasoning, but it cannot escape calling of witnesses who know what the right spirit can do. His presence means ridding the world of enemies, pure and simple. Let us consider:

### *I. The Origin of Enemies.*

In our day they do not come dashing across the sea and make themselves at home where they are not wanted, as the old Saxons did it. Nor do we need to be afraid of another stampede by the original American natives who would sweep down over the prairies in making a last attempt to keep the pale-face off his dominion. We are neighbours and friends today.

In our day, enemies arise and come forth from your mind. Change your mind, private as well as public, love where once you were taught to hate, and—presto—your enemies are gone, friends appearing in their place. This is Jesus' way to freedom from the fear of our enemies.

Let us look soberly at the facts that bring enemies into the life of a nation. A close study of the causes of war reveals that an otherwise intelligently informed majority of the people, even among those who are close to the government, know of no adequate reason why a certain portion of mankind should be thought of and treated as enemies. No matter to which conflict you may refer, you will find that history records in post-war days that people see how their support of the slaughter was based on misunderstanding, ignorance of facts, delusion, or prejudice. With the aid of the press, the movie, civic organizations, and, sad to say, the Church, the whole business of hating has been so dressed up as to appear as a God-pleasing virtue, and man's lower passions are turned loose to haunt the earth which was meant for a paradise.

For a sample of enemies in the making let us step into a senate hearing room in our nation's capital. The munitions industry is under scrutiny. A telegram sent by our ambassador to England on March 5, 1917, to our State Department is introduced and read into the record. It states in part, "The pressure of this approaching crisis, I am certain, has gone beyond the ability of the Morgan financial agency for British and French governments. . . . The only way of maintaining our present pre-eminent trade position and averting a panic is by declaring war on Germany. . . . We should thus reap the profit of an uninterrupted and perhaps an enlarged trade over a number of years, and we should hold their securities in payment." One month later the war was on under the banner, "To make the world safe for democracy." Minds had been changed and adjusted in record time. Brother was sent against brother into the field. They were now enemies.

### *II. The Origin of Friends.*

Visitors to Queenston Heights, near Niagara Falls, Ontario, can read on the Brock Monument that here the enemy was stopped in his advance. We do not like to think of either the people of the States or Canada as ever having been "enemies." A change of mind has made them neighbours and friends. Mutual

integrity has eliminated use of the mailed fist in securing national safety. You see, it is a state of mind.

When a war is over and has receded far enough for normal emotions of peace, mutual respect, and sympathy to be restored we see strange happenings in comparison to the former attitudes. In France, a German airship, incapacitated by motor trouble, is forced down over forbidden military territory on its way to Spain. The garrison sees what happens. They give every assistance for safe landing and shout, "Vive L'Allemagne." In England, Commander Norman Lewis invites his captor, Captain Hashagen, who had sunk sixty-two ships during the war, to join him in addressing on English soil a meeting for world peace. In America, a friendless German war veteran is rescued from a pauper's grave and buried with military honours by the American Legion. In Germany, Paul von Hindenburg returns through the French Ambassador a much cherished war trophy, a sword taken in 1871, when he was an obscure lieutenant, from a surrendering French officer. As a token that the days of the sword are over he returned it to France.

Just straws, gleaned here and there, but they show how the spirit blows when a war is over. Surely the world must learn some day the lessons taught by friendship, restored above countless graves that need never have been dug, graves of those who died in vain, unless we learn the lessons of the Prince of Peace and His Spirit filling the soul of the nation. It is where the nation's friends come from.

### III. *Our Present Task.*

1. Clear your mind of cant and delusion. Avoid acts that arouse suspicion and question the authority of the words of Jesus, as a preacher in a middle western city did who emphasized his message in a patriotic service by placing upon his pulpit platform six pieces of light artillery. Think of friends and not of enemies, and then, consciously or unconsciously, you will treat other nations as you expect them to respect you.

2. Learn to appreciate and admire the good that is in others. Just as in the "good old days" the arts have produced what we are not capable of, so other races and nations have qualities which we may be lacking. No one race or nation has a title to all the graces, and if it were but the sound tooth of the savage that gives him distinction. As long as we are taught to appreciate and admire nothing but ourselves, we stand out among the nations as the self-admiring individual shows up in his community.

3. Confide and have faith in the good of other nations. When Ramsay McDonald came to these shores in 1929 to speak with our President on the problem of peace, he showed just that quality. Though great disappointment settled over the evening of his life, his visit was a milestone in the approachment among nations. To him and his friends the visit meant part of a religious movement. On his arrival and welcome in New York he declared, "Your skyscrapers can soar high, your millions can mount up, your property can go on by leaps and bounds, but most precious of all your possessions is your soul, and I come here that we two great nations . . . shall shake hands and pledge ourselves not to any alliances—these belong to the old bad order of things—but to common aspirations, wherever the work of God is to be done in this world; pledge, not to each other, as it used to be, but to causes, standing side by side, straining our ears to listen to the Divine call, ambitious of nothing, competitive



in nothing, except which is to be the first of us to obey and carry it to successful issue." Irrespective of controversies, England has shown faith in America.

Did not Washington act on the same basis in his day? He did not seek the safety of the colonies by starting an armament race. No, he called for an inter-colonial code, an inter-colonial court, and an inter-colonial council or congress. Had Washington adhered to the prevailing order of things, his name would not be a benediction, or perhaps, would never be recalled. But, the experienced man from the frontier knew the power of confidence in one's fellow creature. He knew that social order consists of setting up an umpire and expecting respect for decisions. It is in such faith in each other that the forty-eight states have prospered without armaments and tariff-protected boundary lines.

Only six years ago the Scandinavian countries have done a similar thing when they signed a treaty of amity, much on the basis of our own states. National pride had kept the idea of friendly enemies alive, but now they are friends, and nothing else. Confidence in each other did it. This power is still available for others.

4. Lastly, there is the element the Master points out—love. With the prayer, "and forgive us our trespasses as we forgive those who trespass against us," we must feel with Kagawa, who wrote to the Chinese Christians when the military power of his own Japan invaded China, "I want to ask your pardon for my nation. . . . We Christians are bitterly opposed to it."

It bears repeating how Eugene Debs felt toward his fellowmen wherever they might be found. "Years ago," he said, "I recognized my kinship with all human beings, and I made up my mind that I was not one whit better than the meanest of the earth. I said then, and I say now, that while there is a lower class I am of it, while there is a criminal class, I am of it, while there is a soul in prison, I am not free." Such spirit knows no enemies.

Our duty as children of God is clear. It is to emulate the examples of the truly great, of those who have thoughts of peace and consider the least among humanity's millions their brother. You may feel like despairing to call everyone your friend. Yes, your duty is loaded with immense complexities and difficulties, but as a Christian you face the task of admiring, trusting, and loving your "enemies" frankly and simply, just as an engineer faces the wilderness.

On the battlefield of Gettysburg is a memorial well where many visitors stop for refreshment. Its inscription tells them that from this fountain both Union and Confederate soldiers drew water while the conflict was on. Friend and foe acknowledged without fear that for them to live meant to drink from this common well. What a confession under such circumstances! Yes, it is true, all mankind, to live, must needs come to the same gracious gifts of God. Could not friend and foe in our days abandon their fears and come to be fed from God's Fountain of Love, who said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Life, the better kind, it seems is all men are fighting for. Why not make it that life which brings peace to heart and mind, peace which only Christ can give? Forward, then! Let us approach that fountain and drink in freedom from the fear of enemies. Amen!

## PRAYER FOR THE NATION

O God, who hast called our nation to a place of trust and responsibility throughout the world, we humbly thank Thee for all the ways in which Thou hast blest and guided us unto this day. We confess before Thee, with shame, all that has been evil in our history, and all that even now makes us unworthy to be called a Christian nation. Take from us, we pray Thee, all pride and greed and injustice, and grant to us the spirit of unselfish service which alone can make us great. And may the love of Christ be so truly shown forth among us that His Name may be glorified among all nations. We pray Thee, O God, that a wise and humble spirit may prevail in all the councils of our nation; that those who bear the rule may be delivered from unscrupulous ambition, selfish rivalries and false judgments; that parents may train up their children in right ways; and that children may be taught to face and grapple with the evil that is in the world, and grow up a generation to love and praise Thee, we beseech Thee to hear us, O Lord. That men of wealth and ease may not miss the true end of life; that men of poor and humble lot may keep their self-respect and be preserved from misery and bitterness of soul; that social life and industry may be so ordered that one man's good may not be another man's hurt, and that all may have their fair share of wealth and freedom: and that men and women may eagerly respond to every call to sacrifice and service, so that the ends of the earth may see Thy salvation, we beseech Thee to hear us, O Lord.

## ADDED ILLUSTRATIONS—SEED THOUGHTS

A NATIONAL CREED. "I believe in the God of all nations, who overruleth all things for His own great purposes. I believe in my country, America, born in the love of liberty and purified in the fires of maintaining it. I believe in her destiny as the great exemplar of freedom; in her honesty of purpose; in her high ideals for the best service of all humanity—a service of which I will be a part, and which I will do my best to keep pure. I own allegiance and honour to her flag and Constitution before any other earthly interest, and conceive it to be my highest duty to so live day by day a clean and upright life, that later on I may be worthy of American citizenship."—*Proposed by J. W. Hamilton, St. Paul, Minn.*

DAY BY DAY PATRIOTISM. Patriotism that counts. Neh. 4:6, 12-18. *Sentiment in service.* In a little Massachusetts village I met, the other morning, a leading citizen carrying in his hand an assortment of soiled papers, sticks and other refuse that he had just picked up in the public square. Upon inquiry I learned that he was in the habit of doing this every little while, as occasion demanded. I was reminded of a letter a ministerial friend received while away from home recently from his daughter, who wrote, "I am trying to do the things that the other children won't do." This prominent man may not fire off any crackers on the Fourth of July, but he is giving his fellow-citizens a splendid object-lesson of "patriotism that counts." I like to see the banners waving on Flag Day and on the national holidays. I share the enthusiasm of the United States Senator who once said that he had no use for a young man who could not shout himself hoarse once a year over something he believed in and loved. We are a demonstrative people, and when we think of the place our country has attained among the nations of the earth, we can hardly help indulging in band music, processions and skyrockets. But, oh, the pity of it if our patriotism ends there!

We are unworthy sons of the men who fought at Bunker Hill if we let the Fourth of July itself degenerate into bedlam and a day of carnage, if we allow our streets and squares to become shabby, if we do not beautify and improve our public buildings, if we do not preserve the ancient landmarks, familiarize ourselves with the broad outlines of our national history, live clean, industrious lives, vote at both the primaries and elections and seek to make the place where we live as good a town or city as can be found on earth.—*By Rev. H. A. Bridgman.*

## SUNDAY SCHOOL LESSON

### *The Coming of the Holy Spirit.*

LESSON: Acts 1:6-14; 2:1-47. Print Acts 1:6-9; 2:1-11, 32, 38.

GOLDEN TEXT: "Ye shall receive power, when the Holy Spirit is come. . . ." Acts 1:8.

DEVOTIONAL READING: John 16:7-14.

INTER. & S.: New Power Through the Holy Spirit.

Y. P. & ADULTS: Empowered for the World Task.

Pentecost occurred fifty days after the Passover, in A.D. 30 it fell on Sunday, May 28th. The events of the lesson took place in the Upper Room in Jerusalem. It is likely that this room was at the home of Mary, the mother of John Mark. The teacher would do well in this lesson, after having discussed the outline of events and having dealt with the historical occurrences discussed in the passage, to dwell at length upon the character and work of the Holy Spirit. Many Christian people are confused or ill-informed or uninformed as to the character and work of the third Person of the God-head. The teacher should point out carefully that every work, which is attributed to God, is also attributed to Christ and to the Holy Spirit. The following outlines of topics, together with the appropriate Scripture passages, will greatly repay careful study and discussion on the part of the teacher in this class.

	GOD	CHRIST	HOLY SPIRIT
Creation	Isa. 44:24	Col. 1:15-18	Gen. 1:2; Heb. 9:14
Preserver	Neh. 9:6	Heb. 1:1-3	Acts 15:28; Rom. 8:26, 27
Omnipotent	Gen. 17:1	Phil. 3:20, 21	1 Cor. 12:11
Omnipresent	Psa. 139:7-10	Heb. 1:1-3	Psa. 139:7; 1 John 3:24
Immutable	Mal. 3:6; Jas. 1:17	Matt. 18:20	Eph. 1:14; 1 Cor. 13:4
Eternal	Psa. 90:2	Heb. 1:17, 18	Heb. 9:11, 14
Infallible Judge	Jer. 17:9, 10	Rev. 2:18, 23	John 16:8; Acts 16:6, 7
Sole Object of Worship	Matt. 4:10	Phil. 2:9-11	Matt. 12:31, 32; Mark 3:28, 29
Omniscience	Job 24:1	Matt. 9:4	1 Cor. 12:11; Luke 12:12; 1 John 14:26

The teacher would do well to read Dr. Torrey's book on The Holy Spirit. The fact that the Holy Spirit is so little thought or spoken of, is due to the nature of His work. He does not speak of Himself, but speaks of the things of Christ and takes Christ and makes Him real and near and tangible to the heart and mind and soul of the believer. The Holy Spirit's business is to keep Himself in the background and to keep thrusting Christ continually into the foreground. Thus He, Himself, is often vague in the thought and mind of the believer. He is a Person, masculine gender, not neuter, and it is He who is carrying on the work of the Church. It is His work that takes the truth and impresses it so vividly and directly upon the heart of the believer that the believer turns to Christ. His work it is to lead men and women into the truth.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: Conscience, the Divine Voice in Man. Prov. 20:27; Acts 5:29.

LUTHER LEAGUE: July Theme: "Christian in Civic Life." 1. Prepares for Citizenship. Titus 3:1-2.

WALTHER LEAGUE: July Theme: "You and Your Congregation—Missions."



## SUNDAY, JULY 12

**CALL TO WORSHIP:** "O love the Lord, all ye His saints: for the Lord preserveth the faithful and plentifully rewardeth the proud doer. Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord." Psa. 31.

**PSALM:** 96.

**PRELUDE:** Chorale.—*Boellmann*.

**ANTHEM:** Ye That Stand in the House.—*Spinney*.

**OFFERTORY:** Two Angels.—*Whiting*.

**POSTLUDE:** Allegro.—*Mendelssohn*.

**OFFERTORY SENTENCE:** "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." Matt. 7:12.

**OFFERTORY PRAYER:** We come to Thee with glad hearts bearing an offering, not of palms to be strewn in the pathway, but of human hearts yearning for opportunity to serve the Lord of Hosts in His plan for the salvation of mankind. Accept our offering, Gracious Father, and make us Thine through grace and faith. Amen.—*W*.

**BENEDICTION:** The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

### MORNING SERMONS

#### (1)

**THEME:** *Life An Adventure.*

THE REV. FREDERICK W. HATCH, D.D.

**TEXT:** "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

**HYMNS:** Fight the Good Fight.—*Pentecost, L. M.*

We Bless Thee, Lord.—*Golden Grove, 10, 10, 10, 10.*

Life has tremendous depths to be explored. Serious effort is to be exerted. Life is truly an adventure. Life is a puzzle to be solved; a game to be played; a handicap to be overcome. Psychology indicates three possible avenues of adventure for the soul.

#### I. *Life is an adventure in the realm of thought.*

What a thrill there is in inquiry. Many fascinating fields beckon us. In the field of literature there is both prose and poetry. In the field of history there are events of absorbing interest, as we follow the development of institutions among men. Science brings us face to face with stars and constellations, opening before us a widening universe of wonder and awe. Electricity startles us with its disclosures. Biology brings us into the deep secrets of unfolding life. In the field of architecture we pass from the temples of the Aztecs to the matchless beauty of the Parthenon, and then to the ornate Cathedral of Milan with its thousands of decorative statues. The study of psychology opens for us the wonders of the mind, as it reveals to us mental states of consciousness, and peers into the depths of the subconscious realm. Life becomes rich in adventure as it follows the gleam into the vast fields of thoughtful inquiry.

#### II. *Life is an adventure in the realm of emotion.*

Life is feeling as well as thought. There are deep movements of emotion as we watch the changing colours of a sunset. Mountain grandeur, with snow-mantled shoulders, moves strangely the depths of the soul. The love for

parents and children, and the tender affection for one's life-mate deepens with the years. The love for country is also a noble feeling. After absence in foreign travel one returns with new loyalty to one's native land, and with new appreciation of its institutions. Feeling is a genuine part of life. The deeper realms of life are found when one has truly felt.

### III. *Life is an adventure in the realm of action.*

Life comes to its own in the exercise of will, of choice. Life is able to project itself in a given direction. Life is accomplishment. It rejoices in bringing things to pass. The young graduate at commencement time, standing with diploma in hand, remembers many pleasant experiences and friendships of the campus, but looks with steady gaze into the future for the opportunity of assuming his share of the world's work. Life is an adventure in expression.

The Gospel of Luke tells us that "Jesus advanced in wisdom, in stature, and in favour with God and man." The Greek word translated "advanced" is full of the suggestion of strenuous effort. It means "to cut down before," as when pioneers are felling the trees, that they may create fields for future harvests. The word also means "To hammer forward," as the blacksmith beats his iron into shape by heavy blows upon the anvil. Jesus advanced through effort. Jesus advanced by entering eagerly into the adventure of living. Near the close of His life He said, "I have finished the work which Thou gavest Me to do."

The service clubs of today find much satisfaction in the friendships created and in the objectives which they cherish. So also the Church becomes an avenue of expression for the followers of Christ. What a thrill life brings; what dignity is added, when we realize that we are labourers together with God in the redemption of a lost world. We may have a share in evangelism, Christian education, missionary activity at home and overseas, and in social action.

### IV. *Life is an adventure into eternity.*

One more avenue of life suggests itself, and that is the adventure into the realm of life everlasting. It is unthinkable that the thing we call Time should defeat the adventure. Would God create us with such powers of mind and heart and will, only to have life snuffed out after a few brief years? Will we come after threescore years and ten to a blind alley, from which there is no outlet? The push of eternity is in our souls. The areas of time are not sufficient for the fulfilment of life's ambitions and hopes and achievements. Vaster areas are needed for adequate expression. Victor Hugo has said, "Winter is on my head; but eternal Spring is in my heart. I have not expressed the thousandth part of what is in me." The soul would look over the hill that it may view the stretches of eternity.

Dr. William Newton Clarke, for many years Professor of Systematic Theology in Colgate University, made the great Christian truths a vital reality to thousands of students and readers. He left us this poem on the life everlasting:

#### MY PRIME

"Gone they tell me is youth,  
Gone is the strength of my life,  
Nothing remains but decline,  
Nothing but age and decay.

Not so! I am God's little child,  
 Only beginning to live.  
 Coming the days of my prime,  
 Coming the strength of my life,  
 Coming the vision of God,  
 Coming my bloom and my power."

(2)

### Fifth Sunday After Trinity.

THEME: *Messiahship of Jesus.*

THE REV. CHARLES F. DAPP, PH.D.

SCRIPTURE: Matt. 16:13-26.

HYMNS: Hail! Holy, Holy, Holy Lord.—*Harlech, C. M.*

I'm Not Ashamed to Own My Lord.—*Dedham, C. M.*

Few sections of Holy Writ present the Messiahship of Jesus so clearly, unfold it so logically and outline its requirements so pointedly as this Who's Who in the Bible. The entire passage illustrates the operation of a well-known educational law—from the unknown to the known, from the general to the particular, from theory to practice.

*The Comparison.* Having concluded His ministry in Judæa and Galilee, Jesus took His disciples to the remote regions of Cæsarea Philippi, the better to reveal Himself to His own—to let them obtain an insight into His true nature.

Popular notions compared Jesus with John the Baptist, with Elias, with Jeremiah, or with some revived prophet. These contemporary estimates of Jesus clearly indicate the high regard in which He was held, and the reputation He enjoyed among His compatriots. They also prove that *no man anywhere* identified Jesus as the Messiah—the Son of God. Even those who had listened to Him here and there with sympathetic ear saw Him only as a worker of miracles or as a forerunner of the expected Messiah.

But since Jesus was anxious that His disciples have a true estimate of their Lord, He tested their knowledge and opinion concerning the true nature of Himself. Jesus brushed aside the opinions of others and put this question directly to them, "But whom say ye that I am?" This was the momentous question, and upon this question hung the foundations of the Christian Church.

*The Comprehension.* "Whom do ye say that I am?" What is your conviction concerning Me? Peter essayed to answer for his colleagues, "Thou art the Christ, the Son of the living God." This was the first subjective acknowledgment concerning the nature, office and person of Christ. It was the expression of belief that Jesus is the true Messiah, foretold by the prophets and sent by God to reveal His will to men.

Peter's great confession brought Christ's hearty commendation, "Blessed art thou, Peter. As surely as thou art the son of Jona, I am the Son of God. But this is a revelation to you. No natural sagacity or study or deduction could have brought you to this conclusion. Heaven hath opened your eyes to see and to confess this gospel mystery."

The commendation was quite specific. "Thou art Peter, and upon this rock will I build My Church." As Peter was the first to acknowledge Christ's true nature and office, so he was rewarded by being appointed as the apostle who



should inaugurate the Christian Church and lay its foundations. The Church was to be built not on confessions or dogmas, but on men—men inspired by God to preach the Gospel. Christ's promise to Peter was fulfilled in Peter's acts. He it was who took the lead at Pentecost. He it was who in the early days stood pre-eminently as a master-builder and was the first to open the kingdom of heaven to Jew and Gentile.

The Master not only commended Peter for his confession, but He also made a solemn commitment to Peter, the power of the keys. This was a verbal way of conferring authority and involved two phases, the legislative power and the absolving power. The former Peter exercised when he took the lead after the effusion of the Holy Spirit, and when he opened the door to the Jew and Gentile. The latter granted Peter a certain pre-eminence in the government and organization of the Christian Church. It implied that what he ordained should be ratified and confirmed in heaven. "To bind" was to declare unlawful, and "to loose" was to allow, to declare lawful.

*The Companionship.* With the disciples comprehending His Messianic claims, Jesus drew a little closer to them. Jesus became less obscure in His contacts and teachings and more prophetic concerning His sufferings and death. Now Jesus told them very plainly that the religious powers of the day would conspire against Him and finally succeed in putting Him to death. It was only in the sweet intimacy of this hallowed companionship that such painful things as the cross and the Passion could be presented.

Events so unprecedented would be misunderstood. Again it was Peter who became the spokesman for his colleagues. Peter started to take issue with Jesus. "No, no, Lord! These things cannot happen to You. Why, You are the Son of God, and God cannot die. A personality so glorious to be so humiliated, why, it simply cannot be possible."

Poor Peter! He was to feel the lash of rebuke. Our Lord's precious commendation of him passed over to severe censure. "Peter, thy taste is not for the divine plan, but for human considerations. In speaking as thou dost, thou are not promoting the great purpose of God, but worldliness and self-pleasing. It is only through suffering that I shall be able to complete the work of redemption."

Now that Jesus had disclosed to His intimate friends what was to be expected in the fulfilment of His Messiahship, He was willing to state the terms on which divine companionship could be enlarged and intensified.

The first condition is through self-denial. If a man wants to become a follower of the Lord it must be of his own free will. He must voluntarily renounce everything that might hinder discipleship.

The second condition is through cross-bearing. He must be resigned to bear daily what is brought upon him, and be eager to endure it. He must meet cross-bearing with a solemn joy and be glad to be counted worthy of it.

The third condition is a lively fellowship. He must be energetic and active, not passive only and resigned. With a holy zeal he must track the Master's footsteps which lead from the cross to the crown.

In view, then, of the blessings extended in the Messiahship of Christ and the salvation offered in the Gospel, no wonder Jesus sums it all up in the words: "For what is a man profited, if he shall gain the whole world, and forfeit his life? Or what shall a man give in exchange for his life?"

## PRAYER

*Eternal God, Thine is the power and the glory; Thine is the beauty and splendour of the world. Yea, Thou art the one certainty amid all uncertainties, the one enduring reality in the midst of phantoms. At this altar of vision, so awful and so gracious, we lift our voices in praise and adoration, offering our prayer with glad and remembering hearts. Grant us the grace of worship in the hush of this hour.*

*Open our eyes, O Lord, that we may see Thee as a Light shining through all mystery, a Love glowing in all fellowships, a Worker toiling with us toward a higher good not yet attained. Teach our hearts that Thou art ready to give Thyself to us according to our need, and that in seeking we shall find. Lord, we would be that inwardly to which all things are pure; let not our striving for it fail.*

*Save us from our sins, through which we fall back to the lower life from which we have begun to ascend. Lead us in our halting and stumbling quest after good; lift us out of a fear that stands in weakness into a faith that walks in power. Open wide our hearts to receive the strength that hovers about us as we struggle, and the holy Presence which waits at our doors, wishing to dwell within us.*

*Quicken our spirits, as Thou are reviving the earth, by the touch of Thy spirit, to a new power of faith and a new joy of life. If there be in us seeds of prayer unstirred as yet, breathe upon them that they may bud and bloom: if songs that are silent, waken them to sing, that all that is within us may praise Thee. In His Name. Amen.—Rev. Joseph Fort Newton, D.D.*

## SUNDAY SCHOOL LESSON

*Witnessing Under Persecution.*

LESSON: Acts 3:1-4, 31; 1 Cor. 1:21-25. Print Acts 4:5-12.

GOLDEN TEXT: "We must obey God rather than men." Acts 5:29.

DEVOTIONAL READING: Romans 10:8-15.

INTER. & SR.: Two Brave Witnesses.

Y. P. & ADULTS: Courageous Witnessing for Christ.

A great change has come over Peter since the descent of the Holy Spirit. He stands fearlessly in the midst of the members of the Sanhedrin and declares that they have crucified Jesus Christ of Nazareth.

The seventy members of the Sanhedrin sat in a semi-circle with the younger men at the left and the older men at the right. Whenever a vote was taken on an issue, the younger men voted first in order that their vote might not be influenced by the older and, presumably, wiser men. A scribe sat at either end of the semi-circle and recorded the names of each individual and the manner of his vote. Peter, brought up before the Sanhedrin, was in a position comparable to that of a rustic mountaineer, who had never been to school, brought up for examination before the faculty of one of our great universities. He spoke with conviction and with boldness because he had learned in the school of Christ and from Christ had gotten courage. This courage did not leave him, even when he was cast into prison.

Notice the delicacy and conviction of his words, "We must obey God, rather than men." He does not say "You must obey God, rather than men," but he

indicates clearly what his own purpose and determination are, and by indirection effectively insinuates that their duty is the same. The Peter who stood before the Sanhedrin this day and spoke was not the same Peter who had denied his Lord. This Peter, was *Peter filled with the Holy Spirit*. This makes all the difference in the world. The promises contained in Matthew 10:19-20; Luke 21:14-15 were abundantly fulfilled this day. Peter's address was courteous, but it was none the less emphatic and direct. The teacher should review and compare for the class Martin Luther's address before the assembled dignitaries at the Diet of Worms. It is marked by courteous restraint, but by fiery conviction and determination. Peter disclaims any intention of preaching to them, but makes his words a direct and necessary answer to their inquiries. He does not hesitate for one moment to press home the damning charge that they had crucified their Messiah.

Verse 12 gives the great summation of Peter's address. It is a statement so big, so dogmatic, so inclusive that it must be God's eternal truth, or else it is the merest nonsense. The testimony of the centuries is, that it is God's truth. The experience of countless human souls confirms the word, here given. Do we really believe that Jesus Christ is the Saviour of the world? Is it not true that many Christians are guilty of looking upon Christianity, perhaps almost unconsciously, as a *tribal* religion—splendid perhaps for us, but not absolutely necessary for all men? Is it not true that many of us are guilty of a kind of patronizing acquiescence in the presence of other religions? The Brahman may admit that there is salvation in fifty religions besides his own. Christians admit no such thing. *There is no salvation outside of Jesus Christ*. Persecution did not shut the mouths of these early witnesses. Call attention of the class to places in the world today where Christians are being persecuted for their faith, but are continuing their witness-bearing under the most distressing circumstances. There are a number of such places.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: The Divine Voice in the Bible.  
2 Tim. 3:16-17.

LUTHER LEAGUE: 2. Supports Good Government. Rom. 13:1-7.

## FOR THE BULLETIN BOARD

God knows all about your sins. Why dodge Him?  
Don't try to be neutral toward Christ. It can't be done.  
NOW is the time to repent,—not next week.  
Your influence is a lift or a weight.  
Laws cannot be broken. We merely break ourselves against them.  
"If ye be risen with Christ, seek those things which are above."  
Now that Easter is over, why not live the risen life?  
The failure is the one who loafs on the job.



## SUNDAY, JULY 19

**CALL TO WORSHIP:** "O sing unto the Lord a new song; for He hath done marvellous things. His right hand and His holy arm hath gotten Him the victory." Psa. 98.

**PSALM:** 97.

**PRELUDE:** Offertory.—*Thomas.*

**ANTHEM:** If Ye Love Me.—*Simper.*

**OFFERTORY:** Berceuse in C.—*Kinder.*

**POSTLUDE:** Postlude in D Minor.—*Silver.*

**OFFERTORY SENTENCE:** "Honour Jehovah with thy substance, and with the first-fruits of all thine increase." Prov. 3:9.

**OFFERTORY PRAYER:** We cannot understand the magnitude nor meaning of Thy plans, because of our human frailties and weaknesses, but through Thy grace and blessing we may have a part in the building of the Kingdom of Heaven on earth. Christ came to this earth to heal, to teach, and to save, and through Him we approach Thy altar with this gift of our love. Bless it in His name. Amen.—*W.*

**BENEDICTION:** Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

### MORNING SERMONS

(1)

**THEME:** *Tempered and Mellowed.*

THE REV. PAUL R. KIRTS, D.D.

**TEXT:** Isa. 38:15b.

**HYMNS:** How Firm a Foundation.—*Portuguese Hymn, II, II, II, II.*  
Workmen of God, O Lose Not Heart.—*Mirfield, C. M.*

The poignant experiences of life may teach us a new lesson. While it is smooth sailing we delight in the blue sky; the sheer joy of being alive is enough to make us happy. We are indeed fortunate if, shaken by the storm, we can emerge from the shadows with a more serene faith in the Father who loves His children and wishes for them nothing but good.

It is well for us if we will allow ourselves to become docile pupils of experience. Let a man defy life, and he will go butting out his brains against circumstance; his head will become bloody, but unbowed. Since there is no more chance of escaping misfortune and disappointment than a ship has of avoiding bad weather, is it not better for us to meet our crises courageously and to seek in them hidden meanings that will interpret for us more fully the marvellous mystery of life?

Another attitude which we may take when misfortune overtakes us is as deadly to the human spirit as defiance, and that is the questioning attitude. A mother of a child that had an incurable ailment came to a minister and said, "Why does God permit such a thing to happen to me?" He told her that what she should ask is not "Why?" but "How?" How can I meet the trial that I have to bear in such a way that it will bring out the best in me? That is what we should ask ourselves, not why God does certain things.

Strong character can be formed only by taking the attitude that what seems ill is good for us. The noblest souls are those that know how to suffer. One man in part attributed his success to a bad illness. If it is our purpose to win character above everything else, then we seize every opportunity to develop

the angel within. Loss of possessions may only serve to emphasize for us how fleeting are men's toys, and give us a new realization of the true riches. Disappointment may serve to point us to more exalted levels of the spirit. Being beset by many cares may drive us nearer to Him who cares for us. The very drabness of our surroundings may make us appreciate more the beauties of the invisible world that lies so near all of us.

Those who have caught the vision of life transformed, go bravely on, welcoming eagerly each new day. They are expectant, not apprehensive. They fear nothing that life can do to them, for they rest in love.

Such as these go softly all their years. They walk prayerfully. Men and women whose hearts have become mellow through suffering have found how to take life. They sympathize with their fellows on this pilgrimage which we all travel but once. They have the capacity of putting themselves in the other fellow's place. They can suffer with him. They know the value of the soft answer. They keep silent when they realize that to speak would inflict pain. They grow sensitive to human need and exhibit a rare genius in inventing ways to do good without intruding upon the holy ground of personality.

Such lives as these, disciplined in a hard school where Love is the master, are the salt of the earth. By their quiet influence they help others to bear their burdens. They show us how fine a thing can be made of our moments and days. Thinking of them, we cannot become cynical. Their serene faith in the goodness of the universe shames us when we doubt.

See a God-Man standing in the midst of those who want to have Him put to death. How softly He goes! He does not open His mouth. He does not cry out. He rebukes an impulsive disciple who makes a gesture to defend Him by the use of force. His strength lies in His quietness and confidence. And He is today humanity's true Leader. He commands the spirits of men by what He is.

## (2)

### Sixth Sunday After Trinity.

#### THEME: *What Must I Do?*

THE REV. CHARLES F. DAPP, PH.D.

SCRIPTURE: Matt. 19:16-30.

HYMNS: Take My Life and Let It Be.—*Patmos*, 77, 77.

We Give Thee But Thine Own.—*St. George*, S. M.

One day a young man with all the zest of youth came to Jesus to ask just one question. That one question and its answer climaxed our Lord's Perea ministry. It gave Jesus the opportunity to say something concerning men's entrance into the kingdom.

The first thing Jesus stressed is the fact that Christianity is a religion of Finality. It begins with a longing for something better. Somewhere within there is an urge to seek higher things. It was this urge that prompted the young man to address the Lord in complimentary and respectful language: "Good Master, etc."

The young man had reached a certain level of moral attainment. He had been schooled in the religiosity of his day and his religious report card was

marked, "Very Good." There was a consistency about the young man that was admirable. But there was one fault. The question was not what had he done in the past, but what was he still to do.

Christianity ends with peremptory demands. If the young ruler was sincere in his self-measurement of religious achievement, he was also sincere in divining the possibility of a religious level far above that on which his pride rested. Had his religious experience up to this point not emphasized *doing* rather than *being*? For this reason he was wholly unprepared for the shock that came to him when Jesus said: "Sell. . . ."

Unfortunately for the young ruler, he was unwilling to go all the way with Jesus. The man who came running, went away dejectedly, and he never came back.

In the second place, Jesus pointed out that Christianity is a religion of Spirituality. In the dramatic narrative before us the scene shifts from the young ruler, who made his exit, to the disciples, who were considering the ruler's conduct and wondering what was going to happen next. Jesus relieved the suspense by a direct exposition of the nature of His kingdom and the condition of entrance.

Of course Christianity must take cognizance of material things. Churches are built of material things. Salaries are paid through material things. Missions are supported by material things. But *things* cannot take the place of the one *Thing* needful. If possessions prevent men from entering the kingdom, there is only one thing to do—sell them and follow the Lord.

The puzzled expressions on the faces of His disciples gave Jesus the opportunity to make His exposition clear. One of the smaller gates of a city was popularly called the Needle's Eye. To get through this gate, a camel must go down on all fours, have his entire pack removed, and so slowly crawl through the narrow opening. "Do you see," Jesus might have said, "a rich man must unload his possessions, get rid of them, before he can enter the kingdom."

No wonder with allusions like these the disciples were thinking of themselves and of their own chances for salvation. No wonder they said: "Who, then, can be saved?" Jesus promptly answered their question. "With men . . ." He directed their thoughts from man to God. No matter what the dignity and capacity of human nature is, self-salvation is hopeless. Salvation is God's work. There is one thing that God never does. He never overrules a rebellious will. To obtain salvation, its conditions must be met. It must be spiritually discerned.

Finally Jesus made it clear that Christianity is a religion of Impartiality. One of the hardest things in religion is to get human nature to make a complete, clean-cut surrender. The bargaining spirit, the commercial attitude, the mercenary touch is in the minds of the best of men. We go at our religion as though we were buying a pound of sugar or an automobile—for value received. We expect awards and rewards. "Master, we have. . . ."

Our Christianity is a mockery if we do not eliminate the wage question. Christianity asks men to do good and to be good for good's sake. Ask a mother who tenderly nurses a sick child, what she is getting out of it. Ask men of science, who work for the comfort and enrichment of humanity, what they are getting out of it. Ask Jesus what He got out of it for ascending Calvary and dying on the Cross.



## PRAYER

Gracious Father, we humbly beseech Thee for Thy holy Church throughout the world. Fill it with Thy truth; in all truth with all peace. Where it is corrupt, purge it; where it is in error, direct it; where it is superstitious, rectify it; where anything is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, make up the breeches of it, O Thou holy One of Israel, for the sake of Jesus Christ our Lord and Saviour. Amen.

## SUNDAY SCHOOL LESSON

*Social Service in the Early Church.*

LESSON: Acts 4:32-35; 6:1-7; 9:36-39; 2 Cor. 8:1-9; 1 John 3:13-18.

GOLDEN TEXT: "He, Himself said, It is more blessed to give than to receive." Acts 20:35.

DEVOTIONAL READING: Psa. 112:5-10.

INTER. & SR.: Christians Sharing with Others.

Y. P. & ADULTS: Christians and Social Service.

The first section of the lesson deals with the steps taken by the early Church to meet the necessities of the situation in which they lived. Their numbers were comparatively small. They were subjected to certain hardships, and even persecution or boycott in their business, on account of the faith to which they had given their allegiance. The Christian's love for his brethren was so deep that almost universally they were willing to pool their resources, each one adding as the Lord enabled him to earn. We are not, however, to understand that this was pure communism or a literal giving over of all of their possessions. For instance, Mark's mother evidently kept her house in Jerusalem. The case of Barnabas is referred to in verses 36 and 37 as being worthy of special mention, because he brought *the entire proceeds* from the sale of his land to the common fund. *All which we hold should be held subject to the call of Christ and to the needs of His Church.* Communism sees a fine strong man, marching head and shoulders above the crowd, a man of ability and wealth and possession. Communism says, "Cut off his legs and bring him down to the common level." Christianity says, "Consecrate him, touch his heart, convert him in order that he may go on using those splendid talents and abilities of his for the general good." Emphasis today is being laid, properly, upon stewardship. God's claim over us rests upon four great cornerstones.

Creation . . . . . Love.  
Providence. . . . . Redemption.

The second section of the printed text deals with an interesting custom of the early Church. In those early days, instead of the home church sending out missionary offerings to the outlying districts, the outlying districts collected offerings for the relief of the distress of the saints at the home church.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: The Divine Voice in Nature. (Outdoor Meeting.) Psa. 19:1-6.

LUTHER LEAGUE: 3. Cultivates Honesty and Integrity. Isa. 33:15.

## SUNDAY, JULY 26

*CALL TO WORSHIP:* "How amiable are Thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord." Psal. 84.

*PSALM:* 111.

*PRELUDE:* Idyl.—*Ludebuehl*.

*ANTHEM:* Holy Art Thou.—*Handel*.

*OFFERTORY:* Light.—*Scott*.

*POSTLUDE:* Festal March.—*Kroeger*.

*OFFERTORY SENTENCE:* "Moreover it is required in stewards that a man be found faithful." 1 Cor. 4:2.

*OFFERTORY PRAYER:* We come to Thee for nourishment in the growth of grace in our lives. Wash us clean of that which is earthly and commonplace in Thy sight, and let Thy light shine into our hearts. To this end we bring this offering, knowing that Thou wilt direct its use to the Glory of God. Amen.—*W*.

*BENEDICTION:* Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

### MORNING SERMONS

(1)

**THEME:** *Men and Trees.*

THE REV. H. D. MCKEEHAN, D.D.

*TEXT:* "For man is like unto the tree of the field." Deut. 20:19.

*HYMNS:* The Spacious Firmament on High.—*Creation, L. M. D.*

This is My Father's World.—*Terra Beata, S. M. D.*

A tree is at once the most lovable, the most suggestive, and the most enduring of all living things. The tree speaks a universal language and symbolizes those qualities which, from earliest times, wise men have considered essential to full, free, creative human living.

There is, indeed, much in common between men and trees. "Man is like unto the tree of the field." The same mysterious stream of life that flows in the veins of a man thrills through the trunk of a tree and the veinlets of its leaves. The same undefinable vital force, the same periods of floescence and fruition, the same inevitable stages of growth, maturity and decay combine to unite men and trees in a common and elemental brotherhood of life. In what respect, therefore, is a strong and beautiful human life like a strong and beautiful tree?

I. It is *deeply rooted*. It borrows much of its life from deep, elemental and ancient sources. In the realm of the spiritual and cultural our sources remain largely in Palestine and Greece, and I am immeasurably indebted to scholars like Sir Richard W. Livingstone, who insist upon reminding us that only at great peril, both to ourselves and to posterity, can we close or neglect the roads to the "great originals" of Christian life and civilization. This danger, particularly in America, is both actual and imminent. There are tendencies that would cut the roots of civilization, leaving our finest heritage a broken, bleeding, dying thing. These tendencies of an undisciplined and unwise modernism would neglect the historic roots of Christian fact and experience. Together, religion and education must be kept in unbroken and unclouded contact with its vital heritage in the Living Past, particularly with Palestine and Greece.

II. Men are like trees because they *reach out*. Noble living is both deep and expansive. The measure of a man's culture is largely a matter of the breadth of his interests and sympathies. Like a great oak, the man of vital strength and moral power reaches out and on. His disciplined mind and sensitized heart combine to appreciate and fellowship with the whole of creation. With a cheer he rises to greet the voice of truth wherever heard and with a compassionate heart he reaches out to help and heal human wounds wherever suffered. His patriotism has passed the boundaries of nationalism. His culture is appreciative of all ages and races. His religion offers him peace only as he continues to testify and to share.

III. Men are like trees when they *offer protection* to their lesser-statured and weaker brethren. Who does not love a tree for its shade? For its kindly, cooling mantle of protection? To protect the weak, and give rest and refreshment to weary and heavy-burdened fellow-pilgrims on the difficult journey across the continent of the years—that is the mark of a tree-like man.

IV. Men are like trees because *their lives are placed between heaven and earth*. They draw their nourishment from the earth and from the unearthly. Part soil, and part soul, man is at once earth-bound and heaven-bent. The roots of his life are in the steady soil, but the fruits of his years are in a growing soul. Both humanism and asceticism have a contribution to make to his life; but, in our age at least, he is in little danger of becoming other-worldly. The danger lies in the other direction. Gravitation rather than aspiration is apt to be most strong within his soul. Multitudes of men are very much like the Banyan tree of East India—the only tree that sends roots from the branches back down into the earth. Having achieved some upward growth they, gradually or suddenly, violate all that is spiritual and heroic within them, and go back to the lower and easier standards of the groveling earth.

"A tree that looks at God all day, and lifts her leafy arms to pray," is a symbol of man transcending the world and achieving life's highest and best. Trees, by their very upreach, serve as a symbol of that divine but ineffable quality which we call aspiration.

V. Once more, men are like trees when they *express an inner and creative vitality*. From the very ends of the lowest roots to the last blown blossom the tree is vitally alive: so should men be. By the Love that lifts and the Light that guides, by the creative power of the Holy Spirit of God, men may live creatively and eternally. This is at once their task, their privilege and their joy. How pathetic is the fact that so few of us are vitally, spiritually and transformingly alive! Dull, if not dead, in the realm of the Spirit, we do not bestow, and scarcely suggest, the life which is life indeed.

All of which suggests that men are like trees when their personalities are integrated, and when soul and body are vitalized and unified through communion with the life-giving Spirit of God. "I am the Vine," said the Lord of Life, "and ye are the branches: He that abideth in Me and I in him, the same beareth much fruit; for apart from Me ye can do nothing." An American educator begins a revealing essay with the curious but searching question: "Is your life a brush-pile or a tree?" The contrast is apparent. A brush-pile is a heap of cut and broken branches. From a distance it may look like a tree, and superficial measurements or analyses may assure us that it is a tree, but there is one significant difference: the branches of the brush-pile are a disjointed and unre-



lated heap. They have no communion with a living stem. They are in process of disintegration and decay, whereas the tree is alive. Its branches are vitally related.

My sermon would not be complete if I did not mention at least one characteristic of man which sets him apart and makes him greater than any tree. The thought is suggested by my third text, "I see men . . . as trees walking." Like the tree, man grows upward and reaches outward; but, unlike a tree, he moves forward. In the earth, he is not of it. At best he is a pilgrim who seeks another country. He moves because he lives, and lives because he moves. Born in time and place, his destination is in the realm of the deathless and the eternal. If he has discovered life's secret, if he has enjoyed communion as well as contact with the Lord of Life, and is conscious of the upsurge and inflow of Christ's Holy Spirit, his soul walks, even now, among the stars.

## (2)

**Seventh Sunday After Trinity.**

**THEME:** *Love and Compassion.*

THE REV. PAUL G. KRUTZKY, D.D.

**SCRIPTURE:** Matt. 10:24-31. **TEXT:** Mark 8:2.

**HYMNS:** One There is Above All Others.—*Theophilus*, 87,87,87.

O Thou, the Contrite Sinner's Friend.—*Caergybi*, 888,6.

No more beautiful word occurs in the Bible than the word compassion. One who is compassionate has a deep fellow-feeling of tenderness, irrespective of inferiority, equality, situation or circumstances. Many times did Jesus show compassion. Especially in His dealings with individuals are the references quite frequent.

The two blind men, the one possessed of devils, the leper, the widow at Nain, are examples of our Lord's compassion. He likewise had compassion for the people, as we read in our text. In Matt. 9:36 that: "When He saw the multitude He was moved with compassion."

From this attitude of compassion of Jesus there is revealed to us one of the greatest and most divine attributes of God. In our Gospel we see how Jesus, moved with compassion for the people, first sympathizes with them. He does this because He is one with them in suffering, and shows Himself as one who is touched with a feeling for our infirmities. He who once cried: "Is there sorrow like unto My sorrow?" had a deep sympathy for others' sorrow. He knew the deep spiritual and bodily needs of the people. Here the bodily needs were most urgent. So Jesus today has sympathy for the needs of the world.

He sees not only our physical needs, but also our spiritual needs. He tells us that man lives not by bread alone, but by every word that cometh out of the mouth of God. He tells us that He is the bread of life, and that whosoever shall eat of this bread shall never hunger. Greater, however, than His sympathy is His compassion because of man's helplessness. He fills the want that presses. And in this contrast of helplessness and His compassion for it, do we catch a glimpse of the glory of Christ. Our wants are His wants, our helplessness is an appeal to His compassion.

Jesus is not only moved with compassion, but He does something to prove

His sincerity. For Him, compassion is not a detached quality, but in active help He proves that His compassion is genuine. In their extremity they had nowhere to turn. Then, too, the disciples raise doubts as to the feasibility of buying food with such meagre resources. But Christ is never at a loss as to means, for He always does have a way, even though men despair. Our gospel illustrates His ready help.

The same Jesus who helped the multitude then will help us now. When the sick, blind and leprous called upon His mercy, He sent them not empty away. The method here employed by Jesus shows how He uses existing means to satisfy the wants of men. From the little He can and does make much. So also is it with our faith, which, even if it is like a grain of mustard seed, nevertheless can accomplish great things.

Jesus was the greatest man of thrift the world has known. He wastes nothing, He works with little and turns it into plenty. In helping others He leaves no one unsatisfied or unblessed; no one is despised or forgotten. This is the glory of our Saviour, that, unlike others who forget and forsake us in our troubles, He remains the one who can and does help, satisfy and bless us. And since He is like this, men will turn to Him for help when all other helpers fail. Today, as never before, we need to turn to Jesus in faith so that He may evermore give us the bread that satisfies. And when we are satisfied with His gifts we shall likewise rejoice and praise Him who doeth all things well.

The multitude here also learns the power of prayer. Jesus did not multiply the loaves as one would who is a magician. He blesses first, and then gives. The spiritual is always for Jesus first, that is why He bids us first seek the kingdom, and all things shall be added unto us.

In our material world we either ignore the spiritual or rule it out. Jesus joins both, for they belong together. That principle prevails in His kingdom which is, after all, a spiritual kingdom of mercy, love and compassion. We stumble here too often because we cannot see how the spiritual touches the material. Jesus always prayed over the food which God gave Him. He would teach us likewise to pray for it.

Another thing our story illustrates is, that if we give Jesus all we have and are, it will come back to us a hundredfold. The lad no doubt gave up his small hoard reluctantly, but still he gave it. He trusted in Jesus, and he was not made ashamed. This is likewise a principle in Christ's religion; give, and it shall be given unto you. We today have given Jesus so little, and what little we give is given so begrudgingly. The man who gives to the Lord trusts the Lord. That is why we don't give to Jesus as we should, for we have such little faith in Him. Jesus can today use any gift, large or small. He can expand it to meet great needs. Had we been there we, too, would have been moved as the lad was, to give our all for others, because no one could be selfish in the presence of Jesus.

But last and best of all does the gathering of the fragments teach us the much needed lesson, how to provide in times of plenty for the times of want. This lesson the world has come to learn through the bitter experiences of the past four years. How many of us look back with regret for the plenty of the past? If we had only thought that such times would come, we would have been more careful. But alas, the sad part of it is that in times of plenty we are so filled with plenty that we do not consider or think. Perhaps the slender years

we have had will make us wiser for the future. Jesus here emphasizes the virtue of carefulness with material things. He would have us be as carefree as the birds, but He would have us also be careful of all things. Jesus is not niggardly in bestowing His gifts. Rather is He most liberal and gives so that we all may be satisfied. The world needs this lesson more than it ever did. Jesus, it is true, provides and gives more abundantly than we can either ask or think. He would, however, have us do our share in taking due care of that which He so generously gives. In the eyes of Jesus wastefulness is a sin. The old saying, waste not, want not, finds a practical application in Jesus.

The compassion of the Lord is over all His creatures. For the Christian who trusts in God, and finds in Him a sure defence in good and evil days, the compassion of Jesus is a proof that we have a loving Father, to whom we may come with all our wants and cares. Jesus proves that God can do all things to help us. What we need so sorely today is such a faith in God that will trust Him, give Him all, and find in Him satisfaction for all our wants.

## PRAYER

*Holy and Merciful Father, Thy glory makes the earth a Temple and all life a Sacrament: in the House of Thy Presence we lift up our hearts in worship. Thou whose love is our hope, reveal Thyself to us in this hour of fellowship: help us to reject the testimony of the world and re-affirm our faith in Thee. Lead us beyond the outward symbol into the inner secret of grace and truth, making our home in that which no vicissitude can obscure.*

*Eternal Spirit, we praise Thee for the company of those gone before: may we not be careless of the inheritance of inspiration they have left us. We give thanks for the fellowship of the living, with whom we share Thy mercies and adore Thy name—our comrades and fellow-workers. Make us of one heart with all who seek Thee, of one communion with all who love Thee, of one purpose with all who serve Thy holy will in faithfulness and joy.*

*Bless the lonely of soul with Thy fellowship, and the wounded of heart with Thy healing. Give to the hungry of spirit Thyself, his bread of life, even the hidden manna whereof if he eat he shall hunger no more. O Thou who hearest what our words cannot tell, touch our spirits by the Spirit to a loftier melody, that our song on earth may blend, for a brief time, with the eternal song of the redeemed. In the Name of Jesus Christ our Lord. Amen.—Rev. Joseph Fort Newton, D.D.*

## SUNDAY SCHOOL LESSON

**Christianity Spread by Persecution.**

**LESSON:** Acts 7:54-8:4; 11:19-21; 26:9-11; 1 Peter 4:12-19.

**GOLDEN TEXT:** "Be thou faithful unto death, and I will give thee the crown of life." Rev. 2:10.

**DEVOTIONAL READING:** 1 Peter 1:3-9.

**INTER. & SR.:** Persecution, Then and Now.

**Y. P. & ADULTS:** Modern Forms of Persecution.

It has become a proverb that the blood of the martyrs is the seed of the Church. It is most expensive seed. Under the operation of the blessed Providence and grace of God, martyrdom may fall out, and *almost invariably does*



fall out to the advancement of the Kingdom of God, but this does not lighten one featherweight the eternal condemnation of those by whose hands martyrdom comes to God's people.

Stephen was a deacon. The word comes from a Greek word which means "to serve, to minister or to help." Qualifications for these early deacons were extremely high. Men of good reputation, full of the Holy Spirit, and wisdom. The task given them was distributing food and handling money, but in spite of the lowly character of their work their qualities were of the highest.

Stephen was likewise a preacher. His name comes from the Greek word, meaning a "crown" or "garland." Stephen was an eloquent preacher and a keen debater. The martyrdom of Stephen occurred in A.D. 36. Paul was persecuting the Christians in the same year. The scene of his death was Jerusalem. It is altogether likely that the scene of Stephen's steadfast faith, his beautiful forgiving spirit, his eloquent prayer made a profound and unescapable impression upon Saul. As a member of the Sanhedrin, Saul had recorded his vote against the heretic. His zeal in the matter outran his discretion and good taste, for Saul should never have demeaned himself, as an officer of the Sanhedrin, to attend the public execution of the man whose condemnation his vote had helped to bring about. But who knows that, in the Providence of God, this may have been God's plan; for the magnificent death of Stephen was to make upon the mind of Saul an impression from which he never escaped. But to persecute these early Christians and to rout them from one place to another, was like kicking a pile of hot coals to the four winds. Every place a coal fell, another fire started. Every man was a missionary.

The writer once asked a Mohammedan in Cairo, "How many missionaries do you have?" The Mohammedan was almost insulted when he replied, "Everyone of our men is a missionary." Would God that the same could be said of our modern Christians!

Is it fair to say that the reason modern Christians are not more enthusiastic about their faith and more faithful in telling others is because they really do not know the joy of salvation?

If the religion of Jesus Christ is intended for all men, do not His followers sin grievously when, by their indifference, they withhold it from any man? Have we a right to say that any are beyond the reach of His love and redeeming power? May it not be that our neighbours are not more hungry for the gospel because they have not seen enough in our homes the fruit of the Spirit?

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: The Good and Bad in Our Communities. Psa. 125:1-5.

LUTHER LEAGUE: 4. Difference Missions Make. Acts 11:5-18.

## FOR THE BULLETIN BOARD

The best jobs draw no pay in money.

Some have a noble aim, but are poor shots.

Anyone who manages himself is in business for himself.

A capitalist is one who invests his possessions. Are you one?

The public business of the nation is the private business of every citizen.

Life is full of ups and downs, expenses down and appearances up.

## SUNDAY, AUGUST 2

**CALL TO WORSHIP:** "It is a good thing to give thanks unto the Lord and to sing praises unto Thy name, O Most High, to show forth Thy loving kindness in the morning and Thy faithfulness every night." *Psa. 92.*

*PSALM: 148.*

**PRELUDE:** A Sea Song.—*MacDowell.*

**ANTHEM:** God, Who at Sundry Times.—*Stewart.*

**OFFERTORY:** In a Monastery Garden.—*Ketelbey.*

**POSTLUDE:** Gloria.—*Andre.*

**OFFERTORY SENTENCE:** "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete, it shall be measured to you again." *Luke 6:38.*

**OFFERTORY PRAYER:** Our gifts to Thee, our Heavenly Father, are this day in token of our great debt to Thy love and care and blessing of Thy children on earth. We pray Thee in all humility to continue Thy gracious presence in our hearts. We ask this blessing in the name of Thy Son, Jesus Christ. Amen.—*W.*

**BENEDICTION:** The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

### MORNING SERMONS

(1)

**THEME:** *The Unchanging Christ.*

THE REV. FRANK E. SIMMONS, D.D.

**TEXT:** "Jesus Christ, the same yesterday, today, and forever." *Heb. 13:8.*

**HYMNS:** Hail to the Lord's Anointed.—*Webb, 7,6,7,6,D.*

Fairest Lord Jesus.—*Crusaders' Hymn, Irreg.*

The author of this verse was living in a changing world, old institutions were being destroyed, Christian leaders were going to their martyrdom, all seemed evanescent and transitory. In the midst of this change his heart finds rest in the stability and dependableness of the unchanging Christ.

"Change and decay in all around I see;  
O Thou, who changest not, abide with me."

The immutable character of God and His utter faithfulness are common-places in the Old Testament, and this is true in like manner of the Lord Jesus. His character, His truth, His justice, His love, His revealed word are in all times and in all places valid and unchangeable. This conception contrasts absolutely with the deities of pagans. Their gods being the product of their own dark imagining, are fitful, moody and undependable. In Greece, disreputable deities peopled the heights of Olympus. In China, India and Africa they are a fearful and innumerable brood filling the life of their worshipers with darkness and superstition and making life unstable and jumpy. Where the revealed light of God has not supernaturally penetrated, people are the victims of a thousand confusions.

The revelation of Christ, on the other hand, brings light and liberty. When we say, "I believe in God the Father Almighty and in Jesus Christ His only Son our Lord," all other deities are swept aside and our act of faith becomes our Magna Charta, our sanction to freedom and joy. It gladdens the heart to

know that in the midst of the changing stream of things about us today, there is the "Rock of Ages" dependable and unchanging.

There is much in modern thought which has turned a blind eye to this basic principle. There is a pronounced disposition on the part of the individual as well as society to trust in expediency rather than principle. Men believe that truth may be manipulated and accommodated to meet the occasion. That somehow right is not always right and that wrong is not always wrong, that conscience may be tampered with and that the great ethical principles upon which our society rests do not partake of the immutability of God.

Men are disposed to say with the serpent in the Garden, "Yea, hath God spoken." There is a disposition on the part of our young people to regard morals as something not eternally valid and grounded in the immutability of God, but subject to change with changing times. Morals are mores, customs developed by peoples for their mutual welfare. Some things are commended and others are tabooed. What is right today may be wrong tomorrow, and vice versa. This is part of the neo-paganism of the day. While there is truth in it as regards nonessentials, it entirely blinks the fact that the ten commandments and the Sermon on the Mount are of eternal validity and applicability. Confusion and disaster are the only ultimate result of this pagan way of thinking. "Jesus Christ is the same yesterday, today and forever."

This principle applies to liquor legislation. Some years ago we came to the definite conclusion in this country that alcohol was destructive of life's highest values; but now times have changed and human nature has changed, and we are trying to make ourselves believe that whereas alcohol formerly produced poverty, sickness and misery, we are now going to drink ourselves to health, wealth and happiness. No better example could possibly be found of our bankruptcy of good sense and confusion of thought in matters ethical and religious. We are mistaking light for darkness; we are saying, "Evil, be thou my good."

There is a strong disposition abroad to believe that prosperity may be made to issue from the halls of legislation. The Bible affirms that it is essentially the result of good character and faithfulness to God. The Old Testament repeatedly affirms that prosperity is the result of obedience to Jehovah and of loyalty to His laws. In continuation of this profound principle, Jesus said, "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you;" which has been called the profoundest economic dictum ever coined by the lips of man. Seeing very deeply into the causes of poverty, that it has its roots in a fallen human nature, Jesus said long ago, "The poor ye have always with you." The atmosphere all about us is full of misleading, attractive slogans that contradict these eternal principles and threaten to undo our society.

It was said of old in the Garden of Eden, "By the sweat of thy brow shalt thou eat thy bread."—a pronouncement which is both a curse and a blessing. St. Paul gave voice to the same truth when he said, "If a man do not work, neither shall he eat." The ancient principle, "*Nihil ex Nihilo*," applies not only in science but also in economics. The danger of leading people to expect something for nothing is written so plain on the pages of history that it should need no explanation. The explosion of another conception has driven us back to the eternal validity of Christ's teaching. We have been strangely



under the spell of the inevitableness of progress. Evolution in all things became a universal formula. It was presumably in the warp and woof of our nature. Life had evolved from the primordial protoplasm and the pathway from the tadpole to the archangel was inevitable. This attractive theory, both in science and in philosophy, has had a jolt. We see both individuals and nations about us, slipping into the pit. We have come to realize that the pendulum does not of itself swing; that strong men must take hold on the pendulum and, by labour, sacrifice and prayer, bring it to its desired destination.

As we read history more truly we see that all progress has been wrung from the nature of things by strong hands and pioneer spirits who have toiled upward through the night. We are coming to realize that it is a mistake to regard ourselves as pampered children, favourites of mother nature.

When we once discover this rock foundation of the immutability of God and trust ourselves entirely to its principle, the sense of joy and satisfaction overtakes us. It may not always be easy building, difficulties may arise, but as we pursue these lines we increasingly know that our structure is in line with the eternal principles of God and that it cannot be shaken.

## (2)

### Eighth Sunday After Trinity.

THEME: *Amos: Herdman and Prophet.*

THE REV. J. H. AINSWORTH, D.D.

SCRIPTURE: Matt. 7:22-29. TEXT: Amos 7:14-15.

HYMNS: The God of Abraham Praise.—*Leoni, 6,6,8,4,D.*

To God the Only Wise.—*St. Andrews, S. M.*

That which is known of the life, character and prophetic ministry of Amos is full of absorbing interest. His fiery eloquence against the transgressions of the Israelites stands out unique amongst Old Testament writings.

Let us consider 1. the man, 2. the moment, 3. the message.

1. *The Man.* The prophet Amos was of humble origin. The name of his father is not added to his own, as in the case of Isaiah, Jeremiah, Hosea, and others. This would seem to indicate that his was no illustrious ancestry. He came from the ranks of the toiler. His labour consisted in the shepherding of flocks and the cultivation of the highly esteemed fruit of the sycamore tree. He lived at Tekoa in Judea, six miles south of Bethlehem, and twelve miles from Jerusalem. Tekoa was an insignificant rural district on the edge of the great wilderness, but the spot itself was a veritable garden. Amos lived the simple life, but he was not simple in his character nor in his thinking. It is probable that his education had been self-acquired. That he was by no means ignorant or boorish his writings abundantly testify.

His writings show him a man of wide and varied and natural culture, a man of soul and vision. It is remarkable how many of the world's seers have come from the obscure ranks of life—Luther, Carlyle, Lincoln, Will Rogers. Jesus was the son of a carpenter. Obscurity of birth need be no barrier to usefulness, nor need it debar us from the vision of God. It has been said of Burns, "He stood his feet among the furrows, but his brow above the stars." With

perhaps more truth, we may say that of Amos, which while his feet pressed the sod, his soul pierced the sky.

2. *The Moment.* It is the hour of crisis! Under Jeroboam II, the kingdom of Israel has become strong and powerful, her dominions are once again extensive, and with increase of power and possession there has come great wealth. Wealth brought indolence and indolence brought corruption in every department of life, including the religious. The poor are oppressed and downtrodden. Rich men are callous of the responsibilities, and callousness leads to vice, and vice to ultimate decay. The women, too, are debased; they encouraged the rich men to spend their evenings in debauchery and drunkenness, "Bring and let us drink." Corruption was rampant. They adulterated food, they falsified the balances by deceit, they even mingled immorality with their worship.

It is interesting that it was to Bethel that Amos was to deliver his message. The city of Bethel was the very hub of the political wheel. It was the centre of the national life. The magnificence of royalty was seen on its streets. The ornate pageantry of a ritualistic worship found there no principal activity.

In the streets of this great city appeared the herdman from the Tekoan hills of Judah. Need we wonder that Amos and his message caused excitement? Need we wonder that the religious leaders resented this lay preacher's message, as reflecting upon them and their work? Had his message been to New York, Chicago, Minneapolis, Cleveland, today, would his reception have been any different? There is a remarkable similarity in the condition of American cities today and Israel in the time of Amos. One of our great needs today is more prophets. The people are ready to believe that prophets are unnecessary, but they are necessary today as they were in the time of Amos. The burdens of social wrongs was never so pressing on the Christian conscience as they are today.

Men with prophetic vision and a prophetic message are needed in our time. We need another Amos, another Isaiah, another Elijah, another Jeremiah. We need them to deliver messages to our common people, messages of courage and hope and salvation. We need the prophets to bring their fearless disapproval to the men in power in our Federal Government, our state governments, our city governments, to our mayors, our treasurers, our judges.

3. *The Message.* Let us glance at the message of Amos. God had said to him, "Go, prophesy unto my people, Israel." And be sure of this, when God calls a man to speak for Him, He gives to that man a message. Amos was more than a mere moralist, more than a politician. He did not fear to denounce the social wrongs and the political sins of Israel.

Amos was concerned with national affairs. There was nothing small about the man and his message. He had one supreme qualification for a prophet, a great soul. So he dealt with great things. Who would have thought that this rough, unlettered peasant was a great prophet, a prophet of righteousness who would one day shake the kingdom? He did not prophesy smooth things, he did not cry peace, peace, when there was no peace, he did not flatter the king of Israel and point to the material prosperity as a sure sign of greatness. No, his great theme dealt with national sin and national judgment—the sin of the people and the judgment of God. Amos sees one sin greater than the rest, a sin which explained all the rest. His people had divorced religion from God.

Israel had forgotten that the only genuine service of God is justice and

righteousness,—that a religion so-called as a substitute for social virtue is an abomination! The relationship between the nation and God was wrong. He does not point a way of social reform, rather Amos lays down the principle that social conditions can only be right when the national vision is directed Godward.

## PRAYER

*We bow our heads in sorrow for the transgressions we have committed against Thee, Heavenly Father. We ask forgiveness in all meekness and contrition. Lead us back to Thy way of life, lead us as individuals, so we may follow as a nation. We have strayed in every way, both the rich and poor. Our thoughts have been centered upon material things, upon intemperance in most things, and we have lost our way.*

*Thou canst bring us back into Thy fold, and point the way toward a better day. Help us to realize that houses and cars and radios and highways lead us nowhere, if we have forsaken the way of righteousness and justice. Our life is as a day, and we need Thy guiding hand to lead us into that path where Thou wouldst have Thy children walk. Grant us grace to follow Thee and Thy teachings, both in our private life and our national life. We ask in Jesus' Name. Amen.*

## SUNDAY SCHOOL LESSON

### *Philip's Missionary Labours.*

**LESSON:** Acts 8:5-40. Print Acts 8:26-40.

**GOLDEN TEXT:** "They therefore that were scattered abroad went about preaching the word." Acts 8:4.

**DEVOTIONAL READING:** Matt. 13:3b-9.

**INTER. & SR.:** Pioneering for Jesus.

**Y. P. & ADULTS:** The Gospel Crosses the Frontier.

There is a heresy abroad in the Church today, namely: the idea that it is primarily the duty and responsibility of the ministers to win men and women to confession of their faith in Christ and into the membership of His Church. The lesson today should certainly be used to correct this erroneous impression.

The time of the lesson is A.D. 30.

The place. Samaria, and the road from Jerusalem to Gaza.

Gaza had been destroyed in 96 B.C. by Alexander Jannæus, following which a new city had been built on the seacoast. Notice the specific clearness of the directions given by the angel.

Candace was the dynastic title of the Queens of Ethiopia. This man was evidently the secretary of the treasury and had probably become a proselyte to the religion of the Jews. As a proselyte, he had been attending the Feast of Pentecost at Jerusalem and was reading the Greek version or Septuagint translation of the prophet Isaiah. While at Jerusalem he may have heard of the death of Jesus and his mind may have been active in regard to the possible connection between Jesus and the words of the prophet. However that may be, he felt the need of proper guidance in his Bible study. Reading aloud, as most Orientals do, he had been overheard, no doubt, by Philip, who immediately accepted his invitation to explain the Scripture.



Philip found him an eager and responsive learner. The Eunuch had an inquiring mind and Philip found here ready soil. "Philip's Fountain" is still pointed out on this road as the site of the baptism of the Ethiopian. The teacher should point out that verse 37 is not found in the oldest manuscripts of the New Testament and probably crept into the text from the margin, where it was written by some ancient scribe as a comment on the incident. Following the baptism, the inference is clear that Philip was supernaturally transported to Azotus, which was the ancient Ashdod, some twenty miles north of Gaza. It was another of the five Philistine towns.

The teacher should discuss with the class the proper ways of reading the Bible today.

#### The Wrong Way:

- (1) Surface reading
- (2) Labourious reading
- (3) Partial reading
- (4) Random reading
- (5) Occasional reading
- (6) Omitted reading.

#### The Right Way:

- (1) Consecutively
- (2) Chronologically
- (3) Topically
- (4) Biographically
- (5) By books
- (6) Diligently (John 5:39)
- (7) Prayerfully (Psa. 119:18)
- (8) Thoughtfully (Psa. 119:97-100)
- (9) Believingly (Psa. 119:18)
- (10) Obediently (John 7:17)
- (11) By chapters:

Principal subject  
Leading lesson  
Best verse  
Principal persons  
Teaching about Christ  
Example to follow  
Error to avoid  
Command to obey  
Promise to claim  
Prayer to echo

- (12) Historically—historical setting out of which it came.

### TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: What Services Should State and Community Render? Rom. 13:1-8.

LUTHER LEAGUE: August Theme: "Virtues." 1. Purity. Psalm 24:3-5.

WALTHER LEAGUE: August Theme: "You and Your Personal Life—Prayer."

## SUNDAY, AUGUST 9

*CALL TO WORSHIP:* "Blessed are they that dwell in Thy house. They shall be still praising Thee." Psal. 84.

*PSALM:* 150.

*PRELUDE:* Andante in G.—*Batiste*.

*ANTHEM:* Saviour, Like a Shepherd.—*Neidinger*.

*OFFERTORY:* Andantino.—*Faure*.

*POSTLUDE:* March Romaine.—*Gounod*.

*OFFERTORY SENTENCE:* "Charge them that are rich in this present world, that they be not highminded, nor have their hopes set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate." 1 Tim. 6:17-18.

*OFFERTORY PRAYER:* This offering, Almighty Father, is only a part of the gift we bring to Thee this day. We ask Thee to accept also our talents, and our physical strength to be used in Thy service. Direct us in Thy ways, so we may join Thee in everlasting life. Amen.—W.

*BENEDICTION:* The grace of our Lord Jesus Christ be with you all.

### MORNING SERMONS

(1)

**THEME:** *A Noble Art.*

THE REV. WILLIAM R. SIEGART, D.D.

*TEXT:* Acts 28:15.

*HYMNS:* O Jesus, I Have Promised.—*Angel's Story*, 7,6,7,6,D.

Take My Life and Let It Be.—*Hendon*, 7,7,7,7.

This is an incident in the life of Paul which Luke records with noble simplicity. It meant much in the life of that great apostle. For several years Paul had desired to go to Rome and preach the Gospel there. He had travelled far and founded many churches, yet there remained with him a fervent desire to preach and to teach in Rome. Now his desire was being fulfilled, although in a way different from that in which he would have liked it to be. Instead of entering Rome as a free man with all the privileges of Roman citizenship which was his due, he was coming a guarded prisoner. The journey had not been comfortable. Among other things he had suffered shipwreck. Truly he had met with enough to discourage a strong man. We may well imagine that when Paul reached the Appian forum, forty-three miles from Rome, and there met a band of Christian disciples who came to greet him, that he took courage. This was a fine thing for them to do, and exhibits in clear outlines what I would call a noble art, namely, that of Christian encouragement.

Paul seemed to have a peculiar aptitude for making friends. All his letters contain salutations to friends he had met in various places. Someone has counted them as mentioned in his letters, and when these are added together they total sixty-seven. But his friends were many more. We may get an idea of his circle of friendship by observing this incident. While there may have been some in that band who met Paul in other places, it is probably true that most of them had simply heard of him through his letters or from others. Yet what they heard made them love him and desire to meet him. We find this faithful group of Christian disciples coming to the Appian forum in order to meet him and renew his courage.

The disciples who did this are unknown. I wonder if we have ever thought how many great heroes there have been in the world who have remained unknown. It is not always those whose praises are sung the loudest who are the greatest heroes. In the midst of life's toils and cares many have remained thoughtful and considerate, thus rendering invaluable service to generations as yet unborn. And it is this element of thoughtfulness which determines to a great extent the ability of any one to live in the hearts of his fellowmen.

Consider, for example, the good Samaritan. His deed of kindness will always be mentioned wherever mankind dwells, yet his name is unknown. All we know of him is that he was a member of a despised race, yet he performed one of the greatest acts of kindness known to man, that of helping a traveller in distress without regard to race or any other consideration.

Then there is the poor widow casting her two mites into the treasury box. As Jesus sat by that box with His disciples He singled her out for praise, yet her name is unknown. Likewise we do not know the name of the man with the withered hand. Nor do we know the names of many other heroes mentioned by Jesus.

When Paul was stoned at Lystra and carried without the city walls, being left for dead, Luke tells us that certain disciples came and stayed with him. Who were they? We do not know.

Likewise when Paul was at Berea and was placed in a position of danger, Luke tells us that "immediately the brethren sent away Paul." Who were these brethren? We do not know.

Nor do we know who the brethren were who came to meet Paul at the Appian forum. Yet their deed of kindness remains to this day as a monument to them.

This great act of kindness and encouragement came from an idea. An idea may seem small when it first arrives, but much of this world's history has been changed because of ideas. When Mazzinni, in speaking of his boyhood days in Genoa, says, "The thought came to me that we Italians could, and therefore ought to, struggle for the liberty of our country," that idea made history.

Perhaps some Christian disciple in Rome conceived the idea of meeting Paul. Perhaps he told it to another, and they to others. From that idea came the journey of the group to meet Paul on his way to Rome. They brought encouragement to Paul. From that idea followed an incident of great consequence.

So nations have been formed, people made free, the Gospel spread, science advanced and benefits conferred upon humanity because an idea is born.

From the practice of this noble art of encouragement there follows the praising of God. When Paul met this band of Christian disciples Luke tells us he took courage and thanked God. There is a difference between believers and unbelievers which we all recognize. It is in praising God. To encourage a believer is to cause him to praise God, for back of it he sees the hand of God.

God sends the sunshine and He sends the rain, nor does He ask man's aid in either of these things. But God does not always work in the same way. "God works in a mysterious way, His wonders to perform." When He wants to encourage the despondent soul He sends another soul. Have you ever thought of that? It is one of our Christian duties to encourage others.

We can check ourselves and see how many men and women have thanked



God for what we have done. It is said of Dr. Robert Dale, one of England's greatest preachers, that one day as he was walking gloomily along the street an unknown and poorly clad woman came up to him and said, "God bless you, Dr. Dale. You have done me much good." His despondency left him and the rest of the day was bright and good to him.

That is a fine and noble art, the art of Christian encouragement. We know not how many discouraged souls we may encourage. We know not how many weaker souls we may sustain. We know not how much good we can bring into life by the spirit of Christian encouragement.

Herein lies a task for everyone, no matter what his abilities may be. It was Michael Pupin who wrote, "Nothing but the love of God and the friendship of man can give the spiritual power which one needs in moments of great sorrow." This love and friendship is not transient; it is permanent.

The great friendship between David and Jonathan, revered in poem and song, began after David returned from slaying Goliath and when he was a national hero. It was easy to begin a friendship under such circumstances. It was not long, however, until the situation changed. Soon the king envied David, and David was forced to flee. Jonathan's friendship then stood the test. When David was in the wilderness of Ziph, Jonathan went to see him. "And Jonathan, Saul's son, arose and went to David in the wilderness and strengthened his hand with God." That is friendship and encouragement.

It is for us to resolve that we will encourage all God's workers. It is for us, also, to renew our courage and strength at the altar of God. It is for us to practice the noble art of encouragement.

## (2)

### Ninth Sunday After Trinity.

**THEME:** *Fields White Unto Harvest.*

**SCRIPTURE:** Luke 12:32-48. **TEXT:** John 4:35-36.

**HYMNS:** Awake, My Soul.—*London New, C. M.*

O Spirit of the Living God.—*Germany, L. M.*

The fascination of the fourth chapter of the Gospel of John lies in the marvellous story it records of the scene at Jacob's well. The interviews between the great Prophet of Nazareth and the poor woman of the city was simple, natural, beautiful and in the highest sense influential. There is a simple freshness about this incident which reveals Christ to us, not only as the Great Teacher sent from God, but as the all-powerful and all-glorious Saviour of sinners.

The picture of the story is surprisingly complete. (Review story.) The theme of the text is spiritual harvesting. This includes:

**I. Harvest Prospects.** The seasons are fruitful in teaching to man. They present their lessons pictorially and thus can be more easily learned. All nature is vocal with instruction to such as have ears to hear the music of the seasons, and eyes to see the object lessons which are presented in such profusion.

**The Bountiful Harvest.** (Give statistics of this year's harvest.) How grateful we should be for that which has been given. It is not difficult to rise from the material to the spiritual. How clear is the analogy in relation to

natural and spiritual husbandry. Long ago the Psalmist said: "They that sow in tears shall reap. . . ." And in the fulness of time, Jesus said, "Behold a sower went out to sow. . . ." And St. Paul developed the analogy in that impressive passage to the Galatians, "Be not deceived; God is not mocked. . . ."

The words of Christ in our text are rich in spiritual teaching:

1. *A Prevalent Misconception.* "Say not ye there are yet four months, and then cometh the harvest, . . ." It can hardly be supposed that the great Teacher referred to a material harvest when He addressed these words to His disciples. It was for purposes of analogy and illustration to raise the thoughts of the disciples to the spiritual harvest, that Jesus used these words. There has always been a chronic misconception of times and seasons in spiritual things. Revivals in winter, men and women converted in winter. Special efforts in winter. The spirit poured out in the winter. There ought to be the expectation of harvesting in every month of the year. Then would earth resemble the heavens. "Lift up your eyes and look upon the fields." This implies

2. *A Prospect Recognizable to Spiritual Vision.* Heathen cannot discern the golden glory of a rich harvest prospect. The dim and shortsighted have but little conception of the scene which stretches out before them. It might as well be barren prairie, so far as their vision is concerned.

*Look upon the field of the family.* Are there not scenes of harvest work to do for Jesus there? Where are the children of the Church spiritually?

*Look upon the field of the Sunday School.* A field that the Lord has blessed. Is there within your knowledge a more promising field for the harvest of Jesus in the whole world?

*Look upon the field of the community about us.* In the main we see men toiling at trades, some working, some not working—we see men and women working and disappointed, restless and dissatisfied—people in search of wealth and health, honour, pleasures, they know not what, but they are searching. Such a view of the community is a very superficial one, however. Lift up your eyes and look. Now you see men and women related to God,—Immortal, Redeemed. Some redeemed, some probationers, rush on to eternity. They have tried the world. They are hungry, but the world gives them a stone; they are restless, but it has no rest for them. No matter where you look, there is harvest work to be done for Christ.

Illustrate: The Woman of Samaria. Gipsy Smith in Chicago. Dwight L. Moody. Preachers and teachers everywhere.

If you broaden your view from the family, the S. S., the community, the nation, to the world, you will have the same picture.—Fields white unto the harvest of Christ."—(Based on Outline by Dr. Potts.)

## PRAYER

*We thank Thee, O God, for our daily bread. Thou hast ever provided for the needs of body and soul, and in times of difficulty and distress Thou hast come to our aid with surprising deliverance. Above all we thank Thee for the gift of Thy Son and the blessings He has brought us. As He fed the multitude in the olden times with marvellous fare, so grant that He may feed much people today with the bread of Life. Help us also both in the home and in the sanctuary to eat of this heavenly manna. We are hungry and faint for the lack*

of it. We have looked for the satisfaction of our souls in the world, but we have found it a desert. Now we would have our true food in Thy grace which Christ has brought to us. We remember the poor and needy before Thee, and pray for their relief. May the Spirit of Christ in us and in all His people lead us to supply their wants. Teach us to follow His footsteps in the generosity of His deeds. Then we will leave all else in Thy hands, beseeching Thee to hear our prayers and pardon our sins in the Name of Christ. Amen.

## ADDED ILLUSTRATIONS—SEED THOUGHTS

**THE OPPORTUNITY IS AT HAND.** Fields white unto the harvest? They are always white when given the Master's love and the Master's compassion.

Some years ago I spent a Sunday with an old, dead church. It was the only church in the little town. They had all the machinery of the church and the Sunday school, the Ladies' Aid Societies and all the regular meetings. The one thing they lacked was converts. For years not a single convert had been added to the church. I said the best word I could to them, and the next morning went down to the depot to take the train. It was two hours late. Standing beside the depot there was a pumping station, and a man pumping water for the engine. He told me that he was not a Christian, that the Church was full of hypocrites, and he had no use for them. I said the best word I could to him and seemingly made no impression. Some weeks later he went home one night to find his little girl lying on her bed and the doctor saying, "There is no hope." Night after night he watched, and then one morning before the dawn the little spirit flew away and he was left in his sorrow and his tears. As he paced up and down in his room, he recalled his own Sunday school days and one of the old texts he learned in Sunday school. He dropped on his knees and prayed for cleansing, that he might be prepared to go and meet his own little one who had gone before. And then something happened. In the next two weeks he had buttonholed every man in the village and had with him a talk about the Christ. The pastor, who had resigned, wrote to the office of his board, saying, "I cannot leave. There is a revival on my hands." The field was white unto the harvest; all that was needed was a man with the Christ-love in his heart—a man on fire for his Master.

Later I passed through that little town. Standing on the hill there is a beautiful new church, the result of that man's labour. Fields white unto the harvest; the fields are always white when a harvester with the Master's compassion is found. Never has there been such a day for Christian service. Say not ye, "Four months, and then the harvest." You have said it long enough. Lift up your eyes unto the fields white already to the harvest.—*W. H. Hopkins.*

## SUNDAY SCHOOL LESSON

### *Saul Converted and Commissioned.*

**LESSON:** Acts 9:1-31; 22:3-21; Gal. 1:11-17; 1 Tim. 1:12-17.

**GOLDEN TEXT:** "I was not disobedient unto the heavenly vision." Acts 26:19.

**DEVOTIONAL READING:** Isa. 6:1-8.

**INTER. & SR.:** Appointed for Service.

**Y. P. & ADULTS:** After Conversion, What?

Saul was born at Tarsus of Cilicia, probably about 1 A.D. Converted near Damascus 36 A.D. Someone has said, "The prayer of Stephen gave to the Church, Saul of Tarsus." However that may be, it is altogether likely that Stephen's beautiful martyrdom, his marvellous faith, his forgiving spirit, his eloquent prayer should all together have made upon Saul of Tarsus a most



profound impression, which prepared his heart for the cataclysmic experience. Saul had gone to the best schools of his time, sitting at the feet of the great teachers of his race. At the age of thirteen he would have become a "son of the Commandment," and was then regarded as a man fit to earn his own living. His parents had intended him for the office of rabbi, from his birth. He stands pre-eminent among the New Testament characters in mental ability and achievement. He ranks second to Christ.

In the Cathedral of St. John the Divine in New York one of the galleries is surrounded by a series of panels, each one of which represents a century and contains the name of the individual whose influence during that particular century was greatest. About some of the panels there was the liveliest discussion on the part of the committee, but in regard to the name which should appear in the first panel there was no difference whatever in opinion. The place was unanimously given to Saul of Tarsus. He was a mental giant. He was perfectly sincere in the work of persecution, but after his spectacular conversion he became equally earnest and aggressive in the cause of Christ.

It is interesting to ask how it happens that Saul had never come into contact with Jesus during His earthly ministry. He had lived in the very atmosphere of threatenings and slaughter against the followers of Christ, and now he took up the cudgels in their defense with equal fervour. His conversion is one of the most dramatic events of Bible history. Christ recognized his superlative ability in thus granting him a personal appearance and the convincing vision of Himself. His experience is not to be explained in terms of a sunstroke, but rather in terms of a direct and personal appearance of our Saviour, Himself. The event is absolutely unique. The conversion of Saul was so tremendously important for the future growth of the Kingdom that Christ, Himself, came to attend to it. When some shallow-minded individuals complained that they were not converted in the same way—the answer is that God does not use cannon in hunting for sparrows.

The house in which Saul was baptized is still shown in Damascus. The Roman Catholic Church has built a little chapel over the traditional site and it is now attended by faithful nuns. The teacher should call particular attention on the part of the class to the natural hesitancy on the part of Ananias, when he was bidden to go and baptize Saul. This was the man who had spread terror everywhere through the ranks of the Christians. Notice the completeness of the submission of Ananias and his splendid introductory word when he walked in and said, "*Brother!*"

Saul, throughout his entire remaining life, was true to this heavenly vision of the Risen and Triumphant Saviour.

The golden text today is the key to his life.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: Dishonest Practices in Our Daily Life. Eph. 4:25, 28, 29.

LUTHER LEAGUE: 2. Christian Courtesy. 1 Pet. 3:8-11.

## SUNDAY, AUGUST 16

**CALL TO WORSHIP:** "Exalt ye the Lord our God, and worship at His footstool, for He is Holy." *Psa. 99.*

**PSALM:** 8.

**PRELUDE:** Album Leaf.—*Granfield.*

**ANTHEM:** The Lord is My Light.—*Allitson.*

**OFFERTORY:** Prayer.—*Guilmant.*

**POSTLUDE:** Temple March.—*Lyon.*

**OFFERTORY SENTENCE:** "According as each hath received a gift, ministering it among yourself as good stewards of the manifold grace of God." *1 Pet. 4:10.*

**OFFERTORY PRAYER:** Accept, Our Heavenly Father, this gift of our love to Thee. May our hearts be made truly grateful and our hands truly generous because of Thy ceaseless and tender mercies to us.—*W.*

**BENEDICTION:** The Lord Jesus Christ be with thy spirit.

### MORNING SERMONS

#### (1)

**THEME:** *Be Spiritually Minded.*

**THE REV. HUGH THOMSON KERR, D.D.**

**TEXT:** "To be spiritually minded is life and peace." *Romans 8:6.*

**HYMNS:** Awake, My Soul.—*Christmas, C. M.*

Fight the Good Fight.—*Pentecost, L. M.*

If you would sit down quietly and ask yourself, What is it that we all need most? I think we would agree that these two things—life and peace—would cover the field. Everybody in America, in Canada, in Great Britain—in Germany and Russia, everybody of all nations and of all races would name life and peace as the two great desires of humanity.

President Roosevelt is constantly talking of the "abundant life." I am quite sure that what he means by the "abundant life" was not what Jesus meant. He does not infer, as Jesus does, that the abundant life belongs to the realm within a man, independent of circumstances or conditions of life.

The appeal for life, for abundant life, social, economic, and spiritual, strikes a responsive chord, for no one wants to live a starvation life. They want to live abundantly. I am not anxious just now to define closely the term, but I am merely stating that life is the common desire of all people. It was frequently on the lips of Jesus, and to it there was a quick and ready response from the people who heard Him. Jesus put His finger on this supreme quest, the quest for life.

Dr. Studdert-Kennedy tells of a conversation which he had with a London surgeon. The surgeon said to him, "After all, the greatest of human miseries, the most deadly of diseases is boredom. There is more real wretchedness, more torment driving men to folly, or to what you parsons call *sin*, due to boredom, than there is to anything else. Men and women will do almost anything to escape it; they drink, they drug themselves, and sell their souls; they will take up mad causes, organize absurd crusades, fling themselves into lost hopes and crazy ventures; they will torment themselves and torture other people to escape the misery of being bored. Anyone who discovered a cure for that would put an end to more tragedy and misery than all of us doctors and

physicians put together." What is this but the craving for life, for life with a thrill in it.

People are not agreed as to the best road to take towards peace, whether it is the road of pacifism, or disarmament, or the League of Nations, or a big navy, or international law, but they are overwhelmingly interested in peace.

This was another word which was frequently on the lips of Jesus. Jesus did not mean by peace what the young people of our generation mean. He meant something inward, something personal, and we might just as well see once and for all that unless we can find Jesus' way to peace for ourselves and others, we will not find it for the textile industry or the steel industry or for international relations, for peace cannot be found for a bad-tempered people. Disarmament will not do anything for a bad-tempered people. If we succeed in persuading the nations to beat their swords into ploughshares, there is no guarantee that they will not begin fighting with those very ploughshares.

Jesus was always talking about peace, but it was peace that came from within. It was the peace which He Himself possessed in the inner fortress of His own soul. It was a peace which the world can neither give nor take away. "Peace I leave with you. My peace I give unto you."

St. Paul says, "To be spiritually minded is life and peace." It does not come from the outside, but belongs to the inner life. It is not what we have, but what we are. "To be spiritually minded is life and peace." What does it mean to be spiritually minded? What do we mean when we use the word "spiritual"?

Put over against the word "spiritual" its opposite. This is what St. Paul does in the remarkable passage from which this text is taken. He says, "To be carnally minded is death." We know what it is to be carnally minded. It is to be physically minded, to be interested in the things of the flesh. Concerning the young man in the far country Jesus said, "This my son was dead." It does not mean that the physical is unclean or unspiritual, for physical hunger, physical thirst, physical passion are all moral and clean instincts. To be carnally minded is to be interested in earthly things, in the things that belong to the lower order, in which the mind and the heart have no part.

What, then, does it mean to be spiritually minded? I think the context will help us. Let us read the passage as Dr. Moffatt has quoted it. "For those who follow the flesh have their interests in the flesh, and those who follow the Spirit have their interest in the Spirit. The interests of the flesh mean death, the interests of the Spirit mean life and peace. For the interests of the flesh are hostile to God; they do not yield to the law of God (indeed they cannot). Those who are in the flesh cannot satisfy God." The answer is here. Those who are spiritually minded have God in their thinking. To be spiritually minded is not to love beauty, or to enjoy music, or to respond to architecture or art, or to be carried away in religious ecstasy. It does not belong to some peculiar temperament, to people who have æsthetic tastes, but it is the common possession of all who live their life aware of God. It is to carry about with us the sense of God, that God is here, and to see God in everything; to be aware of God in the laughter and tears of little children, in the joy and fellowship of our homes, in the education of our children. It is to be aware of God when we lose our money or when we stand in the presence of death. It is to be aware of God when temptation breaks upon us or when we face tragedy or sorrow. It is this that makes the difference between the spiritually minded and the car-



nally minded man. The spiritually minded man is not immune from sorrow or tragedy or failure or death, but he is aware of God in the midst of all life's happenings and recognizes God in the thunder as well as in the dawn. I suppose there were religious, praying, God-fearing men and women who went down to death on the Morro Castle. God did not save them from the fire or the flood. Death and darkness swallowed them up with the carnally minded people. Fire will burn a saint as well as a sinner. The sea will drown a Christian as well as an unbeliever, but there is a difference in the attitude of the Christian. The spiritually minded man sees God in the midst of the fire, in the darkness, in the presence of death and tragedy, and everything is transformed. Death swept the hill of Calvary on which Jesus and the two thieves hung, but death was not the same to those that suffered there. To the penitent, death opened up a lane that led down into Paradise. To the impenitent, death opened up the avenue that led out into darkness. One was carnally minded, one was spiritually minded. The penitent became suddenly aware of God, even on the cross, and to be aware of God is life and peace.

The other day there floated out from the Livingstonia Mission in Northern Rhodesia a story of a little group of girls sitting under a tree sorting out reeds for their basket work. A new girl had come among them who had never been in the mission school before, and the teacher overheard part of the conversation. The little new girl was asking, "Do you pray every day like we did this morning?" The reply was, "Oh, always, and in the evening also." And then one of the other girls took up the tale. "You see," she said, "we are the people of a Chief. In the morning we go to the palace to greet Him, to receive His blessing and to hear His word for the day. Then all day we work and play in the fields of the Chief. At evening we come back to His courtyard, sit around His fire, and tell Him of the day's doings. If we have done wrong, we tell Him and say we are sorry, then He blesses us and we go to sleep."

The little girl had gotten hold of the secret of spiritual mindedness. To be spiritually minded is to be aware that all day we live in the presence of the Chief, and ere we fall asleep at night He blesses us.

## (2)

### Tenth Sunday After Trinity.

THEME: *The Christian Ideal of Duty.*

SCRIPTURE: Matt. 11:16-24. TEXT: Luke 17:10.

HYMNS: Ye Servants of the Lord.—*Narenza, S. M.*

A Charge to Keep I Have.—*St. Ethelwald, L. M.*

Blessed is that life upon which the word "Duty" is writ large. Such a life will not fail to be noble, fruitful, and in a true sense happy. Few words in the language are more significant than this. A nation rises or falls in proportion to the degree in which the individuals of that nation do their duty to the nation, to their fellowmen, and to themselves.

Duty is one of the key-words of Christianity. Omit it from the Gospel, and you have nothing left. Omit it, and you make the religion of Jesus mere sentiment, a matter of whims and fancies and feelings. Retain it, give it a worthy place, and Christianity becomes virile, strong, stable. When you read the life

of Jesus, you will find the word "duty" frequently, although it may be spelled *must* in many instances.

Review the life of St. Paul, and see how his life was guided by the ideal of duty, duty to Christ and His mission of salvation. A sense of duty is the base of all manliness in religion and is the pith of all moral and spiritual power.

The tendency to be satisfied with partial service, to set narrow limits to duty, to aim at easy honours in religion, is a common weakness.

Let us look at the servant in the parable. He is wholly occupied with service. His chief concern is not with thanks or praise or honour, or even wages, but to do well and faithfully the work that was given him to do. No, he is not a drudge, a slave, a machine, but he has a part to perform, and that work must be well done as his obligation to himself and his master. That is *duty*. It is the debt he owes to himself, to his master, to God. That duty is absolute. It is not conditioned upon his master's gratitude, or kindness, or anything other than his own undertaking.

This is the true type of discipleship, and a true example of all high service. The best thing about all great deeds is that they are done without thought of greatness. The best goodness is unconscious goodness. *Nehemiah*.

*Doing our duty does not excuse the neglect of another.* Each one has his own duty to man, to God, and we cannot discharge that duty for one another. Mary at Bethany, as opposed to Martha's attitude.—(*Outline by S. H. Hubbard.*)

## PRAYER

*O Thou who hast taught us to seek first Thy kingdom and its righteousness, teach me to say, "Give me my daily bread." Teach me to accept Thy will as the foundation of my happiness, and other things as only its superstructure.*

*I am more afraid of the hunger of the body than the hunger of the spirit. Convince me that it would not profit a man to gain the whole world and lose his own soul. Show me that it is only the possession of my soul that makes the possession of the world any gain.*

*Impress me with the truth that no thing can give me joy, if I myself am not already joyful. Inspire me with the knowledge that the issues of life are not without but from within.*

*Guide me into the discovery that the pleasures at Thy right hand are the only things that are pleasures for evermore. Amen.*—George Matheson.

## SUNDAY SCHOOL LESSON

**Sowing and Reaping (Temperance Lesson).**

LESSON: Gal. 6:1-10.

GOLDEN TEXT: "Be not deceived; God is not mocked: for whatsoever a man soweth. . . ." Gal. 6:7.

DEVOTIONAL READING: Gal. 5:16-24.

INTER. & SR.: Sowing and Reaping. (Alcohol.)

Y. P. & ADULTS: Sowing and Reaping. (Alcohol.)

The Epistle to the Galatians was written from Corinth to the Christians of Galatia, a territory in Central Asia Minor.

The time was about A.D. 57.

The injunction to "bear one another's burdens and so fulfil the law of Christ" does not mean share one another's delusions! Each man is to be ready to give a reason for the faith that is in him, and no one can do so without personal study and inner surrender and consecration to Christ.

The teacher should call attention to verses 2, 5 and point out that while they are apparently in contradiction, the conflict between them is only apparent and not real. Paul was too clear a thinker to write without carefully measuring his words. There are two different Greek words translated by the English word "burden."

The first word means "a weight which crushes the bearer."

The second means a "load or knapsack which the traveller bears upon his shoulders."

The difference between these two is at once clear. We are to comfort those who bear the burden of sorrow. We are to share with them in the bearing of that burden. We are to relieve the distress of our neighbours and enter sympathetically with them into their problems and distressing experiences. On the other hand, if a burden is a sack which contains food which we carry to help him, or clothing to keep warm, he is to carry his own burden. The wise teacher will point out that there are individual burdens which each man must carry for himself. All of us have responsibilities and duties and problems which we alone can carry and meet and solve. In connection with the temperance application of the lesson, the teacher would do well to read the life-story of John B. Gough.

After many years of lecturing in temperance work, Gough came to the conviction that the most effective appeal to be made in connection with temperance was the appeal to refrain from drink *in order to be of helpfulness to others*. He urged people to vote against liquor because they are their brother's keeper. The teacher should point out in the course of this lesson the unspeakable economic waste and ruin that comes from the liquor traffic. He should point out the present deplorable conditions which exist in those states which have repealed their prohibition laws, the widespread sale of liquor, the enormous amount of it which is consumed and the physical and spiritual death which inevitably follows its use. He should explain to the class how the immediate effect of alcohol, when taken into the body, is to deaden those higher powers of self-control, of judgment, of discretion. The powers which psychologists tell us have come most lately to the race in its long upward course. In all of our recovery programmes, we are ourselves doing the one thing which will bring defeat most surely and completely; namely, re-introducing all of the economic waste and horrible moral and physical loss due to re-establishment of the liquor traffic.

God's law of sowing and reaping applies to nations as it applies to individuals. The wise teacher will say, "America, beware!"

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: The Christian Idea of Success. Phil. 2:12-15.

LUTHER LEAGUE: 3. Courage. 2 Tim. 1:7-8.



## SUNDAY, AUGUST 23

**CALL TO WORSHIP:** "O taste and see that the Lord is good; blessed is the man that trusteth in Him." Psa. 34.

**PSALM:** 29.

**PRELUDE:** The Answer.—*Wolstenholme.*

**ANTHEM:** More Love to Thee.—*Sparks.*

**OFFERTORY:** Romance.—*Zitterbatt.*

**POSTLUDE:** Marche.—*Clark.*

**OFFERTORY SENTENCE:** "Render unto Cæsar the things that are Cæsars, and unto God the things that are God's." Matt. 22:21.

**OFFERTORY PRAYER:** We thank Thee, Almighty God, for the privilege of worship to Thee, for the period in which we may forget our temporal needs and allow our hearts and minds to dwell upon Thee and Thy Kingdom. Accept this gift of our love in Christ's name. Amen.—*W.*

**BENEDICTION:** Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

### MORNING SERMONS

(1)

**THEME:** *An Orderly World.*

THE REV. SAMUEL M. DORRANCE, D.D.

**TEXT:** Eccl. 12:3; Matt. 10:29-30.

**HYMNS:** Father, I Know That All My Life.—*St. Bede, 8,6,8,6,8,6.*  
God of the Strong, God of the Weak.—*Ombersley, L. M.*

I have brought together two texts, each of which has its own teaching. The question is whether we can believe them both.

The first, from Ecclesiastes, reminds us that this is an orderly world. A cause works out to its natural result. "If the clouds be full of rain, they empty themselves: and if a tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." The second text, from St. Matthew, declares God's concern for every individual human being. These are words of Jesus. "Are not two sparrows sold for a farthing? And not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered."

The teaching of the first text, that this is an orderly world, has been firmly impressed upon us in the last half century. What we call the laws of Nature hold under all circumstances. There are no exceptions. Pull the trigger, and the gun goes off. Whether a gangster or Abraham Lincoln stand in the path of the bullet. If the gun doesn't go off, it is because of some defect in the mechanism, not because a saint would be hurt. Put a good foundation under a house, and it resists the flood, without regard to the character of the people in the house whose safety depends on it. That is the way the world is made. It is an orderly world.

If you think of the human race as a whole, that orderliness is certainly a blessing. For the fact that we can count upon natural laws to hold is what makes it possible to foresee results, and to accomplish our purposes. We do count upon it all the time: upon the laws of stress and strain holding when we build a bridge; upon the magnetic north attracting the compass needle when we

steer a boat; upon the sun's rising punctually every morning when we plan our days.

If we think of this orderly character of the world as expressing God's disposition towards the human race, you have only to consider how helpless we should be if it were otherwise to see that it expresses good will. If it were otherwise, we should be utterly at sea. And this orderliness is for the good of the race. It puts a premium on knowledge: the man who knows what the laws of nature are, is the man who can plan how to use them for his purposes. So this orderliness of the world stimulates men to observe, and to think. It tends to develop an intelligent race.

But it is not so clear that this orderliness is a blessing to the individual. It makes a dangerous world, full of traps and pitfalls for the ignorant. It means an evermore intelligent race, but it also means all sorts of disasters for individual men and women. If we could not count on the laws of physics, we could not build a safe bridge. But it is this very fact of the laws always holding which makes it certain that if the engineers make a mistake in their calculations, the bridge will fall, and innocent people will be killed. Is it altogether friendly to turn ignorant men loose in a world like that, with nothing more than a "Find your way as best you can? You'll learn by experience! That is, the race will learn, but millions of individuals will suffer in the process." Someone has said that Nature is careful of the species, but utterly indifferent to the individual. Must we suppose that to be true of God also? If the orderliness of the world is the only expression of His disposition towards us, what reason have we to think that He is in the least concerned about you and me as individuals?

Now you see why I coupled with our text from Ecclesiastes our Lord's words about the sparrows. Because they tell us to believe just that, that God knows and cares about what happens to every last individual human being. They teach us the very thing which the orderliness of the world may make us doubt.

Men used to believe that God showed His concern for individuals by interrupting the laws of Nature for their benefit. They believed He might turn aside the lightning to save them. Today we never expect those laws to be broken. Nevertheless, it does not follow that God must be a mere spectator of what happens. I certainly cannot suspend Nature's laws. But I can, by exerting my will, bring things to pass that would not otherwise have happened. The ball would have hit a child if I had not willed to stretch out my hand and catch it. Natural laws never stopped working, but my will, coming in as a new factor, altered the situation. If my little will can alter the situation in the physical world, why not God's! But, if we believe divine protection has saved some people from danger, we must face the question why divine protection was not granted to others. Perhaps a partial answer may be that no individual is the centre of the universe, and the universe cannot be run for him. Despite God's friendship for him, the individual's happiness and safety must be subordinated to larger ends, even as a soldier's safety must be subordinated in the commander's mind to the purposes of the campaign, though that soldier be the commander's own son.

I think, though, that we make a mistake in supposing that if God helps us, He must do it by either interrupting the laws of Nature or using them in our

behalf: in other words, by something like a miracle. The stage is, after all, less important than what you do on it. And how often people have been sure that they were divinely guided to do the right thing. And again, why should we look upon the fruitfulness of the earth as an evidence of God's kindness, but recognize nothing divine in human kindness? Is it mere pious phraseology to speak of "God's putting it into the heart of His servants to do" thus and so? May we not believe that many an impulse was divinely given, though the deed was performed by human hands? A hungry man thanks a friend for food: but is he not right to thank God that he has a friend?

There is one other way in which those who have trusted God have been surest of all that He has helped them: by His ministry to the inner man. They were in trouble, wounded. He did not save them from that. But they cannot explain to themselves where else, if not from Him, came the fortitude with which they faced it. They think of that, of the power that ministered to their inner life, when they say, in all sincerity, "God is a very present help in trouble."

Not a sparrow falls to the ground without our Father—and yet the sparrows fall. We keep thinking that if God is our friend, He must show His friendship by saving us from pain. I suppose what we need to learn is that He believes there is something more important for us than to escape pain. Jesus said once to His friends, "Be not afraid of them that kill the body, but are not able to kill the soul." You can see that as He looked at it our physical comfort, even our life, is not the same thing as our true welfare. There is something more fundamental. And it's that more fundamental thing in us, and for us, that God, in His friendship, is chiefly concerned about.

## (2)

### Eleventh Sunday After Trinity.

**THEME:** *Mary of Bethany.*

THE REV. JOHN H. AINSWORTH, D.D.

**SCRIPTURE:** Luke 7:36-50. **TEXT:** Mark 14:1-11; John 12:1-9.

**HYMNS:** From All That Dwell Below the Skies.—*Duke Street, L. M.*

When All Thy Mercies, O My God.—*St. Fulbert, C. M.*

For centuries it has been an open question whether Simon the Pharisee and Simon the leper were one and the same person; also whether Mary of Bethany is to be identified with the woman who was a sinner. Most of the protestant commentators take the view that there is no way of knowing, but if tradition is based upon anything more than mere conjecture, then we have in this incident a glimpse of a portion of the life of Jesus which is winsomely beautiful.

(Give the traditional story of Mary.) If this story may be depended upon, and if it is also to be depended on that Mary was the daughter of Simon the leper, as we know to a certainty the sister of Martha and Lazarus, they surely, that Bethany family, is the most outstanding instance in all the world of your loving those best for whom you have done the most. For having healed the leper, so as to have made his house both habitable and hospitable, as Simon's house now was; and to have changed that leper's daughter's heart and converted her whole life; and then to have raised to this life again that same leper's son after he had been dead four days—all that was surely enough to



account for what John says that Jesus so greatly and so tenderly loved Martha, and Mary, and Lazarus.

The feast of the Passover is near. In six days Christ, the Passover Lamb, will be slain. Picture the scene at Simon's supper table. (Matt. 26:6-13.) Not to speak of the twelve, there was Simon the head of the house, who had at one time been a leper, but who was now clean. Martha, still troubled about many things; Mary sitting at the Saviour's feet; the brother Lazarus, who had been brought back to life from four days in the grave; then, there was JESUS to crown that most wonderful gathering. "Behold, I come quickly, hold fast thy certificate that no man take thy seat from thee."

Aristotle, in his book of "Ethics," says: "To make even a liberal act truly noble, these three things must enter into it: A noble motive, the amount of the gift, and a great good will on the part of the giver." Had Aristotle but sat at that supper table in Bethany, he would have seen his noble doctrine of munificence illustrated and adorned to his delight and satisfaction. Mary gave, not only the best she had, but she gave her all. She did not let the ointment drip out, she poured it out. Love explains it. Love explains David Livingstone expending himself in the wilds of Africa. It explains St. Paul's life. Let us view our lives in the light of the incidents just related. What do we give? What do we for Love? Love of Whom?

Let us go on to the end, "The house was filled with the odour of the ointment. "One of the disciples grew indignant." "Jesus said, let her alone, why trouble ye her, she hath wrought a good work on Me." As the house was filled with the odour, so the influence of good is today, there is no end to it. Yes, there are many who grow indignant over generous gifts, but the Lord still says, "Let them alone, they have wrought a good work on Me."

## PRAYER

*Father in heaven: Show us our sinfulness—we who think we are so good! Make us sorry over our own censoriousness, intolerance, ungentleness, and idleness. Make us ashamed of our empty hands and bloated comfortableness. Take away our false props. Make us uneasy over our own moral shabbiness and spiritual leanness. When we say spiteful things, or think mean thoughts of others, make these seem to us as odious as they seem to Thee. Lord, wake us up! Make us real. Bring us so close to Thyself that Thy holiness shall scorch, and Thy love melt us. Show us how to pity others, whom now we blame. Flood our souls with love and compassion for our fellows; teach us to visit our hate on our own besotted pride and sluggishness and our intolerable severities to other people. So fill us with Thyself that our lives shall be a message, breathing God, and pouring balm into needy hearts.*

## SUNDAY SCHOOL LESSON

### *The Gospel for All Men.*

LESSON: Acts 10:1-11:18; Rom. 1:13-17.

GOLDEN TEXT: "For God so loved the world, that He gave His only Son." John 3:16.

DEVOTIONAL READING: Isa. 11:1-5.

INTER. & SR.: First Steps in World Brotherhood.

Y. P. & ADULTS: Universal Brotherhood in Christ.

The time of the lesson was A.D. 41. The place; at Joppa.

Trained as he had been in all of the strict exclusiveness of the Jewish people, the vision which Peter had on the housetop at Joppa was to him a cataclysmic experience. It is difficult for us to realize the narrow exclusiveness of the Jewish people. Certainly arrogant superiority could not go further. However, under the providence of God, it has worked out to the saving of the Old Testament scriptures. For we owe our Old Testament to this bitter bigotry of the Jewish people, who sacrificed their lives freely in order that their Scriptures might not be defiled and might be preserved. But now the time had come for them to get a world-vision and to occupy the place which God had intended for them. Christianity is not a tribal religion. It is a universal religion, or it is nothing. In the very genius of its nature it *must be* world-wide and supreme. Peter's education in this lesson takes a great stride forward.

This lesson is a marvellous illustration of the way in which God's Holy Spirit works upon hearts widely separated and moves to bring them together and to consummate some plan on which He has decided. The Holy Spirit touches the hard heart of Cornelius and meanwhile a vision is given to Peter. Thus, both the actor and the recipient of the action, are prepared to participate mutually in a great forward movement of God's program. This is a comforting thought, to all who are engaged in God's work.

The suggestion made to Peter that he rise and eat that which he had always been taught to consider unclean was a most amazing and abhorrent thought, to him. The Lord was very gentle and patient with His servant, however, and before long the meaning of the vision became apparent. It was a symbolical revelation of the fact that the restrictions of the Mosaic Law were utterly removed and to be observed no more, and that the salvation and atonement achieved by Christ on the cross was the free gift of God to all nations under Heaven.

What a day that was in the education of Simon Peter, and the world to this day has not exhausted the richness and marvellous fullness of this eternal truth. The sad thing about it, however, is that there are multitudes of Christian people who do *not really believe it*. They say that they believe it; they give lip service to the doctrine, but their lives are a contradiction of what they say. *They live and act as though Christianity were a tribal religion.* They are not actively concerned about its extension among all of the peoples of the earth. They do not give and pray and sacrifice and plan and love and think in terms of *a world for Jesus Christ*.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: What to Tune in and What to Tune Out. Col. 3:9-17; Prov. 4:14-19.

LUTHER LEAGUE: 4. Reconciliation. Matt. 5:23-25.

## SUNDAY, AUGUST 30

**CALL TO WORSHIP:** "Sing unto God, sing praise unto His name: extol Him that rideth upon the heavens and rejoice before Him." Psa. 68.

**PSALM:** 33.

**PRELUDE:** Larghetto.—*Mozart*.

**ANTHEM:** The Lord is My Strength.—*Huhn*.

**OFFERTORY:** Berceuse.—*Kinder*.

**POSTLUDE:** Duke Street.—*Whiting*.

**OFFERTORY SENTENCE:** "For where your treasure is, there will your heart be also." Matt. 6:21.

**OFFERTORY PRAYER:** We come to Thee this day with worship and song in our hearts, because we know Thou hast an abiding service in store for each and every one of us. Each human heart and soul is precious in Thy sight, each has a sphere of work, and only through diligent co-operation and example can we attain the grace necessary to gain eternal life. Guide us in Thy service for Christ's sake. Amen.—W.

**BENEDICTION:** The grace of our Lord Jesus Christ be with you all. Amen.

### MORNING SERMONS

#### (1)

**THEME:** *The Forgotten Essential.*

THE REV. WILLIAM E. DUDLEY, D.D.

**TEXT:** Matt. 7:21.

**HYMNS:** Jesus, Thy Boundless Love to Me.—*St. Catherine*, 8,8,8,8,8,8.

Take My Life, and Let It Be.—*Hendon*, 7,7,7,7.

The Sermon on the Mount, whether connected discourse, or merely a collection of the sayings of Jesus, is at all events a clear and comprehensive statement of all the principles that matter in the life of man. If we lived up to the Sermon on the Mount civilization would be secure. These sayings of Jesus cover every angle of life, dip into every nook and cranny of human experience, and influence every phase of thought. These amazing cameos of ethical utterance illustrate religion and life at flood-tide. There probably never has been a clearer statement, or a more complete setting forth of those principles essential in the development of high and worthy character. No generation has ever been able even to touch the fringe of the lofty teaching of Jesus.

Today we are as far away from the practise of that teaching as ever. It is evident, judging from conditions around us, that our understanding of the Christian religion is confused, contradictory, and largely devoid of meaning. Modern Christianity is without doubt indifferent to the simple and essential implications of the gospel. The main tragedy is that so many people are experts in religious belief but novices in Christian example. Theoretically, the Church succeeds, practically, there is an alarming lack of changed character and conduct.

The task of the Church should be to teach individuals how to act toward one another as well as how to act toward God. Along with theory and profession must go a faith in comradeship, and a neighbourly sense of obligation. The will of God stands for changed lives, and a more ennobled way of living. Fine churches and intricately organized programmes are necessary. We may



delight in the mechanics of worship and revel in the politics of organizational routine, but what effect does it all have upon the lives we live? Do we act in a more Christian way as a result of it? Are religious people helpful and lovable people? Are Christians living in such a way that goodness, justice, love and sincerity flow as tributaries into the main stream of faith?

We cannot evade these questions in this modern day! The social order is in too dangerous a condition to neglect longer the needs of the under-privileged. It is a strange fact that the gospel has never been generously accepted among Christian people as a rule of life. Christ insists that love transcend ritual, and justice be put before professional loyalty. The brother of Tagore, the Indian mystic and poet, said not long ago, "Jesus is ideal and wonderful, but you Christians are not like Him." That is a tragic indictment, but anybody with an ounce of sense knows that the indictment is true. Men strive after Christ in an institutional sense. They hear His voice in the chanted litany. He entrances the ear! He gets into the postures of men who sing and pray! But why do many of these same men cast Christ off when they pursue business duties and social obligations? Religion for many is a system of belief, and never an experience to dramatize in the daily task.

One reason for this alarming gulf between faith and conduct is that the gospel is only partially accepted. So many Christians are converted to a fragmentary God. Their God is individualistic, or nationalistic, and in some cases simply the lifeless idol of repressed desire. This is why we do not find Jesus in the market-place and the legislative hall, so much as in the life and character of isolated individuals. Channing Pollock, in his play, "The Fool," names some of these individuals. And who are they? It is almost unbelievable! St. Barnard! St. Theresa! St. Francis! Father Damien! Octavia Hill! When shall we see that religion is the life we live as well as the faith we profess?

The text suggests that the main problem is the will of the Father. It is not the individual, letter perfect in rules and regulations, nor is it the individual who retires into the quiet of his own contemplation that approximates most completely the spirit of the gospel, but he that doeth the will of the Father. That is the fundamental problem. We shall soon discover that to do the will of the Father is to enter into a vast field of endeavour. This means interest must be maintained in all those conditions that effect the well-being of man irrespective of creed and nationality.

A Christian, for example, should be interested in peace. The war talk that fills the air today is an absolute contradiction of the will of God. Christianity and war do not belong together. When we attempt to link Christ with wholesale slaughter the spirit of Christ is not in us. God is love, and where love abides hate is outcast. To encourage war is to destroy humanity, whereas Christ came to save it. Science has superseded man's will in the completeness of its destructive influence. Airplane and chemical developments mean the utter extinction of the human race within a century if the spirit of invention is not motivated along the lines of brotherly love. Human problems must be settled Christ's way, or they will never be settled.

Christian people must also be interested in the spirit of justice as it affects human relationships in smaller fields. Self-will accounts for no end of trouble in this world today. When greed is linked to self-will evil becomes incarnate.

God made men for each other! All men are responsible for each other's well being. To make any man's lot upon this earth harder rather than easier is distinctively unchristian. To minister toward the increased wealth of the few at the cost of the many is to make war against God. There is no need for poverty anywhere on this earth. To tolerate it in this country is to commit the unpardonable sin.

Men who profess Christ should also be interested in tolerance. Racial antagonisms are hideous imps that come up from dark places. These antagonisms make faith a mockery. It is a biological fact that no race is superior. Paul said, "And hath made of one blood all nations." There is no Christianity in belittling races other than our own. It is the will of God that all men dwell together in harmony. H. G. Wells said not long ago, "I am convinced myself that there is no more evil thing in this present world than race prejudice. I write deliberately, it is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abomination than any other sort of error in the world." So then,—

"God help us all poor blundering ones  
Who fail to do His will because  
We rarely understand  
That helping all the weaker ones,  
The troubled suffering meeker ones;  
Is all He asks of us if we  
Would do the thing He planned."

(2)

## Twelfth Sunday After Trinity.

**THEME:** *Our Daily Bread.*

THE REV. JOHN H. AINSWORTH, D.D.

**SCRIPTURE:** Matt. 12:31-42. **TEXT:** Matt. 6:11.

**HYMNS:** Praise to God, Immortal Praise.—*Gott Sei Dank*, 7,7,7,7.

To Thee, O Lord, Our Hearts We Raise.—*Bishopgarth*, 8,7,8,7,D.

Once more in the kindly Providence of God the harvest in America has been gathered. The reaper has been busy in the fields, and sower and reaper have rejoiced together. Many a day during the past summer season the sowers have wondered if the crops would ripen. In some states there was too much rain, in others not any. Yet, in due time the harvest arrived, and the fields and the trees and the vines are reaped of their plenty. Once again the promises of God are fulfilled.

I want to picture our text in the light of the harvest, so we can look upon our daily bread against the background of the fields, the orchards, the vines. Things seem very different to us, depending upon the light played upon them, and upon their background. Now let us look upon our picture, and think of what the answer to this prayer involves.

We have no yesterday here, we have no tomorrow, we have, "Give us this day our daily bread." Some great teachers contend that the reference is purely spiritual, and certainly this petition looks like an intruder unless we stop to think. On one side of it there is the will of God, reaching out into the height of heaven. On the other side of it there are our sins reaching down into unfathomed depths. Here, between these two infinities, spanning the distance from cherubim to Satan, there is "Give us this day."

Now let us look at the petition in the light of harvest. Can you tell me what is involved? Why, if you but realized it, and caught the infinite range of its relationships, never again would this petition seem an intruder. All the ministry of spring is in it, all the warmth and glow of the summer is in it, night and day, and heat and cold, and frost, and the rain sent down from the clouds is in it. It is a little thing to get a slice of bread? Is it so little that it is out of place here where we are moving in the heights and the depths? Not if you set the picture in the light of the harvest.

*Just think of the toil that lies behind it.* There are gifts that we value because of the love that suggested them. Others reveal thoughtfulness, but now and then a gift touches us in a peculiar way, because we recognize the toil it cost. We know the gift was not purchased with an easy price. I want you to take that thought and apply it to the bread you have before you today, think of the toil it cost.

*Think now of the hands through which the gift is given.* (Review the progress from the time of cleaning the seed to the time the bread is on the table before us.) Markham's "Man with the Hoe," Burns' "At the Plough." But for the one who has an unfading crown, are there not tens of thousands who are nameless, toiling, sorrowing, rejoicing, dying, and never raising a ripple on the sea of mankind? Illustrate with peasants in Russia, Turkey, the Orient. Contemplate the relationship of our text to facts in life.

## PRAYER

*Almighty God and gracious Father, the source of all our blessings; we pray Thee to make us sensible of our duty to Thee in the use of the gifts entrusted to us. If our material resources increase, may there be a like increase in our generosity. If our resources diminish, we beseech Thee to save us from the sin of beginning our economy at the Church. Help us to reduce our personal comforts and gratifications, and to make ready sacrifices for the sake of giving toward the spread of Thy kingdom and the salvation of men; through Jesus Christ our Lord. Amen.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

**TROUBLING THE POOL.** The legend of the angel and the pool, which is recorded in the fifth chapter of John, and which the Revised Version has relegated to the dubious outskirts of the margin, provides a most happy symbol of frequent happenings in personal and national history. "The angel of the Lord went down at certain seasons into the pool, and troubled the water." The pool was troubled by a supernatural agency, and by the agitation it was converted into a minister of health and healing. The emblem has its reality in actual experience. The divine is continually shaking up the human, redeeming it from forceless insipidity, preserving it from poisonous stagnancy, saving it from becoming the breeding place of moral and spiritual miasma, and doing all this by the creation of a healthy and vitalizing unrest.

In the light of this suggestion we may gain the proper attitude for contemplating the phenomena of the prevailing disturbance and unrest. Grace not only works in the establishment of peace, but in the creation of convulsion. Grace not only implies the ministry of the dew, but also the ministry of the volcano. It broods in the quiet air, but it also "rides upon the storm." It "speaks peace," but it also sends swords. It has its "still waters," but it has also its rolling torrents, scooping out new channels and deepening and broadening the old river-beds. There is a divine unrest, divinely begotten and divinely inspired, a holy restlessness which is the breeding ground of moral virtues and the invigorating minister of spiritual health. There is a ferment in human affairs which is due to the divine yeast, and it is our wisdom to



recognize the divine impulsion which lies behind the apparently blind goings, and to base all our reasonings upon this great primary assumption, "It is the Lord!" We often pray, "Lay Thy hand upon us for good." What if the gracious answer should come, not in a soft and soothing caress, but in a grip and a shake that will affect our circumstances like the turn of a kaleidoscope, and the whole contour of our life shall be changed? "By terrible things wilt Thou answer us, O god of our salvation!"—  
*From John Henry Jowett.*

## SUNDAY SCHOOL LESSON

### *Beginning of World Missions.*

LESSON: Acts 11:19-26; 13:1-12.

GOLDEN TEXT: "And He said unto them, Go ye into all the world. . . ." Isa. 42:6-10.

DEVOTIONAL READING: Isa. 42:6-10.

INTER. & SR.: New Adventures with Christ.

Y. P. & ADULTS: The Holy Spirit in Missions.

The teacher should familiarize himself thoroughly with the incident recorded in the Scripture contained in Acts 12:13. He should have clearly in mind the events which intervened between those recorded in last Sunday's lesson and those dealt with today. The events of this lesson follow immediately upon those of last Sunday.

The Christian people were scattered in Phœnicia, Cyprus, Antioch and Cyrene, teaching the Lord Jesus Christ, everywhere they went. These events are transcendent in their importance. Christian churches were organized among the Gentiles, new centres were established for witnessing, new evangelists called into active service and a new name given to the followers of the Nazarene. Truly the beginning of World Missions had come.

One of the saddest commentaries on the history of the Church is its tardy failure to evangelize the world. Sixty generations have passed since the Great Teacher lived, and yet man's educational systems are today facing collapse and a spiritual stupour grips the nations, while blackness of soul veils the light.

Sixty generations have passed since the Great Prophet lived, and yet justice and mercy and faith are not the weightier matters while multitudes of mankind are living in want and misery.

Sixty generations have passed since the Great Healer walked among men, and yet, despite all the marvels of therapeutics, insanity is increasing at an appalling rate, and the minds of millions are sick with fatal disease.

Sixty generations have passed since the Great Liberator, and yet men are still languishing in the prison of Self, slaves to customs and dupes of dogma and victims of sin.

Sixty generations have passed since the Prince of Peace lived, and yet a world holocaust has shown civilization to be a veneer upon inner rottenness, while today the world's greatest nations are spending more of their annual tax money in paying for wars,—past, present and future—than for any other cause, and ignorant armies are striving in the night on the dark plain of sensuality and greed.—

"'Peace upon earth,' was said. We sing it;  
 And pay a million priests to bring it.  
 Yet, after two thousand years of mass,  
 We've got as far as poison gas!"

Sixty generations have passed since the King lived, yet men still ignore His loving claim and pursue across the corpse-strewn desert of earthly hope the mirage of power; and with destructive design usurp the rights that belong to God.

Sixty generations have lived since Jesus said, "He that believeth on Me, the work that I do, shall he do also, and greater works than these shall he do," and the true prophet is still rejected and men are living lives that are weak and purposeless.

How will the Church answer at the bar of God for its failure to prosecute vigorously this world-mission plan which in this lesson today had its inception? Our modern mission movement with its world-wide vision, with its prayers and its gifts, is *less than 150 years old*, and in these present days none of the Church's work or interest has suffered so acutely as has the entire foreign mission programme. In many denominations it is threatening to collapse utterly. God have mercy upon His people for these terrible sins of neglect while millions perish in the night of darkness!

### MID-WEEK SERMON

**THEME:** *Reconditioned by Christ.*

**TEXT:** 2 Timothy 1:7.

We have all been offered reconditioned machines, typewriters, automobiles. They are declared fit for another period of service. Men reconditioned by Christ.

**THE REMOVAL OF FEAR.** Paul wrote to a young minister wrestling with the problems of a parish. His great need evidently was to be rid of fear. This is our great enemy. A railroad on the island of Jamaica, about thirty miles long, has six or seven tunnels, and the journey is a strange alternation of light and darkness. It is a parable of life. Paul's remedy: Romans 8:15. Acts 18:9: "Have no fear, I am with you!"

**THE GIVING OF POWER.** In the foregoing we find the basis of power. Too many thought power lay in money. With the money gone, their power was gone. The basis of power lies in the spirit, not in the checkbook. "Not by might, nor by power, but by My Spirit."—Zechariah. "God gives us the spirit of power" as sons.—Paul.

**TEMPERING THE POWER.** With the spirit of power comes also the spirit of love and self-discipline to temper it and keep us in sound mind. Consider the power manifested by our great missionaries and heroes of the Cross. You will find all these elements present. It is a sound mind God gives, not a hard mind. It means the ability to judge, to order, to control self. A man reconditioned by Christ is a man of true power, a true master of self, and a true servant of God and man.

### TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: The Will of God as Seen in Jesus. John 8:29; 5:19-20.

LUTHER LEAGUE: 5. Kagawa—Japan's Christian Crusader. Matt. 5:13-16.

## LABOUR SUNDAY, SEPTEMBER 6

**CALL TO WORSHIP:** "Behold, O God our shield and look upon the face of Thine anointed, for a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Psa. 84.

**PSALM:** 93.

**PRELUDE:** Supplication.—*Hosmer.*

**ANTHEM:** O Lord, How Manifold.—*Barnby.*

**OFFERTORY:** Priene a Notre Dame.—*Boellman.*

**POSTLUDE:** Chorale.—*Boellman.*

**OFFERTORY SENTENCE:** "What shall I render unto Jehovah for all His benefits towards me?" Psa. 116:12.

**OFFERTORY PRAYER:** Gracious Father, we come to Thee with this gift as an expression of our faith and love in and for Thy Word. We give because we desire earnestly the advancement of Thy kingdom on earth. We are Thine to direct in Thy service as Thou choosest. Bless us and keep us in the name of Thy precious Son, Jesus Christ. Amen.—*W.*

**BENEDICTION:** The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all.

### MORNING SERMONS

(1)

**THEME:** *A New Kind of Economy.*

THE REV. PETER ALBERT MACDONALD, D.D.

**TEXT:** Luke 3:14.

**HYMNS:** A Charge to Keep I Have.—*Wesley.*

Sow in the Morn Thy Seed.—*Montgomery.*

Dr. Edwin Slosson mentions this passage as an illustration of Bible verses which impress the layman as being excellent foundations for sermons, but which the average minister does not consider available for his purpose. The noted chemist supposes that one reason for not using this text is that the clergy do not wish to alienate "the forgotten man" and the "masses" associated with him. He thinks *that* a mistake, since the world sadly needs Christian economics, and a really prophetic preacher ought to declare "the truth, the whole truth, and nothing but the truth," or as St. Paul put it in his farewell address to the Ephesian elders, "The Whole counsel of God."

Our Federal Government has recently published a list of large wage earners in the United States—men and women whose monthly salaries and annual bonuses run from twenty-five thousand to a quarter of a million dollars. It ought to be unembarrassing for a minister to preach from this text to such people, suggesting that they check their ambition for greater personal gains in industry and concentrate on an economy which gives less attention to rugged individualism and more to the greatest good of the greatest number of people. But Christianity, being adapted to all classes of human nature, has no doubt in this injunction of the text a thought and an ideal which everyone ought to practice. Let us see if we can discover what it means, not for the extremes of rich or poor, but for the average person. In the context it is stated that John the Baptist fulfilled ancient prophecy in that he prepared the way of the Lord so that the valleys were exalted, the hills brought low, the crooked places made



straight, and the rough ways smooth. As John preached repentance toward God and wielded an axe of reform, all sorts of people questioned him about how they should regulate their personal lives. "What shall *we* do?" asked many persons possessing the average of earthly possessions, and John replied: "He that hath two coats, let him give one to his neighbour who has none." "What shall we do?" asked the publicans who were collecting taxes to which they were not entitled, and John answered: "Exact no more than that which is appointed you." "What shall we do?" asked the soldiers of the Roman legion, and John said: "Avoid violence and false accusations, and be content with your wages." Now the regular pay of a soldier in those days was about ten cents a day, and sometimes racketeers in the army sliced a commission from that small sum. So that it was not surprising that the soldiers contended for the right to strike; for less work and more holidays; for less weight to carry and a share in the spoils of war; for the exclusion of barbarians (the same as "scabs" now) from the army when the empire conquered some new domain and annexed it. Many reasons for discontent existed, and frequent strikes were no doubt justified. Yet John, who was himself subsisting on locusts and wild honey, counselled against violence and falsehood and urged contentment with the existing wage scale. The reason for that seemingly strange counsel was in the fact that John was seeking to lead people to see that in its final analysis life is spiritual. As Metastasio put it, "The mind, like water, passes through all states till it is united to what it is ever seeking." A life like that of St. Paul illustrates the point. The famous tentmaker humanly prized recognition and reward, but he had many bitter experiences. For long years his life flowed on like the Nile, uncheered by tributary streams and going steadily toward a lonely and tragic end. But he constantly refrained from violence, made much of the smallest tokens of affection and declared that he had learned in whatsoever state he was therewith to be content. As he approached the ignominious death which Nero Cæsar insisted on for him, the apostle spoke more distinctly than ever in terms of the spiritual, saying: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforward there is laid up for me a crown of righteousness."

Christ, Himself, emphasized the same view-point when He said that the greatest possession of any person is the treasure in heaven which he stores up in his heart. That is a word not to be forgotten in these materialistic days when men are ambitious for greater gains in industry and when even art and literature and much of so-called religion are measured by the money which can be made out of them. When Wilberforce was engaged in the anti-slavery crusade he said: "My greatest cause of difference with the Democrats is their laying so great stress on the concerns of this world as to occupy their whole minds and hearts—leaving only a few scanty and lukewarm thoughts for the heavenly treasure." One of the finest statements of this thought is expressed in the verses of Browning:

"Because a man has shop to mind  
In time and place, since flesh must live,  
Need spirit lack all life behind,  
All stray thoughts, fancies fugitive,  
All loves except what trade can give?"

"But—shop each day and all day long!  
Friend, your good angel slept, your star  
Suffered eclipse, fate did you wrong!  
From where these sorts of treasures are,  
There should our hearts be—Christ, how far!"

It is true that these words of John the Baptist are not to be literally interpreted as providing a present-day attitude for Christians in their economic struggles. Society has evolved and differentiated in such a way that the problems of the individual are extremely urgent and complicated. There is a perfectly Christian right to organize and to strike against economic injustice. There is a discontent with existing conditions which is the harbinger of a new and better day for those who suffer from lack of opportunity and from unfairness in the relations of capital and labour. Those matters are dealt with in several of the parables of Jesus in a way that is most suggestive of the proper modern procedure. Not that Jesus attempted to lay the rails on which the trains of modern industry must run. But He did go beneath the shell and surface of industrial life. He dealt with unemployment in His parable of the labourers and the hours. He pressed the question as to whether men were unemployed because they were too lazy or too unreasonable to work, or because of the callousness of society. And we may be very sure that if He were here in the United States today He would sternly disapprove of corporations which heartlessly dismiss labourers without due necessity for doing so. He would disapprove of labour unions which strike on negligible pretexts and of big business where profits are exalted to the exclusion of the weightier matters of mercy, justice and economic security for the labourer and his family. He would denounce in no uncertain terms the methods of the racketeer who enforces his demands by injuring the persons and destroying the property of those he would bend to his unrighteous will.

No doubt John the Baptist, if he were here, would similarly speak. But on the occasion when he uttered the words recorded in Luke 3:14 he was seeking to set forth a formula of the spirit which would guarantee Christian Character and Eternal Life. He showed that there is such a thing as contentment, despite circumstances. In one of his chapters Dr. Henry Sloan Coffin has outlined five ways in any one of which a man may face the universe. He may choose to revolt, as many are doing today—living in bitterness and dying in despair. He may decide on suicide in an effort to cheat the universe; or on partial suicide through the use of alcohol or narcotics. He may become a stoic, cultivating a vast indifference to the scheme of things as they are. That will render him impregnable to the slings and arrows of outrageous fortune. It will give him a sort of triumph over the world. But the cost of stoicism is very great. It leaves a man heart-hungry through isolation. It shuts him up within himself with a suffocating sense of imprisonment. It takes away much of his power to save his fellows. It robs him of hope for a new day when doubt, disease and death may be overcome. Finally it is possible to elect to believe in the will of God. That is the way of the Christian religion, and he who takes such a position is spiritually fortified against a multitude of evils. Thus such men as St. Paul, John the Baptist, Francis of Assisi and Abraham Lincoln "stood the gaff" of poverty and persecution. They were unafraid in the midst of the greatest dangers. They lived for the great cause of the will of

God among men. They did not have luxury, but they had insight. They carried no social prestige, but their souls were weighty with love. They belonged to that elect company which the great apostle had in mind when he wrote to people who, nominally possessing the Christian formula of life, yet were vexed by discontent and controversy. He said: "All things are yours; whether Paul, or Apollos, or Cephas, or the world, life, death, things present or things to come; all are yours; and ye are Christ's; and Christ is God."

## (2)

**Thirteenth Sunday After Trinity.**

**THEME:** *An Interview with Jesus.*

**SCRIPTURE:** Matt. 20:20-28. **TEXT:** John 3:2-3.

**HYMNS:** My Hope, My All, My Saviour Thou.—*Thanksgiving, L. M.*  
My Faith Looks Up to Thee.—*Faith, 6,6,4,6,6,6,4.*

Three times Nicodemus is mentioned in the Gospel story. Each time the fact is mentioned that "he came to Jesus by night." Three times he merges into history:

1. As an inquirer after truth.
2. As a witness.
3. As a disciple of Jesus Christ.

On each occasion the phrase is repeated: "He who came to Jesus by night." Why is it that this peculiar stress is laid upon the fact that Nicodemus came to Jesus by night? I think that John would lay emphasis upon the fact that Nicodemus had a mind that was dark with perplexity and difficulty on the great problem of the soul and of religion.

He came by night because there was something in the cover of the night which answered to the condition of his own soul. To some of us it is only when the night closes around us with sombre shadows; it is only when the night allows some great grief to overtake us; it is only when the immense loneliness of the night presses and forces itself down upon us that we begin to get face to face with the mystery of the soul. It was so with Nicodemus. He had come to feel dissatisfaction and loneliness of a soul that finds mystery everywhere in life too great for it. He came to Jesus by night, and the night was in his own soul.

*Why did Nicodemus come to Jesus?* Because he had watched Jesus, he had heard His words and he had perceived that there was a secret about Christ that he desired to understand.

A famous actress, when approached by admirers and congratulated upon her brilliance and wealth and fame, said, "Don't speak to me about that, what I want is rest, rest, rest!" That same day a minister of the Gospel sat at the bedside of a poor dying seamstress, a worn out young woman, who had toiled with her hands to keep her mother's home together. She said, "I have rest, and I go away happy." If these two women could have been brought together, the one would have perceived in the other a secret of great worth, which would have been worth anything to acquire. It was this that brought Nicodemus to Christ.

It was not doctrine that conquered Rome, it was not preaching that stirred the city. There was something more. There grew up in that pagan city a new



kind of men and women with calm upon their brows and tranquility in their souls, and Rome, tired out with pleasure and lust, said, "These people have a secret, we want it." St. Francis of Assisi, humble and poor, but with a face shining with the peace of God, was sought by the intellectuals of all civilization. All sought the secret of his peace. 'This is what Nicodemus sought of Christ.

Here was one who went up and down the countryside with peace and tranquility of a God in his face and heart. That is the secret Nicodemus wanted to learn. 'This is not an old story, it is a new and living story, because it is an experience of our present-day existence. It represents two things common to mankind in all ages: the desire to discover the best kind of life, and the dissatisfaction with any kind of life that is not fraught with peace and satisfaction. We all know that it is not within the power of human nature to sustain itself at the straining point of agony and great painful feeling all the time. We have our opiates for our pain, our pride and our pleasure, the absorbing struggles of life, books and music, but they are only opiates.

A man to whom life has given the most and the best sometimes has moments when he seems as though he is feeding on ashes. A man who builds himself the finest house has a moment when he looks upon it with cold and indifferent eyes. It has ceased to charm him. A man who has climbed the highest in the social scale has a moment when he says: "Is it worthwhile?" He knows something is wanting. He gets glimpses of another and higher kind of life which is not his. He meets people much poorer than he is, and yet they seem to possess peace, perfection, and fragrance. He then knows that there "is a better kind of life and he has not found it."

*Are these things true of us today?* Look about you, look into the faces of your associates. It was true of Nicodemus, it is true of us today. Are we ready to follow the example of Nicodemus? He found the source of satisfaction, he witnessed, he became a follower. He did something, he went to Jesus. It was not any easier for this proud and successful man to put aside his desires, and seek out Jesus, than it is for you. Yet, he did. Are you ready to remedy your ailment in the same manner?

Yes, it always costs something to come to Jesus. It cost Nicodemus something. In fact, as we view the familiar characters of the Bible, can you tell me of one to whom there was no cost for accepting the teachings of Jesus? The question is not how much will it cost us, the question is what will it do for us? We do not consider the price of our worldly amusements, we do not consider the price of liquor,—yet, some of us stop and study the cost of attaining the one and only real satisfaction in life, Jesus Christ, the source of all peace and satisfaction.—*Based on Outline by W. J. Dawson, D.D.*

## PRAYER

*Our Heavenly Father, open our eyes that we may see the mountains of the Lord round about us, that we may point many doubting and weeping souls to the way of strength and life through Christ. Amen.*

*Most merciful Father, we pray Thee that we may be faithful companions of our Lord. Let us never be found among the mockers, but in holy submission may we take our place at the foot of Christ. Give us grace neither to forsake nor to deny our Lord. May we find our life in Him. Amen.*

*Our Father, from Thee come all perfect gifts. Each day we pray for daily bread and Thou dost supply our physical needs. Beyond this, Thou dost grant us satisfying spiritual blessings. Yea, Thou dost supply all our needs according to Thy riches in glory by Christ Jesus our Lord. Food, shelter, clothing, health, friends and forgiveness of sins are all from Thee. Accept, therefore, our song of thanksgiving which rises from deeply grateful hearts. May the renewed memories of Thy goodness lead us to give our lives to Thee with a deeper consecration than we have hitherto known. Not alone content to speak our thanks on this one day, may prayer and song and life proclaim our gratitude every day of the swiftly passing years. Amen.*

## ADDED ILLUSTRATIONS—SEED THOUGHTS

**COMMANDMENTS FOR STUDENTS.** 1. The student entering college should remember that he is still a member of his home. Into that home he was born. Before he was born he was loved, and in the subsequent years he has been watched over, followed with carefulness, surrounded with thoughtfulness, and clothed with interest and hopefulness.

The thoughtfulness does not cease with his becoming a college student. He is doing the simple duty of a son, a brother; and she is doing the simple duty of a daughter and of a sister, by never forgetting filial duties and recognizing filial rights.

2. Early you are to have a love for your college.
3. Heed the commandment of cultivating enthusiasm.
4. Do not be a creature of fear.
5. Learn the double and united lesson of hard work.
6. Unite moral dependence in yourself with the spirit of co-operation with your fellows.
7. The quality of your life is more precious than your own best achievement.
8. Pledge yourself to choose a calling; obey the command or summons of your own heart.
9. Be prepared for the calling for which you are best fitted by nature and desire.
10. Be religious. Love your God supremely, and your neighbour as yourself.—*Charles F. Thwing, President Emeritus of Western Reserve University.*

## SUNDAY SCHOOL LESSON

### *Turning to the Gentiles.*

**LESSON:** Acts 13:13-14:28; Rom. 10:8-15.

**GOLDEN TEXT:** "I have set thee for a light of the Gentiles." Acts 13:47.

**DEVOTIONAL READING:** Psa. 72:6-13.

**INTER. & SR.:** Trials and Triumphs of Missionaries.

**Y. P. & ADULTS:** Christianity Facing Other Religions.

Paul's custom was to go directly to the Jewish synagogue and there proclaim the gospel. Almost invariably they turned from him in scorn, and then his second step was to turn to the Gentiles. Note the quiet, marvellous perseverance and heroism of this man, Paul. They stoned him at Lystra!

Verse 21: "They returned to Lystra, and to Iconium and to Antioch." There is no stopping a man of determination. "This one thing I do" is a refrain which he sings again and again and again. He was absolutely devoted to the achievement of one great purpose. Beaten out of one city, betrayed and in danger of death, having to flee for his life, he continues with unprecedented heroism and determination in the prosecution of the work to which he has given himself. At Lystra Paul gives an admirable example of the necessary adapta-

tion of the missionary message to the people to whom it was presented. Not in any change of its essence, but in a different method of approach. This is his second reported sermon, and its occasion is remarkably similar to that of Peter's second sermon. In each case, a cripple hopelessly lame is instantly cured. The reaction of the people to this remarkable miracle is typical of their state of religious thought and life. They were sheer pagans, and to them Paul addresses himself. He does not begin by appealing to Scripture, of which his hearers were, of course, totally ignorant. He very wisely tells them of the God whose power and love are manifest in the works of nature and providence. In view of the goodness of such a living and true God, Paul calls on his hearers to repent, and thus prepares the way for his message concerning Christ the Saviour. In each one of his efforts the Jews cause trouble. One can understand only a part of the distress which must have been his, but enough of it can be understood by us to make us sympathize. They delighted in dogging his footsteps, following him from place to place. That an ignorant heathen could have taken Paul and Barnabas for Mercury and Jupiter, is not unusual, when we remember that the appearance of God in human form was not altogether unexpected in heathen antiquity. According to their tradition, Jupiter and Mercury had twice visited Lycaonia, and the ignorant populace now believed that they had been vouchsafed a third visit from these "deities." Barnabas was probably taller than Paul and more majestic. He was thus, naturally, mistaken for Jupiter, for the Orientals believe that the more statuesque and silent, the greater an individual is. Mercury was the herald of the gods and the god of oratory and of medicine. Paul's evident oratorical power and the cure of the cripple, which he had thus accomplished, made them think instantly that he was Mercury.

Paul was of short stature and far less imposing in appearance than Barnabas.

## EVENING SERMON

**THEME:** *Life's Supreme Lesson.* (Opening of Schools.)

THE REV. GEORGE J. RUSSELL, D.D.

**TEXT:** "Ye shall not eat of it." Gen. 3:3.

God's instruction has been rich and varied in character, but man has always been slow to learn. In the great university of life there are three courses which the pupil must complete before graduation: first, "*Learning to be*," second, "*Learning to do*," third, "*Learning to do without*." "To be" means personal development; "To do" means personal achievement; the first has to do with the inner aspect of man's life, and the second with the outer. "To do without" is the foundation of both inner and outward attainment. It is:

I. The earliest lesson we have to learn, the first in point of time.

It is the first lesson the child has to learn in infancy. It must grasp the fact that there are some things that it cannot do, some things it cannot have, some things it cannot say. In other words, it must learn the lesson of doing without. It is one of the vital things that must be learned early in life.

It was the first lesson that God tried to teach the human race. Adam was placed in a beautiful garden, and given unlimited freedom, save for one restriction which God imposed. "Of the tree which is in the midst of the garden,



thou shalt not eat." There was one thing Adam could not have, and because he refused to submit to that restriction, he lost everything. It was the first lesson God taught the Children of Israel when they were incorporated into a nation at Mount Sinai. The first command in the Decalogue is a restriction, forbidding the worship, honour, and glory that is due God alone being given to another. Seven other commandments are also restrictions, teaching God's children that there are certain things they cannot do, cannot say, and cannot have. It was also the first lesson of Discipleship as taught by Christ Himself. "If any man will come after Me, let him deny himself,"—self-denial being the first requisite of those who would be His followers, and the essence of self-denial is doing without.

If the first lesson has not been properly mastered, the succeeding ones will be more difficult. Before we can spell, or read, we must master the alphabet, and before we learn to live we must master the A B C of life, which is learning to do without.

This is also, II. The hardest lesson we have to learn. It is first in point of difficulty.

There is inherent in man a love of liberty, a passion for unrestrained freedom of action. This attitude is especially characteristic of the present generation. "No" is a little word, but it is a very hard one to pronounce. It is so hard that many have never learned how to speak it.

One element of the difficulty involved is found in the task we have of distinguishing between a contentment that is right and one that is wrong, in deciding between what we ought to do without and what we ought to have. We must learn to do without that which is manifestly impossible or unobtainable, that which is hurtful, forbidden, or unwise. "If we cannot have what we like, let us like what we have." This is a wise philosophy and will add much to our happiness as well as to our efficiency in life.

Learning to do without is the hardest lesson we have to master in life. It is also:

III. The most important lesson we have to learn.

It is first in point of importance as well as in point of time and difficulty. We must learn to do without before we can learn to do, and we must learn to be without before we can learn to be. Self-denial and self-restraint come before achievement.

The importance of this lesson is illustrated on all sides. Unless there is a check on our desires we are certain to become discontented, and discontent is the breeder of unhappiness.

"The beauty and glory of life to the discontented is always afar off and is possessed by others." We hear much about this being an age of extravagance, a condition of over-extension in expenditures. It has been stated by authority that eighty-five percent of the pleasure automobiles in use now in this country have been bought on time payments.

The positive value of the results which come when this lesson has been learned is everywhere apparent. If discontent means unhappiness, content means happiness. The people to whom life means most and for whom it is really a joyous existence, are, in every instance, those who, like the Apostle Paul, have learned the art of contentment, those who have learned to make the most of what they have, if they are unable to obtain what they want.

"This is the charm by sages often told,  
 Converting all it touches into gold,  
 Content can soothe where e'er by fortune placed,  
 And rear a garden in a desert waste."

God intended life to be beautiful. He wishes it to be a song and not a dirge. If life is to be beautiful, we must learn to do without, because the beauty and glory of life is always lost to the discontented.

"No longer forward nor behind  
 I look in hope or fear,  
 But grateful take the good I find  
 The best of 'now' and 'here.'"

Today many do not fit in with life. Life seems to be a daily battle against fate and circumstances, and they are restless, discontented, and dissatisfied. Life would be a thing of real meaning and beauty if we could learn the great lesson which God has been intending to teach His children since the beginning of time, a lesson which would enable us to stop envying the blessings of others, and lead us to enjoy the blessing we have, emphasizing what we have rather than complaining about what we lack.

There is an old legend about a little boy who used to sit in the window of his home every evening, just at sunset, and look across the hills to a house that seemed to have windows gleaming with gold. He called it "the house with the golden windows" and wished that he lived in such a house. One day he determined to go and investigate "the house with the golden windows." But on arriving where it was located, he could see no trace of the golden windows, but only a building with window-panes broken, and roof leaking. When he was about overcome with disappointment, a little girl opened the door and asked him what he wanted. He replied that he was looking for the "house with the golden windows." She said that he had come to the wrong place, and showed him where the "house with the golden windows" really was. He started out again, in accordance with her directions, and on arriving at this destination, was amazed to find that it was his own house, where he had been living all the time! Although he had not grasped the fact, he had been living in "the house with the golden windows," but he had never viewed it from the proper angle.

Many of us have, perhaps, been living all the time in a "house with golden windows," but have failed to realize it because we have viewed life from the wrong angle, and have never learned the supreme lesson of life—the lesson of doing without.

#### BUILDING FOR ETERNITY

A builder builded a temple,  
 He wrought it with grace and skill;  
 Pillars and groins and arches—  
 All fashioned to suit his will.  
 And men said as they saw its beauty,  
 "It never shall know decay;  
 Great is thy skill, O Builder!  
 Thy fame shall endure for aye."

A teacher builded a temple  
 With loving, infinite care,  
 Planning each arch with patience,  
 Laying each stone with prayer.

None praised the unceasing efforts,  
 None knew of the wondrous plan,  
 For the temple the teacher builded  
 Was unseen by the eye of man.

Gone is the builder's temple—  
 Crumbled into the dust;  
 Low lies each stately pillar,  
 Food for consuming rust,  
 But the temple the teacher builded  
 Will last while the ages roll;  
 For that beautiful, unseen temple  
 Was a child's immortal soul.

A poem dedicated to teachers everywhere with the sincere hope that you may catch its spirit and vision.—*Charles S. Bream.*

## MID-WEEK SERMON

**THEME:** *The Human Christ.*

**TEXT:** Matthew 14:14.

Jesus was in need of relaxation and sought the desert. But the crowds followed Him. Even in His weariness the sight of human need stirred in Him depths of compassion. In our contemplation of the divine Christ we must not forget His great humanity.

**HUMAN COMPASSION.** There were many elements in that crowd gathered around Jesus. Sabbath-breakers; dishonest businessmen; corrupt politicians; worldly-minded; hypocrites. Jesus knew all this as He looked out over them. They stirred Him in pity. Jesus was never tolerant of sin, but it did not make Him bitter or censorious. Only bigotry and hatred and hypocrisy roused Him to anger.

**HUMAN HELPFULNESS.** He ministered to them in patience and love. It is one of the wonders of Jesus that He saw God in every sinner. In Zacchæus He saw the philanthropist. In the fishermen He saw His apostles. In the thief on the Cross He saw a citizen of heaven. He saw men ignoring the godlike side of life. To help them realize it He turned the light of love on it.

**THE HUMAN CHRIST.** "Tempted in all points like as we are," He was in consequence able to teach with the feeling of our infirmities. Jesus did not see "a crowd," He saw men and women and children. And not only such units, but He saw them as fathers, mothers, etc. He was always singling individuals out of the crowds. The old man going down the hill of life. The mother crooning over her baby. The father saying good-bye to his boy. The labourer sweat-encrusted. The criminal on the way to doom. His humanity was big, high, wide, capacious, tender. Jesus Christ is the greatest argument for Christianity. The need of today is His friendship and sympathy.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR and B. Y. P. U.:** The Value of a Man in God's Sight. Gen. 1:26; Psa. 8:4-8; Heb. 13:20-21.

**LUTHER LEAGUE:** September Theme: "Friendship." 1. Jesus and His Friends. John 15:13-16.

**WALTHER LEAGUE:** September Theme: "You and Society—Social Agencies."



## SUNDAY, SEPTEMBER 13

**CALL TO WORSHIP:** "O Lord, let Thy work appear unto Thy servants and Thy glory unto their children, and let the beauty of the Lord, our God, be upon us." *Psa. 90.*

**PSALM:** 96.

**PRELUDE:** Adoration.—*Borowski.*

**ANTHEM:** Fear Not Ye, O Israel.—*Buck.*

**OFFERTORY:** Cavatina.—*Raff.*

**POSTLUDE:** March in D Minor.—*Silver.*

**OFFERTORY SENTENCE:** "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not. For I say not this, that others may be eased, and ye distressed: but by equality; your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want, that there may be equality; as it is written, He that gathered much had nothing over; and he that gathered little had no lack." *2 Cor. 8:12-15.*

**OFFERTORY PRAYER:** Almighty God, we come to Thy altar knowingly with this gift of love, and we thank Thee for the grace to discern that which is in keeping with divine teaching. Thou hast taught us in many ways the blessings resultant from generous giving, especially through the gift of Thy dear Son, Jesus Christ, and we ask Thee to abide in our hearts to the end that we may have a share in bringing Thy kingdom nearer to earth. Bless us in Thy service. Amen.—*W.*

**BENEDICTION:** The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all.

### MORNING SERMONS

#### (1)

**THEME:** *Where Do You Live?*

THE REV. RAYMOND LALOR FORMAN, D.D.

**TEXT:** "They said unto Him, Master, where dwellest Thou? He saith unto them, Come and see." *John 1:38-39.*

**HYMNS:** Lord of Life and King of Glory.—*Sicilian Hymn, 8,7,8,7,8,7.*

From Homes of Quiet Peace.—*Carlisle, S. M.*

There are some occurrences in one's lifetime that one never forgets; almost always they are those filled with emotion, either deep with sorrow or high with joy, and whose images time cannot dim. So it was with John. Sixty years afterward, while he was writing his gospel, an experience he had when he was a very young man was recalled with a vividness touched with that sentiment that one has when he revisits the scenes of his childhood.

John and young Andrew had been following John the Baptist in the wilderness of Judæa. Hero worship was as strong in Jewish lads as in others, and that fearless, strong, striking, Elijah-like man, was by far the greatest spirit they had ever seen or heard. Then the day came when they heard him say that a greater than he would follow him, whose way he was preparing. They wondered how there could be a greater, and waited with curious and sceptical minds. The very next day John saw Jesus walking near, and said to the two young men, "Behold the Lamb of God,"—said, no doubt, that they might transfer their allegiance. They looked upon Christ and timidly followed Him at some distance; Jesus apparently heard their footfalls and, turning around, said, "What seek ye?" Their hearts pounded and they did not know what to say, but something must be said, so, after the manner of us all, out from the embarrassment came one of those commonplace remarks, and in the frequent

form of a question which shifts the burden of conversation. It may have been Andrew, but probably was John who stammered, "Where do you live, Master?" Jesus must have smiled, when He said, "Come and see."

Somewhere in the wilderness they went together, and so remained for a whole day. It is no wonder that John, when an old man, revisioned the incident, for that day completely changed the lives of those lads, and it is a pity that we have no record of the conversation. It is quite probable that when they arrived He did answer their question with a sweeping gesture to the earth as His bed, and a whole sky of Judæan stars as His canopy, and such murals as the mountains of Moab to the east and Ebal and Gerizim towards Samaria, saying, "Here in this wilderness I dwell for a time, I also live at Nazareth, but my Kingdom is not of this world."

"Where do you live?" is a question not as easily and satisfactorily answered as it seems. Suppose some years ago one of a philosophic and inquisitive mind had visited Concord, and noting a man coming down the road who turned out to be Mr. Thoreau, asked him a question about which he had been pondering for some time but had never heard a satisfactory answer, namely, "What is Natural Life?" He had heard what Thoreau had to say, and seeing another man heading his way, who turned out to be Mr. Brogan Blob, stopped him and asked, "Do you live in Concord?" Upon getting an affirmative reply, he added, "I've just met one of your townsmen, Mr. Thoreau." "I live next door to him," exclaimed Blob. "Indeed, well I asked him a question that I want to ask you, Mr. Blob. It seems simple enough, 'What is Natural Life?'" When he heard what Blob had to say, or better what he didn't have to say, he was convinced of one thing, that there are two buildings side by side on a certain street in Concord where the corporal Thoreau and corporal Blob eat, drink, sleep, move about, go through some visible motions called "work," but live in different worlds. And had he met Mr. Emerson, another larger world would have heaved in sight. One thing he learned from Blob, some live almost all the time and altogether in a world of streets and houses and bread, while other mortal men, untranslated, yet upon the earth, live in a world not made with hands.

Natural life has its wilderness side, and the wilderness, too, has its two sides. Just as vast mountains and seas that lift and stretch beyond the reach of man's machinations that change and mar and as such are, from a utilitarian standpoint, a desert, but from a spiritual and cultural standpoint, productive, by their own naturalness, primeval freshness, dignity of beauty and tunefulness to the whole, so siding our minds are thoughts, grand, noble, fresh, formless, which seem to have no actual part in the mysterious workings of that inner industry we call the consciousness, but cast their images upon the products, giving them both glory and interpretation. This is one of our most precious possessions.

The other sort of wilderness that sides us, corresponds externally, to that which our forefathers knew, which calls for cultivation. The marching order of human progress is to forsake the wilderness by cultivating it. It is likewise the same command to human, natural life. We have cultivated the vast fields of primeval, eternally existing light, and we have illumination that does our will—comes where we would have it come. We have cultivated the vast areas of sound, and we have music and song. And there must be a certain amount of obeying, restricting and suppressing of this beautiful little piece of wilder-

ness we call the child. There are all sorts of animals roving about in it with teeth and claws. When we have seen some of the products of the "hands off" policy that the darlings may do as they will, and so express themselves, we are convinced of the raw and wild side of human nature. They do express themselves, but it's the wilderness side—snobbish, selfish, impossible, but they are not the most impossible; their parents are, who are either lazy or crazy. We get weary of this young clay that is still in the pit, unmoulded into a vessel that can hold some definite content, and characterized with adornments of beauty; a vessel with a flare waiting for our own fuller completion. I am thankful to God for every whack I got, every deprivation that I well deserved; every "no" that was said to me.

There are some that seem never to have done a complete job in the cultivation of the wilderness, like the Indians we read of who, having gone through the processes of education, culture and in some cases almost to sophistication, hear the call of the wild and steal back to the tribal instincts for tomahawks and scalps. It just happens that now we have a few well published examples of that reversion to type in the trio of politicians tommyhawking and scalping, searching around in the darkest, dampest, and most muddy parts of their wilderness for epithets that are mixtures of vituperation, scorn and balderdash. Such men as these have never grown up, have never put away their childish things.

When Bishop Gore, so H. V. Morton writes, was visiting the Church of the Holy Sepulchre in Jerusalem with a friend, who asked what he thought Christ would say if He could hear and see these sectarians quarreling over their little rights and properties here,—“believe,” said the bishop,” He would smile and say, ‘My children must have toys. Do not all children sometimes quarrel about their toys?’ ” One thing we can be sure of, that the name of none of these men will be on the roster of the great, none known as representative Americans who are bound to be large-minded men. It is consoling to know that while limelight illuminates, it does not glorify; so we should smile at them, a smile not untouched with pity, and pass them by.

The Old Testament times were much on the wilderness side. Read ten chapters, and you will note it; perhaps two would be enough. John the Baptist was the last prophet of the old dispensation, and he, with that Elijah-ruggedness, was at home in the wilderness; it was the proper scenery for his stage, and it was a loud, throbbing drama he staged, and these young Jews were thrilled. But it must have seemed to them, as they stood with Jesus in the wilderness, that His voice was not in tune with its noises; His mind and spirit incongruous. It may be later in their lives, after Jesus had taught them in simile, metaphor and event, that that first meeting with Christ in the wilderness impressed them as being a symbol, a metaphor in pictures, a silent parable of Man of the wilderness, tempted in all points, yet completely subdued it. One who all His ministry moved along the wilderness side of humanity from which His enemies were assailing with cunning, deceit and strategem, and in the end, like Birnam forest that came to Dunsinane, the very wilderness marched upon Him and bade Him either to recant, give up, disappear, or be the prey of the bloodhounds out the wild. He would not recant, would not give up, but He did disappear, and “out of the woods He came” that He might go where He lived, eternally, unseen here save to those who see the invisible.



Out of the woods my Master went,  
 And He was well content;  
 Out of the woods my Master came,  
 Content with death and shame.  
 When death and shame would woo Him last,  
 From under the trees they drew Him last,  
 'Twas on a tree they slew Him last,  
 When out of the woods He came.

Where do you live? Don't give me street and number. I know that already; that does not answer the question. Locations are deceiving. Where do you live? Near the wilderness, I presume, all of us do, so human, fleshly, and sensuous are we. This we cannot help. But is there a trail that leads into its wilds from your abode? If so, close it not with a gate, but a cedar that will raise its conical altitude like a finger pointing to the higher, the larger—all year round. One cannot mention Park Avenue or Palm Beach as the places where the abundance of life is lived, unless the cares, troubles, and tragedies peculiar to such conditions are outlived. Bejeweled caskets, when opened, may be found empty. Who or what stole the gem? One cannot mention the Washington Square Mews or an attic nearby as the place where there are depression, struggle, disappointment, discontent. Harry Kemp lined it out differently when he wrote of an attic in Greenwich Village:

Outside my window I can see  
 The sweet blue lake of Galilee,  
 And Carmel's purple regioned height,  
 And Sinai clothed with stars of night,  
 But this is told in confidence,  
 So not one word when you go hence,  
 For if my landlord once but knew  
 My attic fetched so large a view,  
 The churl would never rest content  
 Till he had raised my monthly rent.

Maeterlink said of Emily Bronte, "Here is a young woman, daughter of a country clergyman, without means or the excitement of travel or society, who never had lover or husband or family of her own. And yet, as her wonderful book shows, she lived out all those experiences in her own soul in their highest forms." Those men that went down on the 'Titanic for others' sake—we know where they lived before they ever set foot on the fated ship; and wings for your aid could not get you to the limits of their domain. Mary, who poured out the rich and costly spikenard over the head of Jesus—we know where she lived. History has it in Bethany. But history is but the thread of the shells of things. Paul, who said, "For me to live is Christ, for me to die is gain—my life is hid in Christ"—we know where he lived. And all the axmen in the world could not give it a limit or boundary. Bob Cratchit, who carried Tiny Tim and his crutch on his shoulders, then set him down in his poor lodgings, patting his head, saying tenderly, "There, there, my little boy"—we know where he lived. The story says Camden Town. Camden Town was but the place where the shadow of Bob was seen.

Where do you live? If you do live at all, it will be in a Kingdom not of this world, which you can't buy at any price. It is yours for the having, and having it, you will give all you have because you have it. Suppose you were bereft of all love and affection, with no capacity for sympathy or tenderness.

A lame boy with a crutch doesn't stir you, you go about with people, but friendship is meaningless; the Cross on Calvary brings no throb to your heart, no human distress moves you. You go to church, but no holy passion ever rising in your soul; but you conduct your life imitating others who laugh and weep, who are touched with tenderness, who have something in their hearts to pour out. Then suddenly you are borne out of creaturehood into Life; you see, you feel! You couldn't possibly buy that, but what won't you give as a memorial to it? Precious things, indeed; like the father in the parable, the best will be brought out, a feast spread, the music begins, for the prodigal, long lost spiritual self that was dead is alive again! We know where you live from what we see you giving out of your soul, your goods, in remembrance of the life that is in you. Where do you live?

## (2)

**Fourteenth Sunday After Trinity.****THEME:** *Bethesda.***SCRIPTURE:** John 5:1-15. **TEXT:** John 5:2-9.**HYMNS:** Sweet is the Work, My God, My King.—*Truro, L. M.*One There is Above All Others.—*Theophilus, 8,7,8,7,7,7.*

We have in our Scripture lesson today a picture of a feast of the Jews, we have the picture of the creatures brought for the sacrifice. We have the usual scene of the impotent—the blind, the halt, the withered, the paralytic. Bethesda—the house of mercy. Wicked as the Jewish people were, they never levied a tax on the poor and afflicted for the cures they received in the healing waters.

As we progress with the story, we see that Christ judged it necessary, after curing this infirm man, to order him not only to arise, but to take up his bed and walk. The latter sufficiently attested the cure. It was the day of the Sabbath, and the law prohibited all servile work, and especially the carrying of burdens. Ex. 20:8; Jer. 17:21. Why, then, did Jesus Christ command him to carry his bed? The man was a poor man, and if he had left his bed he might have lost it. (In India the bed of a poor Hindu is seldom anything but a single mat, or a cloth as thick as a bed-quilt. Men carrying such beds may be seen daily on the highways.)

Christ taught here that He was Lord of the Sabbath. Matt. 12:8. This was not contrary to the law; the Sabbath was made to honour God in, and this was a public monument of His power of goodness. It was consistent with the wisdom of Christ, so that His miracles might be seen by the multitude of people who were present at the feast. Christ's work is not done under cover, but in the natural course of events.

The poor man reasoned conclusively that He who could do such a miracle must be the best of men. A good man will neither do evil nor command others to do it, and he said, "He that made me whole commanded me to take up my bed and go." Therefore, there can be no evil in it.

Jesus withdrew Himself, He had not finished His work, and there was no need of exposing Himself to the multitude that sought Him out. We find the man who had been cured making his way into the temple to give thanks for the good that had been wrought. He has been told to sin no more, and his

sins had been the basis of his suffering. Christ ignores the anger of those who sought to punish Him for breaking the Sabbath, and leaves us the priceless insight into the real meaning of the Lord's Day, the day to honour God. (Illustrate with modern instance of religious persecution.)

## PRAYER

*O God our Father, we are sincerely thankful for Jesus Christ. We would choose Him and make His life our daily pattern. Fill our hearts with a great love for Christ. Let us sense the eternal significance in our daily work and in our opportunities of service to Thee and all mankind. Amen.*

*Almighty God, our heavenly Father, we all make many mistakes. Help us to be sorry for the wrong things we have done, and help us to grow better every day. Keep us from all meanness and selfishness, and from hurting others by word or deed. Help us gladly to obey our parents and teachers, make us ready to give up our way, and teach us to be patient and kind and loving to all about us. Make us painstaking and cheerful in doing every little duty. Give us courage to resist evil and hardness to endure. Help us to be more reverent and attentive in church and Sunday School. May we be always pure and truthful in thought and word, and learn day by day to know Thee better and to love Thee more. Bless our church and Sunday School and all who belong to them. Bring the whole world to know and love Christ and serve Him gladly. Teach us how we may best help in bringing in Thy kingdom. We ask all in the Name of Christ our Saviour. Amen.*

## SUNDAY SCHOOL LESSON

### *The Council in Jerusalem.*

LESSON: Acts 15:1-35; Gal. 2.

GOLDEN TEXT: "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another." Gal. 5:13.

DEVOTIONAL READING: Romans 8:1-10.

INTER. & SR.: Learning to Work Together.

Y. P. & ADULTS: Christian Freedom and Fellowship.

The council at Jerusalem occurred in the year 50 A.D. Read chapter 15 for the background.

The difficulty arose through the activity of the Judaizers, who insisted upon the observation of the Jewish rituals and rites. Paul and Barnabas and certain others were appointed to go up to Jerusalem and confer with the apostles and the elders about this matter. They journeyed through Tyre and Sidon, visiting the Christians who had taken refuge there during the persecutions in Jerusalem. Then swinging inland to Samaria, they headed for Jerusalem. Before the assembled elders at Jerusalem they reported their work and laid before the assembled Church the entire matter for full and free discussion. The problem had first presented itself acutely at Antioch. This church at Antioch was the first missionary church, and it soon became the radiating centre for the evangelization of the Gentile world. This is the first acute missionary problem. Missions are always creating problems. This problem is one of success. Dead churches have no problems. The work of Paul and



Barnabas had been greatly blessed, and this problem is a result of that work. The problem had to do with the missionary message. All were agreed that the great word was salvation, and they interpreted that word in its spiritual sense. All agreed that it was attained by faith in Christ. Certain Jerusalem Christians maintained that it was necessary, also, to keep the law of Moses. This was a real crisis in the history of the Church, and upon this decision rested the entire character of future Christianity. Paul insisted upon faith alone. The converted Pharisees felt that the old ceremonial law should be observed, side by side with the practise of faith in Christ. The Old Testament required and in no place abrogated the ceremonial law. Our Saviour, Himself, had kept it with scrupulous care. Peter argued from the case of Cornelius and his friend. Peter insists that the law is too heavy a yoke for anyone to bear. Paul follows Peter and tells of his missionary journey and of his experience of the salvation among the Gentiles. This was a discovered fact which could not easily be gainsaid. James is the last speaker. The decision suggested by James and accepted by the Council included three great points:

1. Liberty (chapter 15:19). The law of Moses need not be kept, and could not be grounds for salvation. This decision was in truth the magna charta of Christian liberty. (Gal. 2:15-21.)

2. Purity (15:20). Liberty is not a license, but a life of holiness by faith in Christ.

3. Charity. In matters that are not important, let us not offend those who prefer to observe certain forms and ceremonies.

## EVENING SERMON

**THEME:** *The Golden Rule.*

THE REV. JESSE H. BAIRD, D.D.

**TEXT:** "Therefore, whatsoever ye would that men should do unto you, do you even so to them." Matt. 7:12.

This admonition is known as the Golden Rule. It echoes down through the ages to us from the lips of Jesus of Nazareth. It has come to be known as the Golden Rule because the testing experience of the Christian ages has proved it to be truly golden, the most precious of all guides for human conduct. Jesus, Himself, said of it, "This is the law and the prophets." If you keep the Golden Rule in genuine sincerity, your relations with your fellow men will be what God intended them to be.

The term, "Golden Rule," is significant. Our whole civilization is organized and co-ordinated by rules, regulations, standards, weights and measures. Your drygoods clerk measures off the cloth you buy by a ruler, marked off in inches, feet and yards. Your grocer sells you groceries by the pound scale and the bushel measure. You drive the highways according to rules of traffic. Your city lots, your farms, the states and nation, are bounded and defined by lines laid out according to accepted rules of measurement. Men stand peering through surveyor's transits in order to get these boundaries accurate to the fraction of an inch. Other men bend over tables with rulers, microscopes and needle points, as they painstakingly locate the boundary lines on maps down to the accuracy of a pin prick. It is by means of these carefully obeyed rules, standards and measurements that civilization is made possible and justice is

established between man and man. I can order a certain amount of a certain commodity of a certain quality at a certain price, from the other side of the earth; and when it comes I get just what I expect to get, because of this wonderful worldwide organization of rules and standards, understood both by myself and by the man on the other side of the earth.

But everyone who hears me knows that what I have said thus far is only partially true. I have said, I get just what I expect to get when I send an order for something. I get what I expect—if the man with whom I am doing business has not only accurate weights and standards, but also certain soul standards in addition. After governments have done all they can to establish the physical rules, standards, weights, measures, et cetera, to bring about justice and fair dealing among peoples there is one more standard which must be had—a spiritual standard of honesty and square dealing in the souls of the people. It was to supply this needed foot-rule for the soul that Jesus spoke. While the grocer weighs up the sugar on his delicate scales he should also be applying a test to his soul. He should be saying in his heart, "I will treat this customer as I would like to be treated if I were he." When the customer reaches into his pocketbook for a coin he should see that it is a good coin or a good check as he says to himself, "I will treat this merchant as I would like to be treated if I were the merchant." When an employer deals with his employees he should act toward them as he would like to be treated himself if he were in their places. When the workman does his task he should do it as carefully and efficiently as he would like his workmen to perform their tasks if he were at the head of the business. If every person would govern his actions by the Golden Rule, this would be a wonderful world—the kind of world God intends it to be. There would be no thievery, no cruelty, no oppression, no selfish elbowing of each other to the wall, no heartbreaks, no wars. It is because individuals and nations are not willing to obey the Golden Rule that we have such a constant and recurring crop of evil and suffering. "Whatever ye would that men should do unto you, do ye even so to them." That is God's highway to a happy world. There is no other way to get such a world.

There are two obvious facts in life. The first is that we are always conscious of how folks ought to treat us. The second is that we are liable to be very obtuse as to how we ought to treat other people. William James, the late American psychologist, has an essay entitled "A Certain Blind Spot." Professor James says there is a certain blind spot in most souls at the point where we deal with the rights and feelings of others. We speak and act so often with a blindness of soul, seemingly without any sense of the fact that a word or deed is going to strike into a sensitive soul like a dagger. Jesus' Golden Rule is the cure for this blind spot. You are dealing with some person. Your word or act will either help or hurt him. Stop an instant. Look inward upon your own heart. Try to imagine yourself in that other person's place. Consult your own feelings as if under such circumstances yourself. Now you have your bearings and can be trusted to go ahead and speak the word or perform the act. "Whatsoever ye would that men should do unto you, do ye even so to them." The rule will never fail you.

The function of the Golden Rule is to turn the eyes of our souls outward as well as inward. We are always looking inward, calculating our own rights. We must cultivate the habit of looking outward, too, thinking of the rights of

others. When I was a little boy I remember certain occasions when the big boys played a trick on us little fellows. They would line us up in a row and one of the big fellows would throw a coin in front of us and tell us to get it. In less time than it takes to tell about it, that coin was covered with a squirming, squealing, kicking mass of boyhood. When it was all over some were crying and others were fighting. The source of that trouble was that every boy was thinking of two things, and only two. He was thinking of the coin and of his own desire to get it. Nobody was thinking of the other fellow. The big world is just like that. Business, politics, society and industry are a mass of squirming, shouting, kicking, gouging human beings, every one trying to get all of life's prizes for himself, with little or no thought for the rights of the other fellow. Did you ever stand in the gallery and watch a stock exchange in action? If you did, you have seen a visualization of the spirit which in a large measure rules the age in which we live. There is only one cure for its evils, and that is the spirit of the Golden Rule. We must learn to think of the other fellow. The prizes we seek in life are big enough for all. There is food enough and warmth enough and clothing enough and happiness for every person in the world—if we were only good enough to think of each other and share life's benefits in a spirit of fairness and brotherhood. It's all right to be conscious of our own interests. It's all right to seek our own welfare. The sin comes when in seeking our own welfare we forget about the welfare of others. Every other human soul in the world has just about the same needs, the same longings, and the same hopes and aspirations that I have. The things that would hurt me and make me unhappy will work just about the same on every other human being. And in the mind of the great God of being, every other human being has exactly the same right to the good things of life that I have. "Therefore, whatsoever ye would that men should do unto you, do ye even so to them."

In certain temples of Japan the worshipper, coming in search of a solution to life's problems, is guided to an altar before which he is told to kneel. When he does so, he finds himself gazing into a mirror. In that mirror he finds his answer to life's problems. Whatever he sends to the mirror comes back to himself. If he scowls at the mirror, it scowls back at him. If he smiles into it, a smile comes back. That's the way life is. Your fellow human beings will give back to you in kind as you give to them. If you have good neighbours, it is a fair sign that you are a good neighbour yourself. Go out into your garden in the springtime and plant seeds. Water the place and wait. The harvest that will come to you will be in exact keeping with the seeds you have planted. If you planted noxious seeds and poison vines—so will your harvest be. But if you scattered seeds of beautiful flowers, your returns will be beauty and loveliness. It is so in all realms of life. "Therefore, whatsoever ye would that men should do unto you, do ye even so to them." Give to the world your best, and the best will come back to you.

When the Boxer uprising in China came to an end, the Western nations gouged from China huge sums of money as indemnities. America, in the spirit of the Golden Rule, returned all of her indemnity but the actual cost of intervention. The heart of that great Oriental nation was touched. The indemnity moneys which we returned to her were set aside as a fund to send Chinese students to America for education. Bright young Chinese men and



women have been coming to our schools for a generation, their education made possible by that Golden Rule act of America. They have gone back to China to build a deep friendship between their nation and ours, a friendship which some day we will highly appreciate, for China is the awakening giant of the nations.

Oh, I know, it takes faith to live that way. It takes faith in God and faith in your fellow men. It takes both faith and courage to stake your business on a principle so idealistic, or to stake your happiness, or your political success, or anything else. The only proof is—try it. You will find that it works. It has always worked when given a trial. It is the only thing that will work. Surely selfishness has not worked. It has ruled the world long enough, and its rule has been a sorry failure. Let's try the Golden Rule. "Whatsoever ye would that men should do unto you, do ye even so to them."

## MID-WEEK SERMON

**THEME:** *A Blind Man's Opportunity.*

**TEXT:** Mark 10:46-52.

Here is a man who has heard of Jesus. He is thinking over his own case, and wondering, "Can Jesus do anything for *me*?" Then Jesus comes his way!

**A BLIND MAN'S OPPORTUNITY.** The new and popular preacher. The curious throng seeking gratification of various desires: earnest seekers; disciples. Bartimæus, a blind beggar by the wayside. A commonplace in the East. Yet to himself just as important as the richest, most powerful in Jericho. His need. His soul. The cry, "Jesus of Nazareth passeth by!" It was his great opportunity. The decision and the action.

**THE OPPORTUNITY SEIZED.** Someone speaks of "the robust personality of the blind man." It was demonstrated in three ways. (1) His seizing of the opportunity. "When he heard . . . he began." This was one opportunity he would never have again. Jesus was on His way to Jerusalem and the Cross. (2) His overriding of all obstacles. He was blind, but he was not dumb. "So he began to shout;" They tried to check him. "He shouted all the more." Don't hinder any one from coming to Christ in any way. It may not be your way, but Christ accepts all who come. Bartimæus shouted. Jesus heard, stopped, called for him, healed him. (3) His throwing away of all obstacles. His cloak, a beggar's cloak. All he had. Anything to get to Jesus!

**JESUS' WAY FOR BARTIMÆUS.** "What wilt thou? . . . My sight! . . . Go *thy* way. . . . He followed Him in the way!" Mark tells us no more. We know it led to Jerusalem, to Calvary, to Olivet, to—? So many in the world today greatly indebted to Jesus, through Gospel, Church, Christian society, neglect His way and go their own.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR and B. Y. P. U.:** The Friendly Christ—in Us. Luke 10:38-42; 1 John 3:22-24.

**LUTHER LEAGUE:** 2. Tests of Friendship. Prov. 27:6, 9, 10, 14, 17, 19.

## SUNDAY, SEPTEMBER 20

**CALL TO WORSHIP:** "Bless ye God in the congregations even the Lord, from the fountains of Israel." Psa. 68.

**PSALM:** 97.

**PRELUDE:** Calm As the Night.—*Gaul.*

**ANTHEM:** Sun of My Soul.—*Salter.*

**OFFERTORY:** Londonderry Air.—*Traditional.*

**POSTLUDE:** March in G.—*Quigley.*

**OFFERTORY SENTENCE:** "There is an evil which I have seen under the sun, and it is heavy upon men: a man to whom God giveth riches, wealth and honour so that he lacketh nothing for his soul of all that he desireth; yet God giveth him not power to eat thereof, but an alien eateth it; this is vanity, and it is an evil disease." Eccl. 6:1-2.

**OFFERTORY PRAYER:** We have learned that giving freely of the bounty, which Thou hast entrusted to our keeping, is the first and most necessary expression of our sincerity in Thy service. We come to Thee now with our gift for today, bless it to Thy use and through this gift cause us to understand the meaning of Christ's statement, "It is more blessed to give than to receive." Amen.—W.

**BENEDICTION:** The grace of our Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you. Amen.

### MORNING SERMONS

#### (1)

**THEME:** *Christ's Revealing Hands.*

THE REV. FREDERICK W. LEWIS, D.D.

**TEXT:** "And He showed them His hands." John 20:20.

**HYMNS:** We Thank Thee, Lord.—*Field, 10, 10, 10, 10.*

O Master, Let Me Walk with Thee.—*Maryton, L. M.*

Not long ago there was an unusual display in a store window on lower Broadway. It consisted of plaster-casts of the hands of various present-day celebrities. There were the hands of Lily Pons, Amelia Earhart, Bobby Jones, Vincent Richards and Rachmaninoff. Bobby Jones' hands were grasping a golf club, and the hands of Vincent Richards a tennis racket. Lily Pons' were posed in quiet dignity as if she were in a great burst of song.

These beautiful plaster-casts, white as alabaster, were modelled by Helen Liedloff, an artist who specializes in reproducing the human hand. There was a lifelike reality and spiritual quality about these works of art which invested them with an unusual appeal. This exhibit suggested the text: "And He showed them His hands."

Has it occurred to you how many of the physical features of our Master are brought to our attention in the Gospel narratives? We are made familiar with His eyes in the words: "Jesus wept," with His breast in the statement: "There was leaning on Jesus' bosom a disciple whom Jesus loved," with His back in the Messianic prophecy: "I gave my back to the smiters," with His head: "When they had platted a crown of thorns they put it on His head," with His mouth: "He opened His mouth and taught them, saying," and with His feet: "She kissed His feet and anointed them with the ointment."

It is doubtful, however, whether any portion of that wondrous Form which we know as the human body of our Lord receives such attention in the four Gospels as His hands. And there is significance in that fact.

The configuration, the lines, the motions of the hands may be almost as expressive of intelligence and character as the face. The entire personality may be revealed by these important members. Someone has said that a careful observer could identify each disciple in Da Vinci's "Last Supper" just by his hands. Put out your hands. They are yourself! No two hands in all the world are alike. Fingerprints might be taken of every individual in this populous land, but no two would be the same. Nor does the hand change. The lines rule constant from infancy to old age. Your hand is you. It almost speaks. A young woman in California knows that her hands are her fortune. They are in such demand by sculptors and artists that she has insured them for \$150,000. What would you take for your hands?

With these considerations in mind, let us imagine ourselves in the Upper Room which figures so prominently in the Gospel story. It is late at night following the day Jesus has risen from the dead. The disciples are discussing the various stories which have come to them of appearances of their Master. They are excited and filled with wonder, hardly knowing what to believe, when suddenly Jesus is present! No one has heard a knock or a footfall. The door has not opened or shut. Yet there He is! He advances a little and utters the usual greeting, "Peace to you." They are all in a flutter, and are afraid. They wonder if it is a spirit or an apparition. Then we read: "*And He showed them His hands.*" When they saw those hands, those expressive hands, those never-to-be-forgotten hands, all doubt vanished and they bounded unto the Seventh Heaven of assurance and joy.

Let us now ask what pictures were in their minds as "He showed them His hands." What memories were awakened? What associations were stirred? What did those hands reveal to the friends of Christ?

1. The first thought which comes to our mind is that they were hands that had worked. Thirty years out of thirty-three Jesus was busy doing just what we do. He waited on His mother. He helped His father. He hammered and sawed and planed at the bench. He was not doing any unusual thing, but just fulfilling the prophecy: "In the sweat of thy brow shalt thou eat bread." Jesus was a toiler before He became a teacher. Jesus knew the value of work as a discipline, a corrective and a comfort. To the Lord Jesus Christ work was not a shame, but a sacrament. That is why in that supreme moment on the night of His Passion, when an overwhelming sense of His pre-existence and eternal glory flooded the human heart of Him, He took up a lowly task. "Knowing that He had come from God and was going to God, He rose from the table, laid aside His robe, and tied a towel round Him, then poured water into a basin and began to wash the feet of the disciples, wiping them with the towel He had tied round Him." Yes, the hands of Jesus were familiar with work.

2. They were hands that had showed sympathy by the human touch. In the ancient Orient touch meant more than it does to us in America today. All classes and kinds of people jostle each other in our subways with absolute unconcern. That would have been unthinkable in the Palestine of Jesus' day. In parts of Asia, even now, you must not touch one of another religion for fear of defilement: if a man, you should not touch a woman you meet; you must not touch another's food vessels, as you would defile him. Under some circumstances you must not even stand upon the same rug with another.



Remembering these facts, a new light will be thrown upon the love of Christ if we examine the many passages, particularly in the Gospel of Luke, where it is stated that Christ defied convention and laid His hands upon all classes of sufferers, even lepers, that He might heal them. As a case in point, read about the wretched blind man: "He took the blind man by the hand, and led him out of the town." Here is a scene the painters have never chosen. Why should they have missed such a chance? Here is Jesus, taking the other's hand, leaving the crowd, the man's friends, Jesus' own friends, everybody, and leading the poor fellow through the streets out into the country lanes, till they come to a place of privacy, that there the man may fix his attention on Jesus and He may do His utmost for him. Picture the man in his blind helplessness. Words from Christ might only have seemed one more vain expression of good wishes. Kind looks would have been lost upon him. But all at once he feels his hand taken in strong but tender and sympathetic fingers, and he knows he has found a real friend at last. The touch of a hand reached him and thawed out his icy and cynical heart.

Oh, it is a moving picture of the Incarnation itself. God did not merely send thunders and lightnings at us from Mt. Sinai—or lean over the battlements of Heaven and, from a safe and comfortable distance, speak some message to men. He came all the way Himself. He touched us in the Person of Jesus. Love came down into our midst, attached itself to our misery and sin. And when we touch Jesus we are touching God in the quick. And when He touches us, it is the feel of God that we experience.

3. Once more and finally, Jesus' hands were hands that had been pierced with the nails of Calvary. This must have been the supreme meaning to those disciples as "He showed them His hands." Every eye centered upon those wounds. Those tiny pink spots glowed with meaning. They were the focus of all thoughts. They were eloquent with their message of the reality and identity of their suffering Saviour. How could they ever falter in faith after that? We do not read that they ever did. That sight of the hands of Christ was the supreme confirmation of His Lordship over sin and death.

Let me tell you a story of the South. It concerns three people, a poor hard-working farmer, his equally hard-working wife and their son, a brilliant university graduate. On commencement day the son wired to his parents, "Graduated with first honours." His father had just enough money left, after toiling and pinching all those years, to buy a return telegram. It took their last cent. When the boy got that wire, he sat down and wrote a letter that fairly burned with love and thanks to his beloved father and mother. Part of it was as follows: "Father, your and mother's telegram about burst my heart. You talk about being proud of me that day. I was not thinking about myself. I was thinking about your and mother's horny hands that had made it possible for me to be here."

Ah, that was devotion! There was appropriate action! There was the interweaving of love. There was shown the attitude every man should take to the Lord Jesus. Whatever we are, or whatever we have done, the scarred hands of Christ made it possible. Is there any sacrifice too great, any service too hard for us to render to Him? "And He showed them His hands."

## (2)

**Fifteenth Sunday After Trinity.****THEME:** *Church Workers and Church Worshippers.*

THE REV. PAUL G. KRUTZKY, D.D.

**SCRIPTURE:** Luke 10:38-42.**HYMNS:** A Mighty Fortress.—*Ein Feste Burg*, 87,87,5556,7  
The Church's One Foundation.—*Aurelia*, 76,76,D.

Jesus gives us a glimpse of His intimate social life. There was perhaps no place in which the Master felt more at home than in the home of Martha and Mary. In their choice of how they would show their devotion to Jesus they reveal their character, for all choice is a revelation of the self. Here the complexity of serving is contrasted with the simplicity of teaching, much serving, many things with the one thing needful, the better part. The lesson that Christ would convey is that hearing Him is superior to being hospitable to Him with much serving.

When we consider the complexity of the modern church we cannot fail to notice the activity which pervades it. Even as life has grown more complex since Jesus' time, so has the organization and activities of His Church. Indeed, so multifarious have these activities become that many of us wish we might get back to a more simple way of conducting the affairs of the Church. Organizations, societies, sodalities have become so numerous in these last years that one is almost awed when we behold the intricate machine which is called the Church. Ezekiel's vision of the wheels within wheels seems to be actualized in the Church of today. Now, whether the Church, with its departments and institutionalism, is more efficient than a simple organization would be, is today a moot question.

The product of the Church is the proof of its efficiency, and in spite of all the statistics quoted in its favour, the Church is not turning out Christians and many churches today need to be Christianized. As a result of this complexity of organization and function of the Church we find professionalism in the pulpit and commercialism among the members. The Church has adopted to a large extent the business methods and the morality of the world which Christ came to save. Hence, also, this has given rise to the profession of Church workers who must operate this cumbersome organization. Like Martha, many are anxious about much serving. The Church is not making people more spiritual-minded. Church workers are not always co-workers with God, but are working for the glory of an organization. Many of them think that by working for the Church their salvation is necessarily assured and that man is saved by works. Too many churches have gone on the principle that the end justifies the means and all kinds of catch-penny affairs are resorted to to support the Church. While many of the workers no doubt work for the Church with the concealed motive that they are doing something for Christ and His Kingdom, nevertheless, the means used are not always worthy of Christ and His Church. Surely, God wants workers, but we can hardly contend that Christ envisioned a type such as the modern church worker when He spoke His parable of the workers. Just what kind of workers God wants is best seen in the early disciples. They did not go out and

organize a complex organization, but gathered small groups of people around them, taught them the things Christ had commanded and preached to them the Gospel of the Son of God. Indeed, Paul endeavoured to simplify the affairs of the Corinthian Church, especially in regard to the observance of the Lord's Supper. Perhaps many a church today would be better off if it did likewise and discarded some of the activities which divide its strength and deflect it from its true function of worship.

That the age in which we are living is not characterized by contemplation and meditation needs no proof. In fact, the very tempo of modern life is inimical to these. Man today worships science, progress and material things, and fails in the worship of the infinite. So great is the impact of the new discoveries of science that our minds are literally overwhelmed in their contemplation. However, man is more than an intellectual machine and a physical organism. He is first of all a living soul, and with the Psalmist he exclaims, "My soul thirsteth for the living God." Man is no less made for worship than he is made incurably religious. From the crude worship of animism to the spiritual worship of the Christian, man reveals a capacity and a necessity to worship a higher being. God has made us after Him. Jesus tells us that God is a spirit, and they who worship Him must worship Him in spirit and in truth. Over against work, worship is spiritual, although work may be a form of worship. In our day worship has become mechanized. Services have been multiplied and are conducted with a machine-like regularity, so that often the true flavour of worship is lacking. "Make it snappy" is the demand of many in the pew today, and long services meet with disfavour. A tendency towards ornate ritual and liturgies characterizes our time. Someone has said that religion comes in on waves of faith and goes out on the waves of a liturgy.

Jesus was for Mary the most interesting personality in the world. So attractive was His personality and such a magnetism did He exert upon her that she could do nothing but listen. It is just this attitude which we moderns lack. We are ready to dispute and debate about Jesus and His words, but to show a like devotion to Mary's is very rare. Like the Greeks, we would see Jesus, but often our vision is obscured by some lesser object of worship. Worship, like work, has likewise become intricate, and yet worship, according to Jesus, is simple.

Christ rebuked the many public prayers of the Pharisees and urged His hearers to enter their closets and pray in secret. He taught His disciples no long formulary of prayer, but the simple Lord's Prayer. All worship which is true, has as its motive, love. Christ, although He did not disdain the temple and its worship, drove out the buyers and sellers and called His Father's house a House of Prayer. He characterized true worship as not confined to any temple or place, but as done in spirit and in truth. The one thing needful and the better part still needs emphasis today. Devotion needs cultivation no less than the skill to work. "Worship the Lord" should be the call of the Church today. Not beautiful buildings, but beautiful lives should mark the efforts of the Church in the world. Education cannot save us unless it leads to worship. The poet tells us to let "Knowledge grow from more to more, but more of reverence in us dwell." That is the one thing needful, reverence for Christ and His Word. Without it we are but half-human creatures. Man, someone



has said, is the only creature who laughs and paints pictures. But he is more than this—he is, as far as we know, the only creature who can reverence and adore that which is above him. It is only to the worshipful soul that God can and does impart His gifts and blessings. The offering that God would have is the devotion of our hearts rather than the work of our hands. We worship Him aright when we bow before Him in adoring love and with thankful hearts praise Him for His grace and mercy which endure forever.

## PRAYER

*O living and loving One, brighter than the morning and fairer than the day, from Thee we come, to Thee we turn, who art more than Father to us all. Our times are in Thy hand. Thou, who hast set the sun and stars in the sky, has appointed our place and part in this human world. May Thy light lead, and Thy love win, us into the harmonies of law and grace, that we may become responsive to every touch of nature, every whisper of truth, every appeal of humanity. So prepare us to serve our generation in the spirit of Him who has taught us to do Thy will on earth as it is done in heaven. In His Name we pray. Amen.*

## SUNDAY SCHOOL LESSON

### *Christian Living.*

LESSON: Romans 12.

GOLDEN TEXT: "Christ liveth in me." Gal. 2:20.

DEVOTIONAL READING: Romans 8:31-39.

INTER. & SR.: What is Christian Living?

Y. P. & ADULTS: How to Live as a Christian.

Paul's "therefores" are always significant and summary. We ought by the mercies of God to present our bodies a living sacrifice wholly acceptable to God. Our bodies are the temple of the Holy Ghost and are to be kept pure and holy and acceptable to God. This is our reasonable service—a great *spiritual* offering as contrasted with the offering of fruit, with which the Jews were very familiar. In verse 2, the word translated "this world" means literally "this age"—the time of our own mortal life, while we find ourselves subject to sin and death. We are not to allow the things of this life—its interests, occupations, or possessions to obtain the mastery over us. Paul passes on, in verses 9-17, to one of his most exalted teachings. Love is to be without any dangerous mixture. Christians are to maintain towards one another an attitude of unfeigned good will. There is nothing about Christian love that is soft or sentimental or easy.

"Christian love is cherishing an undiscourageable good will towards all men and being willing to express that good will at all times and under all circumstances, even in ways of the sharpest self-sacrifice."

Manifestly it is impossible to love our enemies as one loves one's father or mother or daughter or son or wife. It is possible to love our enemies in terms of the definition given above, although it is one of the most difficult things in the world to do. This is exactly what the Christian must do. Paul goes on, in verse 11, to urge diligence, fervency and active, concentrated, and continuous service. In verse 12 he gives us the secret of such service: rejoicing in hope, patient in tribulation and steadfastly continuing in prayer. These

elements build and form personality. There are scholars who maintain that the principal element in the development of great personalities are exactly these qualities mentioned in verse 12. This entire passage taken together is a directory of excellence in living. We are not responsible for the actions, the attitudes of other men. We *are continually* responsible for the actions and attitudes of our own lives. It is not always possible to live in peace with all men, but we should be very certain that *when peace is broken* the cause *does not lie in us*. Point out the Oriental reference in verse 20 where it says: "For in so doing thou shalt heap coals of fire upon his head."

The poor people of Palestine, today, carry from one house to another coals of fire with which to start their little household fire. These coals are carried in pans. Sometimes very poor people, and particularly the friendless have difficulty in obtaining coals. The thought thus understood is a beautiful one. The follower of Christ will heap these coals upon the head of the friendless in order that he may have warmth and cheer and food in his house. The only power that can overcome evil is good. The only power that can overcome hatred is love. If we imitate our enemy's quarrelsomeness and retaliate in his own spirit, we are, ourselves, defeated thereby, for *he has forced his evil on us*. When we consider all that hatred and envy and jealousy and lying have done for us, we are made the more ready to eschew such things in our own lives.

## EVENING SERMON

THEME: *Hunger.*

THE REV. ALFRED GRANT WALTON, D.D.

TEXT: "Jesus said unto them, I am the bread of life: he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst." John 6:35.

There are always vast hordes of the world's population facing hunger and starvation. The failure of crops, disturbed economic conditions, or some social maladjustment deprives large groups of the bare necessities of life. China suffers repeatedly from famine. India knows the bitterness of economic insufficiency. Climatic conditions in Russia cause frequent failure of crops with intense suffering for millions.

When hunger actually comes, the instinctive tendency toward self-preservation asserts itself and human beings are driven to action. In Victor Hugo's great novel, *Les Misérables*, Jean Valjean started his troubled career by stealing a loaf of bread for the starving members of his family. During the economic depression ministers in Massachusetts were circularized with literature from Boston containing the following startling statement: "We advise the unemployed everywhere to steal food and whatever else they need to maintain their health and welfare, and we affirm that it is stealing only in name and not in fact." "Millions starve, revolution creeps on, equalize wealth or hell will break." "Confiscate rich men's wealth." This was the radical call of men driven to recklessness by hunger and unemployment.

But there are other hungers that press in upon men which are as acute as his physical needs. Economic satisfactions do not completely meet the needs of the soul. "Man does not live by bread alone." In the autobiography of

Benvenuto Cellini we have the portrayal of a man who always had money and plenty of employment. But his soul sought gratification in the achievements of his art. He longed to create some delicate bit of jewelry, a beautiful chalice or a noble statue like his Perseus in the loggia at Florence. Napoleon Bonaparte spent his final days in St. Helena in relative comfort, living on a beautiful island with all his physical needs fully met, yet no one would ever say that his soul was satisfied.

*Hunger for Life.* One of the great hungers is the hunger for life itself. Man wants to see more, to feel more, to experience more of what this world has to offer.

"Whatever crazy sorrow saith,  
No life that breathes with human breath  
Has ever truly longed for death.  
'Tis life whereof our nerves are scant,  
Oh life, not death for which we pant,  
More life and fuller than I want."

Man desires to know and to share the life of others and to extend human friendships. Robert Browning lived a great life in himself, but his world was immeasurably enriched by the sacred friendship between his wife and himself.

There is a larger life that does meet man's inmost needs. It is the life of unselfishness which expresses itself in deeds of generosity and of love, in service freely given for those who are about us. Such a life our blessed Master gave to the world. To all who really seek fuller expression for their own souls, the words of the text are a promise and a glorious hope.

*Hunger for Righteousness.* The Bible speaks also of the hunger for righteousness. Yet this hunger is all too often lacking, even in the Church. We have been enthusiastic for beautiful ritual, have spent a great deal of time over matters of doctrine and have zealously promoted denominational enterprises, but we should remember that the main business of the Church is to promote personal and social righteousness.

It is not of fundamental importance whether there are burning tapers upon the altar or whether the prayer is formulated extemporaneously or repeated from an ancient ritual. It is important that we seek goodness and not evil. Too often we have only played at religion and have not taken it seriously. We have treated our religious obligations almost flippantly. How true this is, was revealed by the experience of an Episcopal clergyman who announced that he had discovered a new reason for staying at home from church. A devout woman in his congregation explained her absence from worship by saying that her pet turtle was sick and she stayed home to care for it.

Jesus shows us where our major interests should lie. He went to the synagogue regularly, but He did not talk about attendance. He knew the Pharisees were meticulous in their observance of all legal requirements, but He spoke no panegyric in their honour because of this fact. The thing that Jesus emphasized again and again was righteousness. He said, "Seek ye first God's kingdom and His righteousness, and all these things shall be added unto you." This should be our primary concern. If we are righteous we need not be disturbed by questions of papal infallibility, apostolic succession, predestination or theories of atonement. If we are righteous we will commend ourselves to God though we cannot wear a badge for perfect church attendance.



It is righteousness that exalteth a nation, but it is sin that is a reproach unto any people.

*Hunger for God.* There is still another inescapable hunger, and that is man's hunger for God. There are times when we are not aware of it, and it does not press upon us with great insistence. The prophet Amos looked upon the prosperity and corruption of his day and realized that the very luxury and ease of life would turn men from God. Read his striking words, "Behold the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor thirst for water, but of hearing the words of Jehovah." One beneficial result of the depression has been the necessity of a recognition of God and a greater awareness of dependence upon Him. When a man stands face to face with trouble his soul cries out for fellowship with the Father.

We must have God to make our universe have meaning. We must have Him in order to bear the terrific strain which life places upon us. We must have Him to rise to our own highest dignity. Humanists may exalt man and may call God the projection of a noble idea, but the man who finds Him knows he has laid hold of the centre of all reality, man's great and eternal hope.

*Conclusion.* The satisfaction of material wants will not meet the whole needs of man's soul. The Christian religion furnishes us a knowledge of the eternal Father and reveals unto us the noblest and fairest of all the sons of man, even Jesus Christ our Lord. Through religion every want of the human soul shall be met and every longing of the hungry heart shall be satisfied.

## MID-WEEK SERMON

**THEME:** *Gospel Hucksters.*

**TEXT:** 2 Corinthians 2:17. (Weymouth).

PAUL, THE MINISTER OF JESUS CHRIST. Not in ministry for mere livelihood, for self-gratification or ambition, or for self-advertising.

God's triumph in Paul seen in his conversion, in the spreading of the Gospel.

But there were some "hucksters." Original suggests tavern-keeper adulterating wine. Offering inferior merchandise, having at heart petty gains and self-interest.

THE RESPONSIBILITY OF ALL. Not merely ministry involved; all church people. Radio advertising. Listen delightedly to compositions of old masters. Then urged to buy toothpaste, or smoked ham, or old bourbon! How do we advertise Christ? Statue in Basle Cathedral. From one angle, face of beautiful woman. Reverse side, "a wriggling mass of snakes, toads, lizards, and other slimy and creeping creatures." Not so is God advertised by His people. He is represented in beauty, strength, honour.

WHEN WE BECOME HUCKSTERS. (1) When we rest contented with partial knowledge. (2) When our standard of personal living is lower than the best we know. Our knowledge is so frequently greater than our doing. (3) When we give imperfect loyalty in service. Christ says not, "Copy Me," but "Follow Me!" The loyal disciple has no option.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: The Law of Love Works. 1 Sam. 24:1-22.

LUTHER LEAGUE: 3. Love That Lasts. Rom. 12:9.

## SUNDAY, SEPTEMBER 27

**CALL TO WORSHIP:** "This is the day which the Lord hath made; we will rejoice and be glad in it." Psa. 118.

**PSALM:** 111.

**PRELUDE:** Sunrise.—*Demarest.*

**ANTHEM:** Praise the Lord.—*Simper.*

**OFFERTORY:** Calm As the Night.—*Gaul.*

**POSTLUDE:** Jubilate Amen.—*Kinder.*

**OFFERTORY SENTENCE:** "Upon the first day of the week let each one of you lay by him in store as he may prosper that no collections be made when I come." 1 Cor. 16:2.

**OFFERTORY PRAYER:** Good fortune and the countless blessings we have enjoyed, cause us to be forgetful and thoughtless of the source of all that has made our lives so much worthwhile. Almighty God, we pray Thee to guide us in the course of life, help us to put first things first, and second things second. Help us to remember that the first fruits of all of our labours belong to Jehovah. We come to Thee this morning with this gift which is only a portion of that which Thou hast bestowed upon us. We pray Thee to use it as Thou knowest is well, and bless us in our service to Thee. Amen.—W.

**BENEDICTION:** The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

### MORNING SERMONS

(1)

**THEME:** *A Conquering Christianity.*

THE REV. MAITLAND M. LAPPIN, D.D.

**TEXT:** "For I have given you an example, that ye should do as I have done to you." John 13:15.

**HYMNS:** He Who Would Valiant Be.—*St. Dunstan's, 6,5,6,5,6,6,5.*  
Who is on the Lord's Side?—*Armageddon, 6,5,6,5,D.*

If the signs of our own time mean anything at all, they surely mean that we are on the threshold of a new world era. Everywhere one goes one can sense the feeling of dissatisfaction and discontent with the present social and economic order. The new order is being talked about quite freely, and the general consensus of opinion is, that if the new order is to be any better than the old order, then something will have to be done to make it more definitely Christian. But if the social order is ever to be made Christian, then we will need to have a conquering Christianity.

The mission of Christianity is the redemption of human society. That mission is to be fulfilled through the Church, but it will be impossible for the Church to fulfil her mission if she persists in clinging to outdated and antiquated machinery and obsolete phraseology. In its beginnings, Christianity was a revolutionary movement. Jesus ran counter to the popular thought, custom and convention of His day. The charge which men brought against Him was the dual charge of subverting both the State and the Church. He called Himself a king and spoke about the kingdom which He had come to set up, and He made Himself equal with God. On these charges He was tried, condemned, and crucified. And ever since Christianity has always had that revolutionary element and, at its best, will always have it until, at least, its mission is fulfilled and the Kingdom has come in its consummation.

To hasten the Kingdom's consummation it will be necessary to put a new emphasis on the essentials of the faith. Some of us are beginning to realize that there is more than the social order collapsing. The present world situation is one which must surely drive all thinking Christian men back to the New Testament in order to discover afresh what Jesus actually did teach, and when we make that discovery, we see that the present world situation is a striking challenge to the faith that we profess to live by. In the past, Christians have been too prone to emphasize the non-essentials, and to put the stress on secondary things rather than on primary things. If Christianity is to meet the challenge of the new age, then it must rise out of the débris of narrow sectarianism and transcend the bounds of denominationalism. It must become a vital, life-giving force in the world. And we might as well make up our minds for it once and for all, Christianity can never become that vital, life-giving force in the world by the way of any Fundamentalism which refuses to take cognizance of the findings of science, and persist in clinging to old preconceived notions about the Divine revelation. No more can it ever become such a force in the world by the way of any Modernism whose thought is so liberal that it leaves no room for the operations of the Divine Spirit. A conquering Christianity is a Christianity in which there is a true sense of proportion. It was lack of that true sense of proportion that brought forth the denunciation of Jesus upon the Pharisees of His day. And lacking it in our day, we shall just as surely come under the same condemnation.

Of course it is easy to fall into the error of thinking merely of a sentimental socialism. The Church can never have anything to do with that sort of thing. Her mission centres in human personality. Her paramount task in the world is to restore to individual human souls a true sense of spiritual values. That involves substituting fellowship for race, and national and class distinctions. It will mean placing the well being and welfare of men and women and little children before the concern for economic wealth, and the inculcating of a belief in the power and persuasion of love instead of a belief in arbitrary compulsion and force. The trouble is that we have used the glowing phrases of Christianity without thinking of their implication for so long that, for a great many folks, they have lost their real meaning and their deeper significance. We must now begin to put these phrases to work, and "to spell them out in the hard facts of our social, economic, and political life."

Of course, there can be no social, economic, or political millennium so long as human nature is human nature. The Christian Evangel will always be necessary to the life and salvation of man. The Church will always have a place in the world, and there will always be a function for her to fulfil in regard to human life and well being. It will be her business to point out the weaknesses and those things that are detrimental to human welfare in whatever the existing social order may be, and to commend those things which help man to a true sense of spiritual values.

Thus, to make our Christianity a conquering Christianity, we shall need to emphasize the proper relation between doctrine and life. Here is the root of much of the present evil. So many Christians have professed a creed to which their lives have failed to measure up. We have talked of love, and justice, and brotherhood in our churches and conferences, and we have gone out to play



the same old self-seeking game, and to prove by our lives that, in spite of all our talk, we still believed that

"The same old rule sufficeth them,  
The simple plan—  
That they should take who have the power,  
And they should keep who can."

But all that must be changed. If the Christianity of the future is to be a conquering Christianity, then the Christian's life will have to measure up to his creed. Our Christian creed must be practicable and liveable, or we shall have to discard it and throw it overboard.

By that we do not mean to say that a standard of perfection in Christian men and women is to be expected or looked for, but it does surely mean that we shall have to insist upon it that, our Christian beliefs shall so vitally affect our lives that, everything not in keeping with the fundamental spirit and principles of Christian teaching, will have to give way to a fuller recognition of the supreme Lordship of Jesus Christ in every sphere and department of human life. After all, it is only reasonable to conclude that if Jesus is to be Lord anywhere in our lives, He must be Lord everywhere in our lives. There can be no Christianizing of the social order apart from Jesus Christ, and the demand which He makes of us is so exacting that we must give Him all or nothing. The Church of the future will have to see to it that the spirit and principles of Jesus are brought to bear upon all human relationships, whether social, economic, industrial, political, national, or international. Not in the sense, of course, that the Church should attempt to obtain control in these matters, but rather in the sense that the men and women who make up the Church will have the courage and daring to stand for the ideals and standards for which the Church stands—and to stand for these ideals and standards wherever they might be, even if they have to do it at personal cost and sacrifice.

And for that we need a fuller recognition of the reality and power of God operative in the lives of men and women who, through faith in and surrender to Jesus Christ, have become possessed of the Spirit of God. We need to regain our lost sense of God, hence the necessity of Jesus Christ, for apart from Him we cannot know God. As Professor Van Dusen has said: "We need the engineer's blueprint of the Christian revelation." We find that blueprint in the life and example of Jesus, and it gives us not only a sense of the reality and power of God, but it also helps us to a true evaluation of man. Christianity stands for the supreme worth of human personality. Man is not a creature of time, but a being of eternity. He is personality and is stamped with an immortal value. The Christianity of the future will have to put a new emphasis on the truth about immortality or fail to conquer, for, in the words of the Bishop of Plymouth (Dr. J. H. B. Masterman)—"The incurable other-worldliness of Christianity is the source of its strength." Remove the emphasis from the truth of immortality, and you depreciate the value of man. "Man's chief end is to glorify God and to enjoy Him forever." There is an eternal purpose of God in man, and it is only as we see man in the high intention of the Eternal God, who is the soul and centre of the universe, that we are able to help man to make any sense at all out of this life.

If the Christianity of the future is to be a conquering Christianity, then

obviously there will need to come upon the Church everywhere, such a revival as shall give to all the men and women who make up the Church, a new and truer sense of values. We shall have to learn that the Sermon on the Mount and the washing of the disciples' feet are as essentially parts of the Christian Evangel as are the crucifixion and the resurrection. Without the two former, the two latter are wholly inexplicable. And we shall have to become aware that it is Jesus, who is vitally connected with all four, who says: "I have given you an example that ye should do as I have done to you—Follow Me!"

## (2)

**Sixteenth Sunday After Trinity.**

**THEME:** *The Kingdom of God.*

THE REV. PAUL G. KRUTZKY, D.D.

**SCRIPTURE:** John 11:19-45. **TEXT:** Luke 13:18.

**HYMNS:** I Need Thee, Precious Jesus.—*St. Christopher*, 76, 76, D.  
Thou Art the Way.—*St. James*, C. M.

The question in our text is asked and answered by Jesus. In the two parables which follow this question in Luke he describes the kingdom of God both extensively as well as intensively. Christ wished to encourage His disciples in their work. From the parables of the sower they learned that three-fourths of the seed would perish, and in that of the tares they learned of the hindrances which beset the work of the Gospel. To offset these losses and hindrances Jesus assures them that His kingdom would spread and grow both outwardly and inwardly, from a small seed to a large tree and, like the leaven, penetrate and pervade all things.

These two parables depict to us the working of the word in the world and in the hearts of men. The seed represents the spread of the Gospel throughout the world by means of its evangelizing and edifying power. The leaven represents this power in its inner workings. The growth of the kingdom is from small beginnings. The onward march is gradual, secret, unceasing and triumphant.

These two parables would describe for us how the kingdom of God is to spread throughout the world and transform it. From them let us consider the following topic: The growth of the Kingdom of God. Let us see, 1. how small its beginning, 2. how wonderful its growth, 3. how glorious its prospects.

1. The Saviour spoke often of the kingdom of God. Much has been written about just what this term signifies. For us it is sufficient to know that the kingdom of God is represented by the Church, which is the means whereby by the preaching of the Gospel, the kingdom of God or of heaven is to come. The beginnings of this kingdom were insignificant. The life of Christ, viewed from a worldly standard, was mean and had little promise of great growth or influence. Even those who lived during Christ's time prophesied that in fifty years Christ would be forgotten.

If we carefully study the Saviour's teaching we cannot fail to notice how He exalts and uses small and insignificant things to represent great truths and principles. Therefore His kingdom came in lowly guise. Like Himself, it was despised and rejected of men. Even as the mustard seed and the leaven

often is underestimated, so did the contemporaries of Jesus belittle the coming kingdom which they expected to come in great pomp and power.

The seed out of the tribe of Judah contained in nuce the great kingdom of heaven of which it was prophesied that the kingdoms of earth should become the kingdom of the Lord and His Christ. From small things great things often result. Christ here shows how great a tree can spring from a small seed. Thus, too, shall the kingdom of God grow like a tree in whose branches all may find shelter from the storms of life, and salvation.

2. It is not, however, the smallness or insignificance of the beginnings of the kingdom of God which Christ especially dwells upon, but it is its wonderful growth both outwardly and inwardly which He here depicts. The smallest seed is destined to become the greatest of herbs, the leaven shall penetrate and pervade all humanity. The truth of this has been exemplified by the history of the Christian Church. In spite of opposition, persecution, indifference of individuals, and the treason and treachery of its followers, Christianity has had a wonderful growth. In three centuries it conquered Paganism, and has become the accepted faith of millions.

Since the Reformation the Christian Church has one triumph after another to exhibit. No other faith has had the wonderful growth that Christianity has had. This growth has been due to the purity, spirituality and unselfishness which are inherent in the religion of Christ. Thus it has conquered because men have recognized in Christianity the elements of the true religion of God. It has grown because it contains the germ of the truth. It has spread because it has the power of the Gospel which nothing can hinder. We have in the history of the Christian Church a proof of God's providence and the pledge given of old kept, that He would redeem the world. Christianity is a gracious power in the world, in spite of its many imitations and distortions. It is the only sure refuge, strength and hope of humanity.

3. How glorious are the prospects of Christianity? Many today are telling us of the Gethsemane of the Church, of the cross upon which it is to be crucified. There are many who tell us that the Church will in time decline and die. But such predictions and conclusions are false. These forget that the kingdom of God works in secret, unceasingly. The Church is still making advances, still exerting a beneficial and blessed influence on humanity. Like the spiritual growth of a man, this growth is often not seen because it is a hidden growth. The prediction of the coming collapse of the Church has often been made, only to be disproved by time. In the eighteenth century men were ready to bury the Church, and yet she still lives. The Church today has more intelligent friends, more adherents who are ready to labour for it and to give unselfishly for its support than it ever had in the history of the world. The vulgar, unthinking crowd tell us that the Church is a moribund institution which can never be resurrected. Listen! Our own branch of the Church has 1,200,000 members at home and abroad, and in spite of all the indifference and hostility towards it, it is growing steadily and surely.

The Church of Christ preaches the truth as it is in Christ Jesus. This truth ministers to the needs of the world. It comforts us in sorrow; it assures us of the forgiveness of sin; it lifts us from this world to the world of peace and rest which is to come. It tells us of Jesus, who is our Friend and Refuge in life and in death. It predicts His ultimate triumph over sin, death and the



devil. It holds out to us the glorious promise that the time shall come when every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. Therefore the kingdom of God is an ever growing kingdom, widening its arms to take in all the nations of the earth. It is a transforming power, leavening all humanity. Let us not think that Christianity has had all its triumphs, but let us remember that its greatest triumphs are still before it. Let us not be deceived by the vain philosophy of men, nor the persecutions of the world, for God has promised that from the rising of the sun to the going down thereof His name shall be great among the Gentiles and that His kingdom is an everlasting kingdom. Let us not only pray that this kingdom may come, but do all things to make it come.

### PRAYER

*Fill our minds with wisdom, our hearts with tenderness, and our hands with usefulness. Take all reluctance out of our obedience, all bitterness out of our endurance, and let Thy laws become songs in the house of our pilgrimage. Unite us with all lovers of goodness, and give us courage and faithfulness to follow the ways of Thy Spirit. To Thy loving-kindness we offer our prayer, in the name of Him who walked the road of the loving heart. Amen.*

### SUNDAY SCHOOL LESSON

**Review:** *The Spread of Christianity in Western Asia.*

**GOLDEN TEXT:** "They rehearsed all things that God had done with them, and that He had opened a door of faith unto the Gentiles." Acts 14:27.

**DEVOTIONAL READING:** Matt. 13:24-33.

**INTER. & SR.:** Christianity Reaching Out.

**Y. P. & ADULTS:** The Spread of Christianity in Western Asia.

There are a number of Oriental references in the devotional reading suggested for this lesson. Mention is made of the "tare." When the tare is ground with the wheat and eaten it causes dizziness and nausea; a state very much like seasickness. Tares are used extensively for chicken feed. Sometimes among the poor, wheat is bought which is mixed with tares. This kind of wheat always sells for considerably less money than pure wheat. Many families suffer from tare-sickness, and the suffering is so acute that it is no wonder they think that tares came into the world through the agency of the devil.

Another reference is to the leaven. The setting of this short parable in Syrian life is extremely interesting. The Syrian holds leaven in high esteem. It is to them a symbol of growth. The New Testament use of the word, "leaven," as meaning corruption, is purely figurative, and signifies influence or bad doctrine.

See Matthew 16:6 in this connection.

Bring to the class some information as to the progress of modern missions. Contrast the early spread of the Church with the mission work of today, indicating the large numbers of people yet unreached by the Gospel message. Speak specifically of location of mission fields; tell something of the special need of each group, or nationality, and thus challenge the members of the class to wider vision and more earnest and aggressive effort along this line.

## EVENING SERMON

**THEME: *Preaching to Dry Bones.***

THE REV. HUGH THOMSON KERR, D.D.

**TEXT:** "Prophesy over these bones, and say unto them, O ye dry bones, hear the word of Jehovah." Ezek. 37:4.

The Bible is not interested in dead bodies. It is concerned with dead souls. The message of the Book is always to the souls of the spiritually dead. "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." That is the way the Bible speaks. "This my son was dead and is alive again." "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth on Me shall never die."

That is not hard to understand. One must be blind if he does not see the forces of sin and materialism casting their spell of spiritual death over the souls of men. Things are happening today which twenty-five years ago would have stirred the moral conscience of the nation, and now there is not even a protest. Why is it that moral obligations count so little in the government, in society, in the home, and even in the Church? The government violates its contract and justifies it by expediency. The marriage bond is violated and is followed by another marriage and still another, and is rewarded by exploitation in the public press, and there is no moral reaction. We have the most complete educational system in the world, and yet our people allow their convictions to be fashioned by the charlatan and the demagogue, and crime moves on from novelty to novelty. Even men who have taken solemn vows in the Church break them without repentance, and justify themselves for so doing.

When the question is asked by the mysterious guide, "Can these bones live?" the prophet replied, "O Lord, Thou knowest!" It is the answer of a man to whom the situation seems hopeless. It is the answer of many of our finest minds today. When asked, "Can these bones live?" they, too, reply, "O Lord, Thou knowest!" Can ideals be revived? Can the hopes of parents be realized? Can religion in the home, and in the state be enthroned? Can church loyalties be established? Can we become a God-fearing, reverent, worshipping people? The answer is, "O Lord, Thou knowest!" Can these dry bones live? Can America get back its ideals? Can young people quit their frivolity and get back to reverence? Can old people quit their cynicism and get back their faith? Can society quit bickering and biting and blaming and throwing stones and get back its self-respect and brotherliness? Can Christians shake themselves out of their sluggish unconcern and awake to aggressive interest in what God can do for the world? Can preachers and church officers be aroused from walking in their sleep and become alive to their high calling in Christ Jesus?

"Can these bones live?" We would say, "No!" The world about us would say, "No!" There are many preachers who say, "No. Let the dead bury the dead." But God says, "Yes." God says dead men can live again. The Lord Jesus Christ says, "Yes. I came to give life. I am the resurrection and the life: he that believeth on Me, though he were dead, yet shall he live." And this is the way He goes about it. "Thus said the Lord, Prophesy over these

bones, and say unto them, O ye dry bones, hear the word of Jehovah.' " There was something for this man to do. It was not enough for him to shrug his shoulders and reply, "O Lord, Thou knowest!" The Lord commissioned him to "Prophecy over these dry bones." He was to preach to them. That was what he was to do. To prophecy means to preach "Preach to these dry bones," says the Lord God, "and say unto them, O ye dry bones, hear the word of Jehovah." That is the Bible's definition of preaching. It is preaching to dead souls. It is a man crying in a cemetery and saying, "Awake, thou that sleepest."

What a task that is! Is there any young man who wants a task like that? Is there any man who will change places with me? Is there any one here who will accept the divine commission to go and preach to dead souls and say unto them, "Thus saith the Lord: Behold, I will cause breath to enter into you, and ye shall live." That is the preacher's commission. He does not make up sermons. He is a herald. His message is given to him. He is not to reason why. If God says, "Go and preach to dry bones and say, 'Thus saith the Lord: Behold, I will cause breath to enter into you,'" then he must go, even if he go halting in his faith. He is to preach to dead souls as if they could hear. He is to herald his message as if they would respond.

Notice the subtlety of the language. The prophet is commissioned to go and preach to dead souls, to dry bones, and the Lord says: "Behold, I will cause breath to enter into them, and they shall live, and they shall know that I am the Lord." It would be no use preaching if the breath of God was not communicated. But when it is the very Word of God that is preached, then the breath of God is in it, and that constitutes the miracle of life. It is the preacher's task to speak the Word. It is God's task to breathe life into the dead. That is the miracle. Something new takes place in preaching. This message becomes alive with the breath of the Almighty. You remember how Robert Browning speaks about music—

"Here is the finger of God, a flash of the will that can,  
 Existent behind all laws, that made them and, lo, they are!  
 And I know not if, save in this, such gift be allowed to man,  
 That out of three sounds he frame, not a fourth sound, but a star."

Three notes do not make a fourth note, but a star. It is on another plane. It is in another dimension, as it were. The result is not in the realm of sound, but of sight. Something has come in from another world. So is it with the things of the preacher. When the Word of God is spoken the Spirit breathes upon the souls of men and they become alive. That is the miracle.

There is something else. Not only did dead souls live, but a new order of things was born. The nation that had been thwarted in its ideals, divided in its loyalties, came into the possession of a new devotion to Almighty God. The two broken sticks, Judah and Israel, became one, in the hand of the man of God. That is what happens when the souls of men become alive to God. "Prophecy over these bones," said God to John Calvin and Martin Luther, and God breathed into a decadent Church the breath of life, and a new Europe was born. "Prophecy over these bones," said God to John Wesley, and the breath of God brought forth the evangelical revival in England. "Prophecy over these bones," said God to Spurgeon and Tennyson and Browning, and the sun came up out of the dark clouds. Dr. Stopford Brooke speaks of Cole-



ridge as an old man who had seen the fire of religious sacrifice rise high to God in the past, who had outlived his enthusiasm and walked like Ezekiel, in a valley full of bones, and the bones were very dry, and hearing towards the end of life the voice of the Spirit, saying, "Son of man, can these bones live?" and answering not in hope, "O Lord, Thou knowest." He died before the breath of God, like the wind of Pentecost, stirred the Church and the dead stood upon their feet a mighty army. It can be so again. If we will speak the very Word of God, then the breath of God will enter into the dead and dying souls of men and they will live.

## MID-WEEK SERMON

**THEME:** *A Colony of Heaven.*

**TEXT:** Philippians 3:20 (Moffatt).

"Conversation" (A.V.) formerly meant "manner and habit of life;" before that, "to dwell or associate with;" earlier, "conduct as citizen." Revisers substituted "citizenship." Long ago Alexander Maclaren suggested idea of "colony." Now Moffatt translates, "a colony of heaven."

**A ROMAN COLONY.** U. S. A. began as a colony of Britain. Colonists brought house furnishings, speech, traditions, laws, religion across water. They carried Britain with them.

Paul grew up in a Roman colony. Philippi was another. The word conveyed a definite idea to Paul and his readers. Each colony was the empire on a small scale. History, literature, traditions. Heritage of Rome was colonists' heritage. Each colonist responsible for maintaining dignity and glory of Rome. The colony's way of life was distinct from that of country around. The colonists made the country around better. The whole empire stood behind the colony. Rome's strength their strength.

**THE CHURCH A COLONY OF HEAVEN.** She is the heiress of all the glorious past. We take our place today beside Paul, John, Peter and the Fathers.

We represent Jesus Christ. People judge our Lord by us. Our governing laws, our high ideals are from heaven. Our lives, public and private, should demonstrate this.

**THE SPIRIT OF THE COLONY.** The colonists were adventurers. "The Covered Wagon." The colonizer had initiative and perseverance. In our church life we need the colonizing spirit of high adventure, thrusting out into new and unclaimed and unconquered territory. See spirit in New Testament. Epistles are an uprush of spiritual power, coming from faith in the personal Christ and what He stood for. Development should follow. Colony is not an expedition, but a settlement. Task to redeem society after spirit and principles of Jesus. This is not a day for party cries, for denominational rallies. We are all Christian colonists of heaven.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR** and **B. Y. P. U.:** Are Missions Done For? Mark 16:14-20.

**LUTHER LEAGUE:** 4. Luther League Day. Phil. 3:12-16.

## SUNDAY, OCTOBER 4

*CALL TO WORSHIP:* "God be merciful unto us and bless us and cause His face to shine upon us." Psal. 66.

*PSALM:* 148.

*PRELUDE:* Morning Hymn.—*Lange.*

*ANTHEM:* O Taste and See.—*Goss.*

*OFFERTORY:* Idyl.—*Lack.*

*POSTLUDE:* Un Pensee.—*Bertine.*

*OFFERTORY SENTENCE:* "He that is faithful in a very little, is faithful also in much; and he that is unrighteous in a very little, is unrighteous also in much." Luke 16:10.

*OFFERTORY PRAYER:* Almighty God, we come to Thee with this gift for the service of the kingdom of God on earth. Bless it and use it to Thine own ends, and take us to Thyself in Heaven when Thou hast done with us on earth. Amen.—*W.*

*BENEDICTION:* Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

### MORNING SERMONS

#### (1)

*THEME: You Can Be in Touch with God.*

THE REV. SAMUEL M. SHOEMAKER, D.D.

*TEXT:* "Speak, Lord, for Thy servant heareth." 1 Sam. 3:9.

*HYMNS:* Lead Us, O Father.—*Langran, 10,10,10,10.*

Mid All the Traffic of the Ways.—*St. Agnes, C. M.*

As people in a day like this begin looking back towards religion once more, and start asking questions about it, it is natural that they want to be sure they are getting right at the centre of it. They often say they want to find "reality." Now simon pure religion is not theology, nor sociology, nor a fine code of ethics. Religion is being in touch with God.

That is our theme this morning: being in touch with God. I put it personally: You can be in touch with God! And we are going to approach this all-important subject by following a child, as Jesus told us to do if we wanted to enter into the kingdom of heaven. We are going to follow the child Samuel through the first experience he ever had of being in touch with God.

The situation into which Samuel was born was as modern as 1935. His parents were spiritually inclined people in a day when their church was at a low ebb. As soon as the little boy was large enough, he was apprenticed to Eli the priest at Shiloh. It is not a very thrilling picture which we get of institutional religion. The picture is of a church which is so blinded by its own sins that it has lost touch with God; and having lost it, ceases to believe in the possibility of it. Be it said to old Eli's credit, he believed Samuel was in touch with God: but it does not appear that he thought this experience might be his own, or his sons'.

He found a ready spirit in the child Samuel. Exposure to religion, even to a not very convincing kind of religion, seems to have developed this child's spiritual capacity. Now what is it, do you think, in children that makes Isaiah say, "A little child shall lead them," and James say, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven"?

There are two things in children which none of us can miss: they are wonderfully open to impressions, and this openness can be drawn on to a deep trust. It was this readiness to be interested, this spontaneity of sympathy towards people who make friends with them, this openness of heart, which Jesus bade us recover for ourselves if we would follow Him into His kingdom. It is a beautiful and perfect picture of what we mean by faith and surrender. Something adequate must evoke faith and win surrender: children will not give themselves to any one in this open way, but only to people whom, for reasons of their own, they love and trust. And there you see the kind of climate in which we have to live if we want to be in touch with God. That kind of faith comes only by exposure. God is worthy of faith and surrender, but we need exposure to Him if we are to discover it for ourselves.

Religion is being in touch with God, and so often we think that this means our struggle to get in touch with Him, when the deep heart of it is the sure, outgoing, gentle touch of His Spirit upon our own. And here is the great fact of God's Spirit and man's spirit meeting. At that horizon, where heaven touches earth, and earth touches heaven, authentic religion begins—not in dreaming, or thinking metaphysically about God, not in giving ourselves furiously in human service, but at the moment when we are in touch with the living God, there religion begins. When you deny this fact, you sweep all real knowledge of God out of the world, and all coherence in our own existence with it. When you merely accept this fact as a fact, and do no more, you are little better off. But when you move in upon this fact, and test it by your own experience, then alone do you *really* know that it is a fact that God and man can be in touch with one another.

Little Samuel did not know what had happened to him, and he needed help in interpreting it. He thought that Eli had called him, and ran asking him what he wanted. This happened three times before "Eli perceived that the Lord had called the child." Eli was like many other people: he was better in dealing with somebody else's son than he was in dealing with his own. He believed God had spoken to the child, but he wanted the child to test his own experience. There is something here for us to ponder. Eli was certainly weak and defective himself: but he knew enough about religion to know that these things do happen to some people, and to recognize one of them when it happened. It is easy enough for some of you to say that you can have experiences like this privately, without reference to priest or temple. The fact simply is that the voice of God did come to Samuel in the temple, and that the priest was most helpful to him in interpreting it. Often older and more instructed Christians become of inestimable value to younger ones, who were first following Samuel in being in touch with God; but the whole thing was strange and new to them, and they needed an older hand to steady them, to encourage and guide them, to reassure them while they also helped them make their own final interpretations! And what a responsibility it puts on all of you who have been longer in the Christian life, when one of these spiritual children comes to you wanting your help in interpretation—neither to let them down by explaining away, nor to cause them to rely upon your own word, but to show them how to obey and how to seek more direct touch with God!

What Eli said to Samuel that day is the last word in spiritual advice: ". . . thou shalt say, Speak, Lord, for Thy servant heareth." There is active



faith, and the listening attitude, and the patience which waits for the emergence of God's plan, all wrapped in one. If there be any such thing as a recipe for being in touch with God, it is contained in those inspired words. They do not preclude ordinary prayer, but they supersede it. They do not overlook man's part in religion, which is receptive co-operation, "Thy servant heareth;" but they put first God's part, in time and in importance. They are the kernel of surrender, the climate of prayer, and the essence of living faith. There are no words in the world that we can better carry constantly in our hearts, and in the framed but soundless prayers of our lips as we move about all day in the ways of the world, or, like Samuel, lie upon our couch at night. "Speak, Lord, for Thy servant heareth." Eli compressed the whole core of religion into six words. And in that God-given attitude, Samuel both validated his previous guidance, and prepared himself for more.

When Samuel is quietly open to God's voice, God gives him a tremendous message for someone else,—for Eli. God had been trying to get Eli's ear for a long time. Now He says, through Samuel, that God's judgment against Eli and his house is going to become effective "for the iniquity which he knoweth." It has gone too far for any purging by sacrifice: it must now suffer the judgment which it deserves. This is very mature guidance for a lad to have. It is filled, not with cheerful, childish thoughts, but with moral realism. Do not forget what Samuel had seen at the temple—the greed and fleshliness of Hophni and Phineas, the sons of Eli, and their shocking hypocrisy before God and their people. Samuel's guidance came to him with reference to a concrete situation which he knew. God touched a match to a gathering mass of facts. God and his own eyesight—that's where this guidance came from. That is where our own comes from oftentimes. The truth—that is what we need and want, wherever it comes from.

All night he lay awake, thinking about what God had said to him. Naturally he was afraid to tell Eli what he had heard. But Eli called him. He asked, "What is the thing that the Lord hath said unto thee? I pray thee hide it not from me. And Samuel told him every whit, and hid nothing from him." Here is one indispensable element of being in true touch with God: to be also in true touch with men also. I know people who would love the exhilaration of being in touch with God, but they will not face the costliness of being in touch with men on a realistic basis: often they will not face the truth, and more often will not tell it nor deal in it. Many a modern Christian, seeing clearly which way things are going in some other life, evades, whitewashes, encourages, when the situation calls for drastic truth and a challenge to repentance and amendment. Eli had consistently avoided taking a firm hand with his sons or with himself. Here is a pitifully complete instance of those words in Hebrews, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment." There is where Eli was, with his pathetic resignation, "It is the Lord: let Him do what seemeth Him good," when it might all have been so different.

This, then, is a complete story of how we can be in touch with the living God. We need to come to Him with the child's openness and simplicity. We need the help of others for whom being in touch with God is more familiar than it is for us. We need the constant re-creation of the atmosphere of

"Speak, Lord, for Thy servant heareth." And we need to know that guidance is not for our private comfort, or even illumination, but that by it God means to touch some actual human situation that needs to be touched and cured: we cannot be or keep in touch with God whom we have not seen, if we are not living creatively, lovingly, realistically, with men whom we have seen. I have seen many men and women who have learned these great and simple and eternal truths, applied them in their own lives, and found God as the abiding Friend.

Are you in touch with God? Are you still back in the doldrums of wondering whether it is possible to be in touch with God, instead of knowing by now that all difficulties lie in yourself and are of your own making, and that when you are open, God is ready to be in touch with you? Is the experience of being in touch with God growing, so that He can depend upon you to carry out His will, especially in difficult situations which require maturity, insight and judgment? Is being in touch with God lifting you above the defeats which have kept you down,—the moods, the signs of temper and irritation, the ever-present wilfulness which only God can destroy? Are we content, like Eli, to let other people be in touch with God in our stead; and are we surprised when, for our slackness, the word which they bring to us has more in it of judgment than of peace? Oh, my friends, let us follow the child, and not the priest. He knew about religion, did old Eli, but he did not have it. Samuel knew little about it, but he had it. God was with him, and he was in touch with God.

May it be so with us. And may we live ever in His light and in His strength!

## (2)

### Seventeenth Sunday After Trinity.

**THEME:** *Care for the Morrow.*

**SCRIPTURE:** Mark 2:18-28.

**TEXT:** "But the day will come when the bridegroom will be taken away from them. . . ." Mark 2:20.

**HYMNS:** Lord, Keep Us Steadfast in Thy Word.—*Mendon, L. M.*

Lord, Thy Word Abideth.—*Leo Minster, 6,6,6,6, Trochaic.*

The Gospel story and the setting of our text is familiar to most of us. Those versed in the Old Testament laws were accustomed to keeping the fast, and they resented the changes being wrought by the teachings of the new Prophet. Wherefore we have the questioning, and the answer made in our text for today.

It is perfectly natural for people like we are today, surrounded by luxury and comfort, to listen to the reading of this text and dismiss it from our minds with the thought that it is not for us, but rather for those who lived hundreds of years ago. We listen with an air of being entertained for a short period of time, and then we forget it as though it had not been.

Let us not forget that the Gospels and Epistles were written to sustain the faith of the followers of Christ. While the incident here described occurred during the ministry of Christ, it was written as a part of the Gospel many years later, to serve as a guide for the Christians who looked to the apostles for spiritual enlightenment in times of hazardous persecutions. Let us keep

continually in mind as we read these lessons that they were written for the succour and the peace of people who stood every moment face to face with death for the sake of their faith in Christ. The Gospels and the Epistles are the records of incidents in the establishment and early growth of the Christian Church. Many of the records were secretly transmitted, jealously guarded, and accepted as the Word of the Saviour whom the early followers were soon to meet, mostly through martyrdom. These Gospels and Epistles summoned the followers of Christ to count not their lives dear unto themselves, but to stand ready to make the supreme sacrifice for the sake of loyalty to the conquering faith.

Many an eye dimmed with tears when first reading the words which we take so much for granted and regard so lightly. Any moment in the lives of these men, both who wrote and those who read, might bring an arrest and sentence to an outrageous persecution and death. Picture the men and women who were faced with these conditions of life, being handed a frayed paper bearing the message, "Let not your heart be troubled. . . ." It must have seemed like the very voice of Christ beckoning them to drink the cup and earn the crown.

The words of our text, "But the day will come when the bridegroom will be taken away . . ." have become a stern reality to our Christian brethren in Germany, they have been so in Russia for many years. "In the world ye shall have tribulations, but be of good cheer, I have overcome the world." We need not stretch our imaginations one whit to know that our Christian brethren in Germany have read a meaning into these words that were not there for them some years ago, and have not become real to most of us. Let us enter with them into their trials, and the future ahead of them, and learn the meaning of the words read to us today. "The day may come when the bridegroom will be taken away from us," as has been taken from them, and we need to know the meaning of such an experience. Then let us apply the lesson to our lives as they are, and grow in spiritual grace as our great advantages permit.

I. A contemplation of tomorrow for our Christian brethren in Germany.

II. A realization of making proper use of the time at hand when the bridegroom is still with us.

III. The gains to be made spiritually, with a proper understanding of the saving grace offered, rather than continuous indifference and neglect toward the Scriptures, as is our custom.

IV. Let us be concerned with the lack of understanding of the Scripture lesson on the part of ourselves, but more especially on the part of those whom we love, our children, our brothers and sisters, our friends, our associates.

V. Let us test the promises of Christ, as Paul tested his faith at the time of the shipwreck. In the face of the gravest danger, when all seemed lost, Paul says, "Sir, be of good cheer, for I believe God." The unsettled conditions of our own lives, the changed mental attitude of thousands of people toward their obligations of citizenship, extreme poverty and misery caused by countless acts of indifference and selfishness and sin, extreme wealth in the hands of some who have no social conscience, the indifference of all of us toward the principles of Christianity, should force a very solemn contemplation of the words of our text.



## PRAYER

*Heavenly Father, we praise and adore Thy Name. We long for a more unselfish application of Thy Word in our lives, and pray Thee to help us in understanding Thy meaning and Thy plans for us. Our hearts are centered on many things outside of Thy desires for us, and we beseech Thee to win us to Thyself. Give us grace to manifest our faith, give us strength to withstand the momentary temptations that distract our attention from Thee, and help us to respond to Thy Love. Without Thee we cannot attain any measure of faith, and our hope lies in Thy will for our conversion. Cause us to lose our selfish desires in meditation of Thy love for us, so we may withstand that which would lead us from Thy sight. We ask in Jesus' Name. Amen.*

## SUNDAY SCHOOL LESSON

*The Macedonian Call.*

LESSON: Acts 15:36-16:15; Rom. 14:18-21.

GOLDEN TEXT: "Go ye therefore, and make disciples of all the nations." Matt. 28:19.

DEVOTIONAL READING: Heb. 11:8-10.

INTER. & SR.: A Cry for Help.

Y. P. & ADULTS: The World's Need of Christ.

The Oriental custom referred to in the fifteenth verse of this lesson still obtains in the interior towns and villages of Syria. When a stranger arrives in town late in the day, he goes and sits in the open space—the "Saha"—which corresponds to Occidental's village common. In the English Bible it is called the street. Sitting in the "Saha," the stranger is the guest of the whole village. The citizen who first sees such a stranger must invite him to his home. Failing to do so, he brings disgrace both upon himself and upon his town. In spite of this fact, some Orientals fail in this hospitable duty.

Someone has said that the stops, as well as the steps of a good man are ordered by the Lord. Certainly Paul had this experience. He was looking for guidance and was ready to obey. The vision of the man of Macedonia was given to him, in response, both to his prayer and to his attitude of heart. The voyage to Europe was made in a few days. Paul was always obedient to what he felt to be the guidance of God and, without delay, answered the vision, which had been vouchsafed to him. Landing at Theopolis, he crossed the mountains of Philippi, only ten miles distant. Here a hundred years before his day, Augustus and Anthony had defeated Brutus and Casius. The city was a military colony. Here Lydia, a woman of wealth, and of intelligence—a seller of purple cloth, for which the district was famous, was converted.

It is significant that she was found in a place of prayer. She was evidently a godly and prayerful woman, but she was ignorant of the way of salvation. She responded immediately to the truth, as presented by Paul, and thus became the first European convert. What would Lydia have thought if she could have seen the long train of converts through the centuries in Europe and elsewhere? Lydia, in her prayerful attitude, her goodness of heart, reminds us of the Ethiopian Eunuch, of Saul of Tarsus, of Cornelius the Centurion—all of whom were good, upright and godly, but all of whom needed the salvation

which comes from an intelligent faith in a Crucified, Risen and Divine Saviour.

Is not the secret of Paul's life, the fact that he was never disobedient unto the heavenly vision? The vision that came to him at Damascus, the vision that came to him here in his Macedonian call, the vision that urged him on and on daily in the prosecution of his work, and his fidelity to these visions explains the secret of his marvellous life.

## **EVENING SERMON**

**THEME:** *Not as the World Giveth.*

THE REV. ALVIN E. MAGARY, D.D.

**TEXT:** "Not as the world giveth, give I unto you." John 14:27.

A man once came to Jesus, saying, "Teacher, what must I do to gain eternal life?" Jesus answered, "Sell your possessions and give to the poor, and come and follow Me." The price was too great, for the man was very rich, and he went sorrowfully away.

"Well, Master," said Peter, "we have left all and followed Thee. What shall we have therefor?" And Jesus answered, "Everyone who has left brothers or sisters, or father or mother, or wife or children, or lands or houses, for My name's sake, will receive a hundredfold and also life eternal."

The question is, shall we take such promises literally? Suppose you do cast your bread upon the waters, can you depend on its return, even after many days?

There is always a distinction between the worldly meaning of things and the Christian meaning. The Church makes no greater mistake than in failing to keep this distinction clear. In our own times there has been altogether too much of the disposition to interpret Christianity as a rather amiable philosophy of life. We have been too tolerant of that lying interpretation of Christianity which makes it, chiefly, an aid to physical comfort and worldly prosperity. Nothing is further from the spirit of Christ's teaching than the promotion of religion as a means of getting on in the world.

It is folly to deny that the world helps a man to happiness when it gives him an adequate fortune. The preacher does not commend himself as a man of sense and sincerity when he pretends to believe that poverty is a blessing. Those who sing its praises are usually people who are, themselves, possessed of comfortable incomes, and it is only hypocritical sentimentality that seeks to persuade a man who is struggling to support a family, who cannot afford to educate his children or provide suitable medical attention for his sick wife, that he would not be happier if he had more money.

So it is with other things that the world gives. It gives wealth, fame, position, friends and leisure. It surrounds men and women with comforts and things of beauty. It gives them education, books and travel. When we profess to believe that no happiness is to be found in these things, it is either because we wish to relieve ourselves of the responsibility of helping our fellowman to get them, or it is because the grapes hang beyond our reach and we are willing to console ourselves.

But if the world gives happiness, religious faith gives a far deeper and more

enduring happiness. In this chapter Jesus promises peace. In another place He speaks of giving joy. To the world-weary, anxious crowd He said, "Come unto Me, and I will give you rest." In the Sermon on the Mount, He promised His hearers "blessedness" which, we may believe, is the deep-reaching, abiding kind of happiness enjoyed by those who have really learned how to live, a kind of happiness the world never gives.

As we gain in experience and insight, we rise from the lower plane of worldly happiness to the higher one of spiritual blessedness.

"My peace I give unto you," said Jesus. Surely that is a gift any man would want, especially as he grows older, and less enamoured of superficial things.

The world gives peace, but there is a higher peace that can be obtained through the gift of "a lodge in some vast wilderness." It is the peace for which the Psalmist prayed when he said, "Hide me in the secret of Thy presence away from the strife of men." It is the peace that fills the life of the man or woman who can spend his days amidst the pushing, hurrying, competing crowd of the city, and yet live in the quiet presence of the Eternal.

The world gives men opportunity and urges them to accept it. It rewards them with reputation, it imposes trust in them, it gives them the tribute of its admiration, for even bad men admire good ones. But there is a great difference between this wise, prudential goodness and the character that is aglow with the presence of God's Spirit. Christ says, "Not as the world giveth, give I unto you."

Again, we remember that this ruler, who came to Jesus, was a religious man. There is a type of religion that is almost entirely of this world. Sometimes it betrays its votaries, as when Isaiah told the ritualists of Jerusalem that God was sick of their liturgies and their ceremonials. Sometimes it is an admirable thing, as far as it goes, and we may believe that God does not utterly reject it.

As we think of the difference between the gifts of the world and the gifts of Christ, we remember another word about giving, a puzzling saying, "To him that hath," He says, "shall be given, and from him that hath not shall be taken away even that which he hath." Here again we distinguish between the world and Christ. The world gives and the world takes away. Unto him that hath, the world gives still more, for nothing succeeds like success, and from him that hath not, the world takes away, for poverty tends to impoverish itself.

We think of it today in the higher reaches of living. The powers of the soul are lost through disuse. If we choose to have no more, it will be our sad fate to have less. On the other hand, the soul possesses cumulative power. There is no unearned increment more certain than that which builds itself up in the life of faith.

If we have left all and followed Him, we have the right to ask, "What shall we have therefor?" We shall not cheapen our relation to Him by expecting interest on our money, or prosperity for our business. We will fight our battle in the world courageously, gaining and losing with our fellow-men, and learning, like Paul, both to abound and to be abased and, in whatsoever state we are, therewith to be content. But, as we serve Him as we best may, we shall expect that He shall bless us with gifts that are far above anything the world can give, knowing that all things else may pass away, but that His promise shall not fail. By the gift of God men shall have peace, rest, understanding, love, joy and blessedness. But, "Not as the world giveth, give I unto you."



May we know these things now, while there is yet opportunity, and not defer our entrance into the higher gifts until it is too late and we can only hear in regretful silence, "If thou knewest the gift of God, thou wouldst have asked of Him, and He would have given thee living water."

## MID-WEEK SERMON

**THEME:** *The Bungling Church.*

**TEXT:** Luke 9:41 (Goodspeed).

After Transfiguration, the epileptic boy and bungling disciples. The impatience of Jesus. Entire chapter is panorama of blunderings and bungs. Problems of disciples found in Church today. If they drove Jesus to exasperation (text), what must He be longing to say to us!

Nine points of failure placed under four heads.

**FAILURE IN DUTY.** (1) "Send them away" (v. 12). Refusing responsibility: "Man's response to God's ability." Need of workers in Church and community. (2) "Let's stay on this mountain" (v. 33). Spiritual thrill to be translated into practical religious living among people.

**FAILURE IN GRASP OF TRUTH.** (1) Jesus' personality. Peter's outburst (v. 20). What do we see in Christ? (2) Jesus' death and suffering (vs. 22-27). We fail to grasp because of lack of sacrificial spirit. A quality of life.

**FAILURE TO GROW IN POWER.** (1) Failure to heal boy (v. 40). (2) Dispute as to greatest in kingdom (v. 46). (3) Hindering other disciples, because not of their band (v. 49). (4) Calling down fire on Samaritans (v. 54). Altogether un-Christlike.

**FAILURE TO RESPOND FULLY TO CHRIST.** Delayed discipleship (vs. 57-62). The alibis: too much demanded; family responsibility; home ties. Disabled soldiers in hospital in London sent a floral Union Jack to be placed on the cenotaph. On a card attached were these words:

"They played the game;  
We played the game;  
Let us now all play the game."

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: Building a Christian World. Rev. 21:1-7; 1 Pet. 2:11-17.

LUTHER LEAGUE: October Theme: "Young People in the Church." 1. What Has Confirmation Meant to Me? Matt. 10:32-33.

WATTHER LEAGUE: October Theme: "You and Your Church—Home Missions."

## FOR THE BULLETIN BOARD

A man's job is his best friend.

Time is money only when turned into service.

He who defies the Constitution is a traitor to his country.

Sunday is the Lord's day, and yet many of us spend it as if it were ours.

Only generous and consistent giving keeps the soul alive.

When a person is worrying, he is not working.

# SUNDAY, OCTOBER 11

**CALL TO WORSHIP:** "Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase and God, even our own God, shall bless us." Psa. 66.

**PSALM:** 150.

**PRELUDE:** Pastorella.—*Becker*.

**ANTHEM:** Still, Still, with Thee.—*Rogers*.

**OFFERTORY:** Andante Religioso.—*Smith*.

**POSTLUDE:** March.—*Petrelli*.

**OFFERTORY SENTENCE:** "They sold their possessions and goods and parted them to all, as any man had need." Acts 2:45.

**OFFERTORY PRAYER:** Only Thou, heavenly Father, canst know our motives and our hearts, and we pray Thee to forgive us the faults and shortcomings that separate us from Thee. Make us like Thee through the love of Christ whose love and gift of Himself exceeded all other gifts combined. Accept our offering to this end. Amen.

**BENEDICTION:** Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

## MORNING SERMONS

### (1)

**THEME:** *The Church as the Body of Christ.*

**THE REV. JAMES M. GRAY, D.D., LL.D.**

**TEXT:** "Head over all things to the Church, which is His body, the fulness of Him that filleth all in all." Eph. 1:22-23.

**HYMNS:** Glorious Things of Thee Are Spoken.—*Austrian Hymn, 8, 7, 8, 7, D.*  
The Church's One Foundation.—*Aurelia, 7, 6, 7, 6, D.*

It is our Lord Jesus Christ who is "The head over all things to the Church which is His body." The Church which is His body is not the whole of the visible Church, however, but the true Church within the visible Church. It is constituted of believers on His Name who have been regenerated by the Holy Spirit, no matter to what particular denomination of Christians they belong. They are found in every denomination, thank God.

I. *How did the Church come into this relationship to Christ?* How were believers formed into the body of which He is the head?

I have sometimes illustrated it in this homely way: Here is a human body, but suppose it were not intact, but separated into its various members, head, neck, trunk, arms, legs, feet. And suppose I were to ask you:

"How can these members of a human body become a body?"

"Is there life, a spirit, in the head?" you ask.

"Yes."

"Then let the spirit enter into the members of the body, and it will unite them to the head; and uniting them to the head, will unite them one with another, and so form a body for the head."

Something like this, in a transcendent and mystical sense, took place on the day of Pentecost. The disciples were assembled with one accord in one place. Their Head was at the right hand of the Majesty on high, and the spirit of the Head, the Holy Spirit, came down and entered into each of them, and in so doing united them all with the Head (Acts 2:1-4).

That is what I understand Paul to mean when, in 1 Corinthians 12:13, he says that we were all baptized by one Spirit into one body. Since that day, as I understand it, every soul who believes on the Lord Jesus Christ in the gospel sense of that term, becomes a member of that body.

What a wonderful truth! The grandest, most profound, most glorious ever revealed to man!

II. *What is the relationship which Christ thus sustains to the Church which is His body?*

First, *governmental*. As Head of the Church, He governs and controls it. No pope or bench of bishops, no council or synod, no ecclesiastical organization whatsoever, controls the true Church except in a secondary and mediatory way. My head, myself in other words, tells my eye what to look at, my ear what to listen to, my hand what to perform, my foot what path to take. As my head governs my body, so in the spiritual realm Christ governs His Church. The members of my body have simply to yield themselves to me, and I take care of them.

But secondly, the relationship which Christ bears to the Church is *vital*. He not only governs us, but lives in us, and we live in Him. It is I who see through my eye, hear with my ear, speak with my tongue, touch with my hand, walk with my feet. And so the Lord Jesus Christ expresses Himself through His Church. This world would know nothing about Him, except as He is manifested by His people. Oh, may God help us to yield and surrender ourselves unto Him, that He may indeed live in and manifest His life through us!

III. And now *what does this mean to the Church*, this governmental and living relationship which Christ bears to it?

First, *protection and security*.

I am walking across a railroad bridge under which a locomotive is belching forth smoke. I fear that a mote may enter my eye, therefore I close it. I am riding in a car; the window is open, and a current of air is pouring into my ear. I lift the collar of my coat and cover it. I am carving, and put up the guard on the carving fork lest the knife slip and cut my finger. I am walking on a slippery pavement and make a detour to save myself from falling.

Are we to suppose that the Lord Jesus Christ, who dwells in His Church, His mystical body, is less careful thereof than we are of our physical bodies?

Second, this relationship of Christ to His Church means also *power and privilege*, and that is the thought, more particularly, that Paul is setting before us here in Ephesians. He has just revealed this truth to that Church, and then he prays for them to understand it. "I cease not," he says, "to mention you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him" (15-17).

It is one thing to find this knowledge in the Word of God, you observe, and another thing to receive it into our hearts. We need God's Spirit to enable us to do that. "The eyes of your understanding ("the eyes of your heart") being enlightened, that ye may know what is the exceeding greatness of His power to usward who believe" (18-19).

What is the exceeding greatness of that power? It is "according to the working of His mighty power which He wrought in Christ, when He raised



Him from the dead and set Him at His own right hand in the heavenly places far above all principality, and power, and might, and dominion and every name that is named, not only in this world, but also in that which is to come; and put all things under his feet" (20-22).

That is the power that operated in the Head, and the same power is operating in every member of His body. Did it operate in Christ to raise Him from the dead? Then is it operating in you and me to raise us from the dead. Did it operate in Christ to set Him at God's right hand in the heavenly places? Then is it operating in us to the same end.

Oh, what a wonderful thing it is to be a Christian, and to know *what it is* to be a Christian! Would that the Church might come back to the Word of God to ascertain her privilege and power, and her glory in Christ!

IV. *How may one become a member of the body of which Christ is the Head?*

We are told how in the first chapter of John's Gospel. There, in speaking of Christ, John says: "He came unto His own, and His own (Israel) received Him not; but to as many as received Him to them gave He the power (the authority, the right) to become the children of God; even to them that believe on His Name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (1:12-13).

And do you ask, "What is it to receive Him?" The text answers that also. "As many as received Him, to them gave He the right to become the sons of God, *even to them that believe on His Name.*" To "believe on His Name" is to receive Christ, and to believe on His Name is simply to commit oneself unto Him to be saved. Indeed, that word "commit" is in the original text the same as our word "believe." In John 2:23-25, we read that in a certain place Jesus was doing mighty works and many believed on Him, but the apostle adds: "Jesus did not *commit* Himself unto them because He knew all men." That is, He did not trust Himself, did not give Himself away to those men. If, therefore, "commit" is to "believe," then to "believe" is to "commit."

You are crossing the ocean, and when about to retire you observe a life-preserver above your berth. That is knowledge, but it is not faith. You approach the partition to turn out the light, and a notice attracts your attention, saying that if you adjust that life-preserver around you in a certain way, it will keep you afloat in the water. You assent to that, but assent is not faith. However, in the middle of the night a fog settles down, a collision occurs, a hole is stove in the side of the vessel and she begins to fill and sink. You leap out of your berth, take down the life-preserver, place it around your body, ascend to the deck, and at the word of command, take your place in the life-boat or plunge in, commit yourself, to the sea. *That is faith.*

Some are reading this who know that Christ is the Son of God, but that knowledge is not faith. They assent to the fact that He is able to save them if they believe, but assent is not faith. Therefore, will they not now take the final step and commit themselves to Him, give themselves over to Him to be saved! That is faith. That is to become a member of the body of which Christ is the Head, with all the present and eternal blessing, power and glory that go with that relationship!

(2)

**Eighteenth Sunday After Trinity.****THEME: *Jesus' Friends.***

THE REV. WILLIAM R. SIEGART, D.D.

SCRIPTURE: John 15:1-17. TEXT: John 15:14.

HYMNS: O Thou Great Friend.—*Cassidy, 10,10,10,10.*Jesus, Thou Divine Companion.—*Love Divine, 8,7,8,7,D.*

Jesus' friends were few in number. In fact, any man can number his friends without going very far into the numerical scale.

Friendship meets a crucial test in the assertion of principle. It is easy to follow a person and to give all appearances of friendship as long as we agree with what a person thinks or does; but it becomes a far different matter when that person asserts programmes, principles and beliefs with which we do not entirely agree.

Look at Jesus as He journeyed through the pleasant Galilean fields, with great crowds following Him. Undoubtedly in that throng there were men in the prime of youth who were seeking some great cause to foster, or some difficult task to accomplish, saying, perhaps, "This man has a mighty work to do. I will enlist under His banner and follow Him," and in another breath, as the trials and disappointments of life passed quickly in review, saying, "He had sponsored a hopeless cause." Thus, before His bread of life speech, great crowds followed Him over Galilee.

But how fickle human nature sometimes is, and how insecure a foundation we have when we build on the plaudits of the multitude without the cement of real friendship to hold the various forms and shapes of human temperament together! 'Tis sad to relate that Jesus' popularity, like that of many others, was short lived.

One day He sought to be alone with His chosen band, but still the people followed Him. In spite of their interference, Jesus had compassion on them. Those people were hungry, not for spiritual food; but hungry with the gnawing pangs which come from lack of daily food. Jesus could not preach to such people; they were in no condition to receive spiritual food. First they must be fed in body. Jesus recognized that, and fed them.

A similar condition confronts us today. Millions are hungry—hungry in both body and soul. But it will do no one any good to preach to them about the delights and joys of heaven, and the ecstatic vision of mystical communion with the Christ. They are hungry in body, and before they can rightly comprehend they must be fed. They look upon the world and see man's inhumanity to man, the rich becoming richer and the poor poorer, and the gnawing pangs of hunger conjure visions before their eyes which cannot be cast aside. We must recognize the fact that men need material food to live, and we must bring to bear in life itself our religious teachings.

As the morning dawned the crowd sought Him from whom they had received bread without effort and desired to make Him king. They lost the significance of the miracle and could see only momentary advantage. They could not understand that mankind needs also the bread which does not perish. Should Jesus sacrifice the moment for the ages; should the long perspective be His

lot, or should He seek present popularity? That is a question which comes to many of us through the course of life, and we would do well to heed the Master's example. He preached to them His famous sermon on the bread of life. It astounded them; it electrified them; it created consternation among them. "Ye seek Me not because of the words I say unto you, but because of the loaves and fishes"—listen to the Christ say that! He had fathomed their innermost feelings and their thoughts lay bare before Him. He had a plan given to Him by the Father and a purpose formulated in the heart of God from time immemorial, and He would not deviate.

How quickly the throng dispersed, and with what rapid strides Jesus' popularity vanished! They left Him to His fate.

Now what Jesus alone had known became evident for men to see: that they did not follow Him with true devotion, nor did they hold for Him real friendship. Lacking the true faith and love upon which friendship is built, the throng failed in its great time of testing.

So great was the dispersion and so hurried the departure that Jesus was soon left utterly alone. He began to walk away. The pathway which so often had received the tread of crowds which followed Him with what they thought were feelings of admiration now could not help but feel the dramatic loneliness which settled as a pall upon the countryside, and upon the Matchless Master of Men.

Jesus recalls the chosen band; at least they would be faithful. He turned to commune with them and their friendship, but they were following afar off—torn between a desire to be in the crowd or to be loyal to Jesus. In tones of deep regret Jesus asked them, "Will ye also forsake Me?"

Our sympathies are touched! The greatest soul that ever trod the earth was being forsaken even by His chosen followers. Loyalty triumphs in the breast of one, the impetuous Peter, as he comes to himself and asks, "To whom shall we go? Thou only hast the words of eternal life." That is friendship reasserting itself and winning back its old place of warm affection.

Toward the end Jesus speaks to His disciple at length and tells them many things concerning His departure, His relation to the Father, and the coming of the Comforter. Three years of close association had now passed, and He calls them friends. But He inserts something else. "Ye are My friends, if ye do whatsoever I command you." That is it. A friend is not one who continually protests his loyalty and leaves actions incomplete, or even not begun; but who manifests his friendship by his deeds.

The beginning of an acquaintanceship does not produce the fruits of friendship, no more than the disciples of our Lord could manifest deep devotion in the beginning of His ministry. That came later and led many of them to martyrs' deaths.

Long living together upon a foundation of mutual trust, faith and affection produces a luxuriant growth of ripened friendship. "He that willeth to obey the laws of friendship, he shall learn the perfection of finished friendship in the end."

Today as perhaps never before Jesus is calling for friends; is calling for those who will follow Him. With need and suffering, with sin and sorrow about us, He calls to us with clear and melodious voice and bids us rise up, like those beside the Syrian sea, and follow Him to higher life.



But first there must be desire, and then there must be love. As Wagner makes Brünnhilde sing in the last scene of *Götterdämmerung*:

Not goods nor gold,  
Nor glory of gods  
Can fashion a blessing for weal  
Can win a blessing from woe,  
But love alone!

We are called—to be in reality friends of Christ, to follow Him not only through the pleasant Galilean fields, but also to Calvary and the Mount of Ascension; not only to weep with Him when He weeps, but also to rejoice with Him when He rejoices, not only to follow Him when we agree with Him, but also to follow Him when He asks for sacrifice. God help us to take to heart those challenging words of Jesus: "Ye are My friends, if ye do whatsoever I command you." May that friendship grow and increase through constant faith, trust and companionship as we live with Him through the years.

## PRAYER

*O Lord our God, who turnest into morning the shadows of night, grant that we may be children of the light and of the day. Let the sun of Thy righteousness shine in our hearts. Enlighten our reason, make clear our conscience, and purify our affections. We give ourselves to Thee this day, beseeching Thee so to rule and govern us by Thy Spirit that faithless distrust and all evil thoughts may be driven from our minds; that we may walk with joy in the light of Thy countenance and in the way of Thy salvation. We ask through Jesus Christ our Saviour and Lord. Amen.*

## SUNDAY SCHOOL LESSON

### *Becoming a Christian.*

LESSON: Acts 16:16-40; Phil. 3:7-14.

GOLDEN TEXT: "Believe on the Lord Jesus, and thou shalt be saved." Acts 16:31.

DEVOTIONAL READING: 2 Cor. 1:3-10.

INTER. & SR.: How May I Become a Christian?

Y. P. & ADULTS: How to Become a Christian.

Because of his mercy to the little girl whose master capitalized upon her affliction for gain, Paul is set upon and mobbed. Brought before the magistrate, he and Silas are subjected to still further humility. They are cast into prison and their feet are fastened firmly in the stocks. Paul and Silas occupy their time with praying, singing hymns, until the other prisoners are attracted and listen to them with amazement and interest. Put Bunyan in prison, and he writes his immortal *Pilgrim's Progress*. Put Judson in prison, and he converts all of the inmates thereof. Put Joseph in prison, and he soon wins his way out.

The mob which brought the charge against Paul and Silas had all of the unreasoning passion and determined prejudice that always characterize mob-action. The magistrate, swayed by the mob and perhaps afraid of them, were little better. God may use earthquakes to carry some divine message or to

accomplish some important work. An earthquake occurred as Christ hung upon the cross. A prayer-meeting of the disciples received God's witness in the form of an earthquake. See Acts 4:31. This earthquake must have been one directed immediately by the hand of God, for we read that the shackles were loosed from the arms and legs of these men.

It is oftentimes possible to find God more quickly and more surely in the midst of seeming misfortune than at other times. God's purpose is not only to release His servants, but also to bring about the conversion of the jailer. Paul's magnanimity of spirit is immediately evident. There is no record that this jailer had subjected him to any personal violence or indignity. He had simply done his duty, but even so, Paul might have cherished some ill-will towards him. So far, however, is this from the spirit and mind of Paul that immediately upon the man's repentance and request for light and direction, Paul instructs him gladly and fully. Indeed, Paul's thought goes out to him before the man speaks. He assures him that the prisoners are there and that he must do himself no harm. The Roman law was very strict in regard to these matters. The jailer would have answered with his own life, had any of the prisoners made their escape. In verse 30 we have the greatest question of all the ages—"Sirs," is a Greek term of great honour. The literal translation is "Lord." Paul and Silas had instantly risen to the most exalted position in this jailer's thought. The jailer recognizes immediately that they have something in heart and life which he, himself, does not possess, and he desires it. Paul's answer is immediate and complete. Here is the essence of Christianity. Here is all that any one needs to know for eternal security and eternal happiness. Having given him this direct answer, Paul goes on to preaching a sermon. The conversion of the jailer is immediate and complete. He begins at once to make amends for the harsh treatment they have received, so far as lay in his power. The inference in verse 34 is that both he and his household were converted.

## EVENING SERMON

**THEME:** *Life's Contradictions.*

THE REV. JOHN S. CORNETT, PH.D.

**TEXT:** "What I would, that do I not; but what I hate, that do I." Rom. 7:15.

We live in an age in which life requires that we learn to move to the tempo of swift and vigorous action. Science, industry, democracy have combined to make a civilization in which rich prizes are to the swift and strong, but short shrift to the dull and weak. The modern man goes forth to wrestle and conquer, to dare and to do. He loves to match his strength with the forces of nature, often in unequal combat; he becomes the discoverer of unknown seas and continents, he rides his winged steeds over the northern and southern poles, he digs deep in the bowels of the earth to possess himself of its riches, and he plants his standard on the highest mountain peaks; he erects his modern towers of Babel that look out upon the heavens.

Surely there is something utterly splendid in the way in which modern man has unlocked the very secrets of nature and harnessed her energies to do his bidding. But his very success has at the heart of it a hidden danger. The

conquest of nature, the annihilation of time and space, the miracles of inventive genius, will they of themselves add to the true well-being of humanity? If the world-old lust of avarice and greed, the will to exploit the weak and keep the underling in suppression, continue to function in this new age, then the very instruments that man has wrought for blessing of the race may recoil upon him for cursing. Of what avail is it that a new name "mandate" is coined in the field of international relations, if under the guise of the name the old practices of exploitation of the native continue? Of what avail is radio communication with the ends of the earth unless the air-ways are laden with messages of goodwill and understanding? Of what avail are the increasing facilities of intercourse and communication if the nations are unwilling to trust one another to the extent of ending the deadly race in armament and leaving the settlement of occasions of dispute to the arbitrament of the council table? It is only when the *acquisitive* society begins to take on the colour of the *redeemed* society, a brotherhood of men, that the implicit contradiction in the ordering of our machine age shall have resolved itself.

It is no sham battle, but a real conflict that goes on in every soul, in the life of every group and people, between the forces of selfishness and the forces of mutual regard, mutual aid. It is no use lamenting the nature that possesses us. Man is a creature of instincts; and the instinct to acquire, the instinct to hate, the instinct to fear, have all of them their own respective useful purposes to serve when they are rightly directed. Every potentiality that man possesses has its usefulness in the divine economy. It can be made to subserve a higher end.

The mediæval hermit who sought to crucify the flesh by lacerating his body or removing himself wholly from society is not the ideal of normal Christian living today. Jesus came living a full rounded social life and became the Saviour of the race.

Not to seek to eradicate the instincts that surge up within the inner consciousness, but rather to educate them, to train and direct them along the lines of socially constructive purposes, or it may be to sublimate them in worthy indirect forms of expression! Rigid suppression or attempted eradication of instinctive impulses may lead to highly undesirable consequences, witness Jesus' own comment with reference to evil spirits: "The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there, and the last state of that man becometh worse than the first." The aim must be, if one of life's fundamental contradictions is to be rightly resolved, not to crush out instinctive tendency, but as it were to twine its tendrils round about some great and worthy, socially constructive life-purpose.

Our wills and lives are ours to make them His. As we come to see all values in their proper perspective, both in the individual life and in that of the social group, our instinctive tendencies, our loyalties and our wills are caught up together in an increasingly Godlike way of life and service. And increasingly we learn to say—"What I—the true self—would, that do I; what I love, that I do."



## MID-WEEK SERMON

THEME: *The Insipid Church.*

TEXT: Matthew 5:13 (Moffatt).

Impurities destroy saltiness of salt. If household were deprived of salt! Jesus applies figure to Church. Insipid people: "A faded beauty . . . as insipid as the queen upon a card."—*Tennyson*. Life may become insipid, losing tang, zest. Church becomes insipid only if people in Church are insipid. Look at some of the marks of insipidity.

WHEN THE MESSAGE OF THE CHURCH IS DILUTED. Message is definitely individual. It sets a standard of life. It deals with sin and its power. It points the only way of getting rid of sin: repentance, confession, conversion. It is definitely social. It deals with the evils of society, of civilization. It declares the value of the individual, human values.

WHEN THE ENTHUSIASM OF CHRISTIANS IS ABATED. "The zeal of Thine house hath eaten me up." Today eaten by bridge clubs, golf clubs, social clubs of all sorts. Anything allowed to come ahead of Church. Church becomes insipid, tasteless, without zest in life of community.

WHEN THE PERSON OF CHRIST IS MINIMIZED. (1) He is our example. We are to follow Him. (2) He is our Saviour. We are to surrender to Him, and trust Him. (3) He is the Revealer of God. We are to worship Him.

"I bet my life on beauty, truth,  
And love! not abstract, but incarnate truth;  
Not beauty's passing shadow, but its self;  
Its very self made flesh—love realized.  
I bet my life on Christ, Christ crucified."  
—*G. A. Studdert Kennedy*.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: What? Me? A Missionary?  
Matt. 28:19-20; Rom. 10:13-15.

LUTHER LEAGUE: 2. Training for the Church. 2 Tim. 2:1-7.

## FOR THE BULLETIN BOARD

A busy man has no time for vice.  
A new day is a new opportunity.  
Some try hard to be as bad as the conventions require.  
When angry, think twice before speaking.  
The soil of any human heart will grow wild mustard.  
Public opinion is just private opinion multiplied.  
Sidestep worry with work.  
A blotter is something you look for while the ink is drying.

## SUNDAY, OCTOBER 18

**CALL TO WORSHIP:** "God be merciful unto us, and bless us; and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations." Psal. 67.

**PSALM:** 8.

**PRELUDE:** Hymn of the Nuns.—*Lefebure-Wely.*

**ANTHEM:** How Beautiful Upon the Mountains.—*Galbraith.*

**OFFERTORY:** Simple Aveu.—*Thome.*

**POSTLUDE:** Gloria.—*Mozart.*

**OFFERTORY SENTENCE:** "The earth is Jehovah's, and the fullness thereof; the world and they that dwell therein." Psal. 24:1.

**OFFERTORY PRAYER:** Accept our offering and bless us in Thy service; require of us that which in Thy sight is just and in accord with the trust Thou hast placed in our keeping.

**BENEDICTION:** The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

### MORNING SERMONS

#### (1)

**THEME:** *The Rich and the Poor.*

THE REV. JAMES VANCE, D.D.

**TEXT:** "The rich and the poor meet together. The Lord is the Maker of them all." Prov. 22:2.

**HYMNS:** God of the Strong, God of the Weak.—*Ombersley, L. M.*

Christian, Rise and Act Thy Creed.—*Innocents, 7,7,7,7.*

The man or men who wrote the Book of Proverbs wrote a prelude to this verse which deserves notice. This is the prelude: "A good name is rather to be chosen than great riches, and loving favour than silver and gold."

Wealth is not the last word in the vocabulary of a happy and useful life. There is something bigger and better than being rich. It is being decent, being respectable, being able to claim and hold the confidence and esteem of one's fellow-men. That kind of a name is better than money-bags. It is more to be desired than a bank account.

With this much clear, we are ready now to look our audience in the face. There they are.

*The Rich and the Poor.* You will find the rich and the poor in every crowd and company and congregation in the world. They meet together. But the line of separation runs round the world, across all continents, in all zones, through all climates, under all skies,—the rich and the poor. But there is a difference. It is money that makes the difference. There is only one place where the line disappears. It breaks at the grave.

How shall we appraise the two? Wealth is not the greatest blessing, nor poverty the worst curse. Money is not evil in itself. Christ never taught that money is wicked. He taught that the love of money is bad. Money has many noble uses, and may be made the best of servants. Mammon is not money. It is the love of money that is Mammon, and greed may build its altar in a poor man's hut as easily as in a rich man's palace. That which makes money evil is the way it is acquired and the manner in which it is used.

Neither is poverty evil in itself, although many so regard it. It is not poverty that beggars us. It has many noble uses. "A poor man is better than a liar." It is better to be poor than to steal, or cheat, or lie. The things which produce poverty are a curse,—idleness, wastefulness, thriftlessness,—these are evil. He who finds that he is poor because he is too lazy to work or because in the day of plenty he wasted his substance will have no silver lining to his cloud.

*Problems.* Both poverty and wealth are problems. Indeed, poverty oftentimes seems to be our biggest and most serious problem. It is a problem to the individual. How can the poor man pay his debts? How can he feed and clothe his family? It is a problem to government. If we could only cure poverty, some feel that everything would be all right. We resort to all sorts of freak schemes to solve the problem. We propose that the wealth of the country be divided, that the government own all the property, that the rich be made poor and the poor be made rich by an act of Congress, all of which would seem to indicate that the world's stock of common sense is running low. We are spending billions in experiments of relief in providing a dole, but we shall never cure poverty, as someone has said, by giving tapestries to the poor.

Wealth is also a problem. What shall the rich man do with his money? Great wealth creates problems for the government. It encourages luxurious living, and luxurious living creates artificial poverty. No man is richer than his wants. There is something in human nature which seems to increase our wants as we increase our means for gratification. But man needs more than baggage. Money piles up responsibility. It calls for protection. It promotes unrest.

*Liability.* Poverty and wealth are more than a problem. They are a liability. Poverty is back of riots. It is a threat to orderly society. What is it that a man will not do rather than starve? Poverty destroys contentment, and contentment is natural wealth. It leaves men without work. It is oftentimes blind and selfish and clamorous. Who can blame the poor for hating their hard lot?

But are not the rich equally a liability? They do not have to be fed and clothed, but they must be protected, they must be made secure in their rights, their homes must be made safe. The enormously rich as well as the abjectly poor are a tax on the government.

*Assets.* But while poverty and wealth are problems and liabilities, they are also assets. Poverty is an asset. Hunger drives us to work. How many men would go to work tomorrow morning but for the fact that there are hungry mouths to feed? The fields and factories can find labour because necessity drives. It would be an idle world if none were poor.

Wealth is also an asset. It provides work and wages. Better for them to come that way than by the dole. The rich man who builds up a big business and gives work and wages to hundreds of men who need them is an asset to his community. When wealth discovers the obligation of service, and poverty the nobility of work, both become assets. The rich man who uses his money to develop the country and provide decent wages for labour is more of a real benefactor to the community than he who walks down the street giving away five-dollar bills.

*Opportunity.* It seems to have made no difference with Christ whether a man was rich or poor. One day as He entered Jericho He met a poor man, a



blind beggar, Bartimæus, crying for help, and Christ gave him his sight. He lifted him into self-help. He took him off the town. He made him self-supporting. He gave him a chance. Christ saw in his poverty a glorious opportunity.

A little later, as He passed out of the city, He met a rich man, and He stopped to help him. He did not hesitate to consider what the crowd might say. He was as quick to respond to the need of wealth as to the need of poverty. He went home with Zacchæus, and talked with him in such a way as to reveal to the man how money might be used to bless humanity. He cured him of his loneliness. He made him the hero of every poor man in that drab town. To Christ, wealth no less than poverty was an opportunity.

Jesus taught people to be friendly. He brought down into our world something that was better than silver and gold,—loving favour.

Joe Pagano has written a little story called *The Disinherited*. A boy runs away from home. His father has lost his business. His wage is low. He cannot make ends meet. And so the boy clears out to keep from being a burden. He roves over the land as a tramp for a year. He eats out of tin cans, sleeps in box-cars, herds with the vilest of the vile. One night as he lies by the roadside under the stars, he gets homesick, and the next morning he is on his way to his mother. When his sister opens the door she throws her arms around his neck and cries: "Mother, Bill has come back!" The mother comes running, wiping her eyes with her apron, and they are happy for a little while, despite their poverty. The father comes home. His hair is grayer, and his shoulders more stooped. At supper time there is a chicken on the table. It is their fatted calf for the returning prodigal. But the boy knows it meant a big sacrifice, and the food chokes him.

He goes to his room after supper, and the sister comes in and stands there, wide-eyed, looking at him, and he says: "Tell me the truth." And she says: "It is worse than ever. Dad is making only twenty dollars a week. I have thought of running away myself, but I am a girl." And he says: "Kid, it's tough on you." She goes out, and he lies there on the bed thinking of twenty dollars a week with which to pay taxes and interest on the mortgage, and buy food and clothes. It can't be done. He goes over barefooted to the window and looks down the street where the ugly houses look like graves. He slips on his shoes and lets himself out the window and goes on down the street.

He looks back until a tree hides the house. Then he goes on. But his real trouble was something worse than poverty. It was loneliness. And Christ would have us give to him, and to thousands like him, something better than silver and gold,—loving favour.

There are two times at least when God levels the differences between the rich and the poor. One is the hour of birth, and the other is the hour of death. Birth is like the morning, and death is like the evening. "The evening and the morning were the first day." And when God sees birth and death wipe out the differences between us, I think He must say: "That's good!" All through the day we call life, from birth to death, He would have us dimming our divisions and tearing at our barriers by being friendly, by loving one another, by practicing the Golden Rule and the Sermon on the Mount, by learning fellowship at the communion table, by praying together. "Our Father

which art in heaven," until at last we come to the country where all are rich, and none poor.

"Give me neither poverty nor riches. Feed me with food convenient for me,"—not poverty, lest I despair, and not riches, lest I presume, but food convenient, that I may be content.

## (2)

### Nineteenth Sunday After Trinity.

THEME: *The Way to God.*

SCRIPTURE: John 1:35-51. TEXT: John 14:6; Matt. 5:23-24.

HYMNS: Thou Art the Way, to Thee Alone.—*St. James, C. M.*

Lord, to Whom Except to Thee.—7.7.7.

To find God is to answer all questions. It is written by a close friend of Tennyson that he once said, "My dearest hope in life is to leave the world, by however little, better than I found it; what is yours?" Tennyson answered, "My greatest wish is to have a clearer vision of God."

Finding God is the solution of all difficulties, the healing of all disease, the curing of all wrong. It would mean the perfection of the world. If one hesitates to use the word, "God," and can find a better word, they are welcome to its use, but it means the same thing. When I say God, I have in mind the intelligence, the love, the justice, the truth, at the heart of the world. Finding God is salvation. The world in every direction is imperfect, incomplete. Men have been ignorant, men have been passionate, men have been selfish, headstrong; and in every department of life they have either not known or have disregarded or broken the laws of God, the laws of the universe, the laws of life, the condition of all things that we dream of or desire.

Finding God would put an end to all these evils. Men have always been seeking after Him, feeling for Him, and the New Testament says, if haply they might find Him who is not far from every one of us. Men have had theories about God and theories about themselves as wise as they were able to form. Men have done what they supposed God wanted them to do in order to please Him, and of course that has depended upon what they thought about Him. They have done the best they could to get rid of the evils they have inflicted on themselves. We need only to review the history of men feeling after God as it is written in the old and the new sections of our Holy Book. We need only glance at the histories of nations, to know that men have devised many methods of attaining the goal, finding God. When we dwell on the directions given us by Jesus Christ, and by the Holy Spirit, some of the external trimmings of religions are little less than ridiculous. There are so many different people giving so many different directions for *finding the path to God*, that one wonders how anyone retains the secret of the way shown us by the Master Himself.

What does Jesus say about the two great commandments? Love to God and loving your neighbour, one and the same, the two faces of the one shield. This principle goes down deep into the heart of things. Read what Jesus said about Mt. Moriah and Mt. Gerizim. Jesus said the Samaritans thought that one mount was the place to find God, and the Jews said that the other was; He said that both and neither were. It is not in a place at all. The world has been hunting for God by travelling through space. You cannot find God by going

on a journey. That is not the way to approach Him. God is a person. Let us illustrate. I suppose there were many persons in the days of the Globe Theatre of London who rubbed elbows with Shakespeare every day; but did they of necessity know Shakespeare? Many may have come near to Will Rogers, but did they know him? Many may have seen Charles Lindbergh, viewed his pictures, touched his clothing, but do they know him? You may even clasp the hand of a person and not know him. If you wish to approach an artist, it is not enough to go to his house, and get an introduction to him. You must study his works and listen to his interpretation of them. When you have thrilled to his descriptions or his performances, you are a thousand times nearer to him than if you merely visited his house. The only way to approach a person is through comprehensive sympathy, by truth, by correct ideas, by love. God is love. Suppose you perform all the sacrifices and ceremonies of the world, suppose you believe any number of statements about him, suppose you have any quantity of feeling of a certain kind, if you never love, you will never know God nor come near to Him. God is tenderness, He is truth, He is pity, He is sympathy, He is all that we call humane, and He is all that we call divine.

So, if you and I wish to come to God, if we wish to find the way to His feet, the way to His arms, the way to His heart, the one and only way is to become like Him.—*Outline based on sermon by M. J. Savage.*

## PRAYER

*May the influence of this service, O Lord, not be as narrow as this hour and the space between these walls. May it make a difference in our lives throughout all eternity. Extend it unto the uttermost parts of the earth. With these desires in our hearts we invoke the presence of Thy Holy Spirit.*

*And grant, O Lord, Thy Spirit's presence wherever the Gospel is preached today, wherever men may worship, that Thy kingdom may come in the hearts of all men everywhere. Through Christ our Lord. Amen.*

*O Thou who art the Way, keep us from wandering! Thou who art Truth, enlarge and encourage our minds in the knowledge of God! Thou who art Light, fill every dark place of our hearts with Thine own glory! As Thou hast suffered for our sins, sustain us in our penitence. Let Thy great commandments be test and rule of the life which Thou hast given and which we desire to spend with Thee. Be Thou the Guide and Joy of all Thy people, uplifting their hearts in trouble, making faith serene and labour light. So build in us Thine image, that we also may be lights in the world, according to Thy word, to show forth Thy glory and bring Thy kingdom in. Amen.*

## SUNDAY SCHOOL LESSON

### *The Spoken and the Written Word.*

LESSON: Acts 17:1-15; 1 Thess. 2:1-12.

GOLDEN TEXT: "The word of God is living and active and sharper than any two-edged sword." Heb. 4:12.

DEVOTIONAL READING: Psalm 119:9-16.

INTER. & SR.: How May I Win Others to Christ?

Y. P. & ADULTS: Evangelism and the Bible.

Chapter 15 begins the account of the journey from Philippi to Thessalonica



and then on to Berea. Thessalonica was a great port and had a virile population in the Roman era. It dealt very severely with the Christian missionaries. Vindictively, the people of the town followed Paul to the next city to make trouble for him. The women of the town still wear a distinctive dress. Most of the trade of the city is in Jewish hands. All that remains of *St. Paul's city* are the natural features of a peerless harbour and the environing hills. There are old churches and an ancient arch and fortification that may have been originally Roman. The greater part of the city was accidentally burned during the World War. Strategic and famous as the city became in the days of the World War, its greatest claim to fame rests rather upon the visit paid to the city by Paul, centuries ago. The first three Sabbath days he occupied himself by preaching in the synagogue. Thrown out of there, he addressed himself to the Gentiles. He evidently secured Gentile converts. Most of Paul's time and attention were devoted to an exposition of the Scriptures, particularly as he proves that Jesus was the promised Messiah. It was this last doctrine upon which the enemies of Paul laid hold, as they aroused the mob in the city and drove him out.

Escaping by night, Paul and Silas and Timothy move on to Berea. Labouring among them Paul declared unto them "all the counsel of God" and then, writing later, he calls to their mind his work, his self-sacrifice, his devotion to this duty while among them, and the message which he proclaimed. This message was written at Corinth in October of 51 and was sent by the hand of Timothy. His second letter to the Thessalonians was written from Corinth, also, in November of 51 and sent also by Timothy, and in both of these letters his object is to render thanksgiving for the faithfulness of the Christians there, to refute the Jewish calumnies, and to instruct them in regard to the return of the Lord, about which there was a great deal of popular misconception among the Christian churches. It is altogether likely that the Thessalonian letters were the first written part of the New Testament. Emphasize the matter of the inspiration of the New Testament and the marvellous moving of the Spirit of God as Paul sits down to write to these distressed Christians, addressing himself to a particular problem which was troubling them and writing that which even he, himself, probably did not realize were divinely inspired words intended for the instruction and guidance, not only of the Thessalonian Christians, but of all other Christians, throughout all ages. "The spirit of God maketh the reading, but especially the preaching, of the word an effective means of convincing and converting sinners and of building them up in holiness and comfort through faith unto salvation."

Discuss the various points upon which we may be convinced of the inspiration of God's Word:

1. The fact that it is absolutely unique in the literature of its time. Most of the current literature of the day was characterized by the most gross and exaggerated crudeness and vulgarity.

2. In spite of the fact that the written Word of God covers a period of approximately 1500 years in composition and is the product of more than forty different authors, there is in it a marvellous unity of purpose and of teaching.

3. Although written in the Orient by Orientals, the Word of God fits the human heart, as a key fits a lock.

4. The marvellous fulfilment of the prophecies contained in the Word of God. Many of them being fulfilled with what amounts to mathematical accuracy.

## EVENING SERMON

THEME: *The Aim of Life.*

THE REV. WILLIAM ST. JOHN BLACKSHEAR, D.D.

TEXT: "Be ye perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

Those of you who have been brave enough to plod through that voluminous drama of Thomas Hardy called *The Dynast*, will remember that though the author has chosen as his hero the world's most romantic and dramatic figure, Napoleon Bonaparte, the interest of the play does not centre in his hero, but rather in the method of the unfolding action. On the one side are the Pities and on the other the Fates. The Pities, looking down upon the earth and seeing what a mess man has made of this vitalized planet, cry out to the Fates this query: "To what purpose, and to what aim?" And the Fates as dolefully chant reply: "No purpose, and no aim." And thus it is that this melancholy chant becomes the theme song of the play focussing upon our mind the futility of life.

The chaotic times in which we live have caused many quite intelligent people to feel the same way about life. The "futilitarian" school of modern novelists have added momentum to the thought, while many of our disillusioned middle-aged professors have played the fiddle to their song. So wide flung has this idea become that with many the problem of life is not how to live, but whether to live at all. Such pagan thoughts as these it is the Church's duty to dispel.

Life is not an accident. It has a purpose and an aim. The evidence of this fact is to be found in the common things of our daily life. Benjamin Franklin once said: "I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men."

The Christian philosophy of life holds that there is an aim and purpose in life. "Well," cries the distant and hopeless world, "if there is an aim, what under the sun is it?" What is the purpose? What is the aim of life?

It has been my happy privilege to spend some time in a few of our larger colleges in the East for what is known as "Vocational Conferences." The young men and women would come for their appointed interviews to talk over their possible future places in the world's work. I always began by asking them first what they thought was the purpose of life. What was the most desirable goal towards which to strive. On that question all the rest is founded. Their answers were almost unanimous, after a little thought, and exactly what I imagine yours would be this morning were the same question put to you: "To be happy," nearly all replied.

Yes, to be happy must indeed be a thing to be desired. But it is not the Christian aim. It could never satisfy a Christian.

The Christian aim of life is found upon the lips of Jesus in a command which He gave to His disciples thus: "Be ye perfect, even as your Father

which is in heaven is perfect." And if you want a text for this sermon, let that be it, Matt. 5:48.

The Christian aim is *Perfection*. I can almost feel your minds working now on the phrase to this end. Happiness is the aim, for if a man be perfect he would be happy. It sounds logical. Never trust logic too far. I believe it was Voltaire who said: "Logic is the bastard of reason." Yes, logical, yet the only perfect man the world has known was called "A man of sorrows, and acquainted with grief." No, perfection will not bring happiness—that is, not worldly happiness. Happiness is a by-product, seek it for itself and it will elude you. That is why the pagan, though he seek it as the *Summun bonum* of life, never really achieves it. Isa. 53:3.

Some will say: "Why, it is impossible to be perfect, at least in this world. Go back, preacher, from wherever it is you came. We thought at first you had a message for us—but this aim is impossible." But is it so impossible? It is if you try it alone. The Collect for the nineteenth Sunday after Trinity very definitely tells us: "O God, forasmuch as without Thee we are not able to please Thee," yet in the same breath it echoes Paul's assurance: "I can do all things through Christ which strengtheneth me." But leaving aside the Christian faith in this supernatural power to help perfect us, let us look at another element by which God measures man's spiritual achievement.

It is true that you and I must judge men as we judge the vegetable world, by their fruits. "By their fruits ye shall know them." But God looks deeper than the surface. His eye plumbs the very depth of our hearts. And so *motives* are the things by which God judges human souls. It has been said: "The road to hell is paved with good intentions." It is not true. Good intentions, pure motives are the rungs of the ladder that leads to heaven. Matt. 7:20. An attribute of God is justice.

The teacher has made a perfect paper basket and sets it before the class as a model and requires the class to duplicate it. Johnnie is a very bright and clever child. His scissors fly with dexterity and with very little effort he soon brings forth a replica of the model so good that all admire and envy him. But over in the corner poor Billie strives with awkward hands to make the corners meet, and the edges come out smooth. It takes him ever so long. And at long last he brings forward a pretty poor looking thing in comparison to Johnny's triumphant achievement, and some of the children laugh. But Billy did his best. He put all there was in him into the perfecting of the basket, even if the finished product fell so far short of the mark. He had made some progress over yesterday. He had done his uttermost to reach the aim. The teacher of course must give the good mark to the best according to external appearances. But God does not measure man by external appearances. To him that persevered, who overcame, or sincerely tried to overcome obstacles, goes the prize of life.

Therefore as a Christian keep clearly in your sight the vision of perfection as your goal. With all your heart, and with all your soul, and with all your mind strive daily to achieve perfection in all that you do, from the washing of the dishes to the thesis for your doctor's degree; from the simplest kindness to your worship at the Holy Eucharist let the mirror of yourself reflect our God as perfectly as our imperfect natures can, and as we go towards our goal



so shall we grow more and more into that perfection which is our Father in heaven.

## MID-WEEK SERMON

**THEME:** *Jesus Makes a Church Survey.*

**TEXT:** Mark 11:11 (Goodspeed).

Jesus saw in the Temple the commercialization of religion, religion made convenient, religion shot through with superstition, religion conceived as magic. When He looks our own church all over!

**A LAGGING ORGANIZATION.** Organization is not enough. It is so awfully easy to lose the idea of Christ, the spirit of Christ, in organization. Yet we must work together, and that demands organization. When an organization begins to lag it is because of some fault within. Perhaps some are inefficient. Various causes. A basic fault is often the refusal of many to get under responsibility. Let us remember our allegiance is to God.

**AN ADULT INFANTILISM.** We are to be "babes in Christ," but not forever. We are to grow up, to mature. This is an old church complaint. The Apostle Paul knew it, and he never ceased urging, "Grow in grace." Peter had it to contend with, and he cried, "Add to your faith. . . ." Perhaps nothing so burdens a minister as this. Adult Christians expecting the church to coddle and carry them. Let us grow up in Christ.

**THE SPIRIT OF APATHY.** Too many of us are content with the frills of Christianity. Whistler watched a pupil painting a picture of an old woman and a candle, and then commented, "How beautifully you have painted *the candle!*" At the root of this fault will be found the fact that we are failing Jesus.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: The Seriousness of Divorce. Matt. 19:1-9.

LUTHER LEAGUE: 3. Working for the Church. 1 Cor. 16:2.

## FOR THE BULLETIN BOARD

Try praying when you are not in trouble.

Your bank pays you interest on your loans. What do you pay God on His loans?

No mud can soil, but the mud we throw.

An unsteered boat makes no voyage.

Think great thoughts, if you would live a great life.

The Church has many forms, but one mission—Salvation.

You are tested according to your strength.

Gold is useful only in bartering for perishable things. Heaven is earned.

## SUNDAY, OCTOBER 25

**CALL TO WORSHIP:** "Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us. The God of Jacob is our refuge." *Psa. 46.*

*PSALM: 29.*

*PRELUDE:* Autumn.—*Johnston.*

*ANTHEM:* Praise the Lord.—*Wood.*

*OFFERTORY:* Emmaus.—*Frysinger.*

*POSTLUDE:* March in E Flat.—*Faulkes.*

**OFFERTORY SENTENCE:** "But as ye abound in everything, in faith, and utterance, in knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." *2 Cor. 8:7.*

**OFFERTORY PRAYER:** Teach us Thy need of that which Thou hast placed in our keeping, so that we, too, may prove faithful to Thee in everything. Accept our offering this day, and create a new love in our hearts for Thee and Thy works. Amen.

**BENEDICTION:** Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

### MORNING SERMONS

(1)

**THEME:** *Here I Stand.*

**THE REV. GAIVUS GLENN ATKINS, D.D.**

**TEXT:** "But I said, Is a man like me to run away? Besides, who would go into the temple, simply to save his life? I will not go in." *Neh. 6:11* (Moffatt).

**HYMNS:** Stand Up, Stand Up for Jesus.—*Webb, 7,6,7,6,D.*

*Soldiers of Christ, Arise.—Diademata, S. M. D.*

The Book of Nehemiah is the kindling story of a great and far-reaching enterprise, wisely conceived and bravely carried through. There is the sound of the trumpet in it and the gleam of the sword, the staccato of the mason's hammer, the sweat of labour and dark webs of intrigue and, at the heart of it all, one man about whom all the movement deploys, who rebuilt the walls of Jerusalem out of the imponderable stuff of his own great soul. Pride, deep-rooted in his own sense of the integrity of his work and the significance of his own personality, faith in his God and his cause, a courage more highly tempered than any sword or trowel, all combine in one ultimate decision—"Here I stand." The future of old Jerusalem and the issue of millenniums of history which would make history hung upon that decision.

The right and duty to stand one's ground is not so much a question of courage. It can be brought into action through discipline and challenge—always and to an almost unbelievable extent. When any man has found the cause and the occasion, he will reveal something of the spirit with which our race has won its eonian fight against the hostile circumstance of time and the world. We have been battered by the shock of doom so long and tempered in so many fires that the steel of the human spirit does not easily break and holds its fighting edge.

The master question is, when shall I stand my ground and under what conditions has any one of us the right to say—"Shall such a man as I am run away?"

It is entirely possible to stand one's ground in a wrong cause. One has only

to consider our own time to find enough of that. In every embattled situation men are saying with hoarse voices—"Should such a man as I am run away?" It is almost fatally easy to "dig in" behind positions of pride and power and fancied self-importance and make the maintenance of one's own authority more important than the well-being of a state or the peace of the world.

Most of us are more open than we think to a dominant egotism which masquerades as courage. Most of us recognize this clearly enough in others and could make a long and curious list of pseudo-Nehemiahs (so we think) who are holding indefensible positions and building the walls of little citadels or great ones which can shelter nothing but ill-will and forces hostile to human well-being. If they ran, we should say with Oliver at Dunbar, "Let God arise and let His enemies be scattered."

The final adjustment of the individual conscience to the individual task and situation is beyond the power of any one save the individual himself. And he does not find it easy always—or ever. The sovereign obligations by which and to which life must be orientated are constant and not beyond our power to recognize and acknowledge. How and where they bear upon our own positions depends upon so many things as too often to perplex the most conscientious. Our lives are woven of so many strands. Tomorrow's circumstance may give a changed direction to tomorrow's duty. We may maintain and must maintain positions and attitudes determined by the great integrities, but we hold them open to contingencies. It is never easy to be sure of one's motivations, never easy to discover in seasons of honest, moral perplexity the one point in all the detail of it which we must hold at any cost.

But there are tests. No one of them may be enough, though if they be searched far and followed, they will correct and reinforce one another so that there will be somewhere a point upon which they all converge. There one not only may stand—he must stand. Unless he have the great surrender or the great refusal.

The first of these tests is goodwill. No position is defensible which is not motivated by goodwill, some purpose for the good of others, some projection toward the common good. Goodwill may be perplexed and in its technique mistaken. It is not infallibly wise, though the judgments of goodwill are always surer than the judgments of ill-will. Loving goodwill has a discrimination all its own, a wisdom drawn from the high regions to which it is native.

The causes of goodwill, the methods of goodwill, the ends which goodwill seeks combine to give courage and assurance, and even divine sanction to any position. There entrenched a man may begin to say, "Shall such a man as I am yield his ground?" and say it not in self-assertion, but in the assertion of regnancies which invest his position with their own light and glory and majesty.

Quite close to this is the test of the methods he must use and the weapons with which he must arm himself. Any position which must be maintained by intemperate speech and gusty, murky passion is under suspicion. The great causes are always in their contours like mountains; they fill the skyline. They speak for themselves. Any cause which needs too many words, hot, exaggerated words, which reaches for adjectives and epithets and is swollen with pride and intolerance, is not a cause to support a man when his back is against the wall.



Ends which are furthered by devious ways which try their defenders, which love darkens rather than lights because their spirits are evil, causes which use human folk as tools rather than comrades, and above all, ends which must be supported by violence, being afraid to submit themselves to the judgment of the impartial and using the sword for the final urgent, are under the same condemnation. By such tests as these, far too much of the embattled stubbornness of hostile parties, interests, classes and nations are not courage, nor are they conscience. They are what is most hateful, corrosive, destructive in human nature, doing what only love and goodness have the right to do—to stand unyielding.

One seems to beg many questions—or else say the obvious—in suggesting the tests of right and wrong, as though no man would hold his ground unless he were sure he was right. But there are heights and depths of rightness, and one may believe himself right by tests of expediency, pride and power and desire, and be wholly wrong by the one test he ignores, the fundamental morality of his enterprise. This he disposes of by the simple device of blocking out the fundamental moralities from business, politics, statecraft and the almost frontierless regions of mass action. No blacker lie ever smoked up out of an abyss, and—less rhetorically—it can't be done. Right and wrong are always *there*. And most people know it. If we should begin to ask of the heady, costly, eventually ruinous and often murderous enterprises which master the imagination and determine the policies of the men whose names are headlines in our murky world, we should save ourselves many descents into the infernos.

The far reach of any enterprise is always a decisive test. How far can we go with it? How far is the road and where does it end? Does it go up or down? Is it commanded by shining tablelands or does it face an impasse? These are not loose phrases, there is reality in them. Any cause, line of conduct, purpose, attitude or ideal may be thus tested. It will be self-revealing if it is honestly addressed. The trend and range of it are not beyond our knowledge. It carries within itself the intimations of its own horizons.

The company into which any enterprise leads us is always a revealing test—no need to enlarge upon that. The leaders or leader whom it summons us to follow is another quite as sure. And finally the consent or protest of our surest, most dependable self is another. No one can maintain any position if he, in holding it, is not at peace with himself. This is the ultimate, hidden secret of his unshaken and unshakeable determination.

I have said all this with restraint and dealt in a dusty way with what does not belong to dust at all. But when these lines meet and where they meet there is a focussed centre where the one of one's integrity is established, and here one must stand. The splendour of history, the glory of our humanity is here. From height to height the challenge of those who have said, "Here I stand, God help me, I can do no other," has sounded across the centuries like trumpets calling to one another through the dark, and from such as these time and history have taken their issue.

There was never a time which needed just such an assertion of individual integrity more than ours. It is swept by mass tides, processional and recessionals of mass emotion. Can a single voice check these tides? No, not yet. But they have in them a portentous power of destruction, and they could be broken by men and women enough, each one of whom had found his own

standing place where the great lines of wise control cross. He might be swept down, but the tide would not thereafter be the same, nor would he be lost even in his apparent defeat. No man is ever lost who, standing where love and duty, and the lines of the far horizons and the Way of Truth and Life of the Christian Gospel meet and challenge the councils of fear and prudence and deceit with Nehemiah's words—"Why should such a man as I am run away?" Instead he has found himself.

## (2)

**Twentieth Sunday After Trinity.**

**THEME:** *Our Neighbour and Ourselves.*

THE REV. JOHN H. AINSWORTH, D.D.

**SCRIPTURE:** Matt. 21:28-44. **TEXT:** Luke 10:29.

**HYMNS:** Ye Servants of the Lord.—*Narenza, S. M.*

A Charge to Keep I Have.—*St. Ethelwald, S. M.*

This story is known as the parable of the Good Samaritan. We have all heard of it, although there are few of us who know the actual details of the story, and still fewer who trouble ourselves as to their meaning as applied to our personal conduct as members of Christian churches.

The story is a most dramatic one. We have here a young man, upright, clean, promising, who comes to the new Teacher with the question, "What shall I do to inherit eternal life?" The Teacher will answer the question when He knows what the young man's own view of life is, so he asks in turn, "How readest thou?" Promptly comes the answer about the two commandments, the love toward God and the love toward neighbour. The Master assures him that these two commandments are necessary to inherit eternal life. Now comes the question which confronts all would-be followers of Christ, "Who is my neighbour?"

*A Certain Man.* Note how Jesus comes right to the point. He does not say "a philanthropic interest" or an altruistic traveller, He says simply, "a certain man." There is the core of the story. We do not deal with "interests" and "efforts" and "corporations" and "unions" and "conferences" and "denominations," we deal with human beings, individuals, and our attitude toward them is what makes life or breaks it. Individuals may represent a group of associates, but what we do or say counts only in so far as it affects the individuals. Yes, a group made up of a number of people may have good-fortune or ill-fortune, but it is only the individual man or woman who can gain by that experience. The group as such does not rejoice nor suffer, the individual does that.

*A Certain Man.* This man may be near you or at a distance, but you have occasion to cross his path of activity, and here is your great opportunity! What do you do, do you act to fulfil his need, or do you follow your own selfish interests and go on as if there had been no call from the great beyond for your better-self to come forth and show itself? Do you walk to the other side as if you had not seen nor heard? Are you willing to inconvenience yourself a little, pick up the burden and dispose of it, and open your money-bag to pay for the cost of doing that which needs to be done in order to have the world go on for the one in need?

There were two men on the Jericho Road who belong to the innumerable company who cannot be bothered with the troubles of a neighbour. They merely look on, and depart. But there was one who came and "looked at" the needy stranger, and acted. There would have been no story without this last man, the man willing to share his blessings of health, and money, and strength, and time. Which company do we belong to, *the onlookers*, or the ones who act in sympathy with those who need our help, our strength, our wisdom, our sympathy, our love, our money. Yes, the man who merely looks on presents a good picture for the time being, he lends perspective, but who is content to be a part of the scenery? We are born to be the chief actors on this stage of life, and we are not fulfilling our destiny when we merely form background. There are trees, flowers, sticks and stones for that, men need to act. They need to act in sympathy with the teachings of Him who sent them here, who watches over them, and who is waiting for their return, after the day's work is done.

*Who is my neighbour?* A certain man. Do not miss him, he may be even now waiting for you to lift him into the arms of the Saviour, here in this house of God. Yes, it may cost you a little in effort, a little in time, a little in money, but what is that in comparison with the need of the *certain man*, your neighbour? There is ONE waiting to care for his needs, to make him well in mind and heart, to SAVE him for the great LIFE. What will you do on the road to Jericho today, tomorrow, the next day, as you near the *certain man*?

## PRAYER

*Heavenly Father, may the peace of the Sabbath take possession of our souls. Quiet our minds with the gracious influence of Thy truth. Quiet our hearts with the strengthening ministries of Thy love. Make us receptive of the things which Thou hast prepared for them that love Thee. Make us ready to hear Thy will and eager in our obedience. Remove from us the indifference which has so often marred our service. Transform our reluctance into spiritual delight. May Thy statutes become our songs. May we drink of the river of Thy pleasures and be satisfied. Make us mindful of one another, that in our common remembrance we may bear one another's burdens. Impart unto us the sympathy which can feel another's sorrows, and which exults in another's joys. May we find in Thy great Fatherhood the secret of our brotherhood, and in one unbroken fellowship may we seek for one another the gifts of Thy grace. May the Holy Spirit use us in the service of Thy Kingdom. Let the earthen vessel be filled with heavenly wine. Let the earth-built altar glow with the fire of heaven. Amen.*

## SUNDAY SCHOOL LESSON

### *Christianity as Love.*

LESSON: Acts 18:1-17; 1 Cor. 13.

GOLDEN TEXT: "Now abideth faith, hope, love, these three; and the greatest of these is love." 1 Cor. 13:13.

DEVOTIONAL READING: John 15:12-17.

INTER. & SR.: What Christian Love Is and Does.

Y. P. & ADULTS: Love, the Law of Life.

Paul's causes of discouragement in Corinth are significant, and they are peculiar today to workers, especially in the foreign field.



1. Paul felt his loneliness. He was very eager for the arrival of Silas and Timothy, and meanwhile he felt that he had no friends whatever.

2. He was embarrassed for lack of funds and was compelled to resort to his trade as tent-maker to supply himself with the necessities of life.

3. The antagonism of the Jews was especially bitter and took the most virulent form.

4. Perhaps the fourth reason lay in the character of the city itself. It was a very rich, prosperous province, and its moral corruption made Paul sick at heart. He soon finds friends, Aquilla and his wife Priscilla. They were drawn together at the outset because of their being tent-makers. For this reason he abode with them and improved his opportunity to drive home the principles of the gospel of Christ. Furthermore, he appears regularly in the Jewish synagogue, addressing himself to the Jews. It was while he was in Corinth that Paul wrote the two Epistles to the Thessalonians and the Epistle to the Romans.

There is a magnificent Acropolis overlooking the city and as one climbs to its heights one can be sure that he is following in the footsteps of Paul. There are two Corinths today:

One, the ancient city, just excavated, and the other the modern city. The ancient city was abandoned because of a plague of malaria, in fact it was an outbreak of malaria that caused Nero to abandon his project of cutting a canal through the isthmus.

The second passage which composes the text of the lesson today is the marvelous thirteenth chapter of First Corinthians—the greatest pæan of love ever written.

Define Christian love to the class. Study the following definition carefully. "Christian love is cherishing an undiscourageable good will toward all men and being willing to translate that good will into terms of helpfulness at all times and places and under all conditions, even at the cost of the keenest self-sacrifice."

On these terms it is possible to carry out the injunction of Christ to "love one's enemies." It is one of the hardest things in the world, but it is a matter of *will*, and is possible to those of determination.

## EVENING SERMON

THEME: *What is Money For? (Stewardship.)*

THE REV. JOHN LEONARD COLE, D.D.

Upon the purpose of a thing hinges the rightness of its use. A fountain pen is misused when it is employed to dig holes in the ground, for that is not the purpose of a fountain pen.

Possibly nothing causes more unhappiness, more tragedies, more shipwrecks in families and in international relations than misuse, resulting from a distorted understanding of what money is, and what money is for. "A root of all kinds of evils" is exactly correct as a description of money when it is *loved*. Money is not made to be loved. *Money is to produce a fuller, finer, diviner life in men.* The law of the universe, the law of life in any vital sense, keeps eternally saying, "*Your money is for your life.*" Unfortunately, however, many people keep getting it twisted round and keep on giving their life for

their money until, when they get all done with this earth, there is nothing to them but money. Their life itself has thinned and flattened out until there is nothing to it at all.

To make money into life? Is there some such alchemy? Can this thing which so often usurps the place of objective and end, instead of staying where it should be: means and instrument;—can it be held in its place? And can it actually be transmuted to life, full and satisfying? There are only two things necessary to accomplish such a desirable result. First, *think*. Let a man sit down before his money and use his powers of intelligence and appraisal and proportion, fairness and good judgment. The less money he has, the more need of thinking hard and straight about it. Let him consider what he has; what are the essentials; determine what proportion ought to be put into food, shelter, clothes, and what into culture of his mind and soul. That is, let him make a budget, only let him make a budget with this underlying ideal, "Man cannot live by bread alone." By deliberating, and by planning in advance, not leaving the distribution of money to chance or caprice, and by holding to spiritual standards in expending it, a man will make his money build a life within himself that is life indeed.

The late Sir William Hartley, eminent in British business world as a maker of preserves and a princely giver to philanthropies, found this true and stated it as his principal of living, "It has long been my conviction that a business man needs some definite means of escape into the larger life of the higher world, and that nothing compares in that regard with the decision to devote to humanitarian work a definite and growing share of the total income. I sit on my money; I don't let it sit on me. To distribute my money is a harder and more anxious task than making it." That "escape into the higher life," or rather that making money open a higher life, comes to one who thinks and who puts it into the happiness and the life of others. That which is poured out with the hearty desire to add to the comfort of those in deeper need, adds to the total of real and radiant life flowing into the soul of the giver himself, to the abundance and the joy which he himself feels. Edwin Markham expressed it succinctly in his lines,

"There is a destiny that makes us brothers  
None goes his way alone.  
All that we cast into the lives of others  
Comes back into our own."

One has only to think of some of those who, though rich, have most gladly become poor for the sake of others,—Jesus, Paul, St. Francis of the Assisi, Gandhi, and one thinks of men who are, in their inner life, robust and conquering. A youth came running up to Jesus once, all eagerness, to learn about this vital, lasting life; seeking after a new and satisfying thrill such as he had not yet found. The simple word which he heard was: Go. Sell. Give. For any honest seekers after life which is large and rich there is still the same way. *Give*, pour out of what you have to fill up the life of those who are poorer, and you will find, in your own veins, the free, rich blood of a divine life is surging.

Some years ago America's richest woman died. She who had terribly misunderstood the nature of money, and had gotten it into the place of object instead of instrument; till it had become the one great goal of her life, the

consuming passion, was found dead in a barren room in New York City. She had lived under several assumed names, in constant dread of being discovered, and of losing some of her money. Her real life had thinned and wasted, until she had become a poor, weak, pitiable woman, actually having nothing but money. And all because she did not know what money is really for. Though not so signal, there are many pathetic instances of men and women who have lived out their lives before they really learned what money was for. And then it was too late. The question finally is reversed and becomes not, "What did he do with his money," but "What did his money do with him?"

## MID-WEEK SERMON

**THEME:** *Jesus and the Ordinary Man.*

**TEXT:** Matthew 15:17 (Moffatt).

"Don't you know anything!" Jesus was exasperated. He says that the things a man puts in his mouth do not defile him. Digestion and elimination will take care of them. Murders, lusts, lies, nurtured in the heart, what cure for them? As clear as daylight, yet Peter says, "Explain!"

Incident affords insight into the great patience of Jesus. There is exasperation, but there is no contempt, no scorn. It reveals His attitude toward the ordinary man.

**JESUS BELIEVED IN THE ORDINARY MAN.** Today there is a great distrust of the average man. Many of our leaders hold the commonalty in contempt. Listen to comments: "Boobs and morons. The public has the mind of a twelve-year-old." Note the dictatorships around the world, all based in belief in the incapacity of the ordinary. Jesus' ministry was to the common people. He trusted them. He believed in their capabilities, their potentialities.

**JESUS TRUSTED THE ORDINARY MAN.** (1) The ordinary man has an instinct for God. Jesus never argued the existence of God. He revealed Him. (2) The ordinary man is conscious of personal spiritual needs. Jesus meets that. (3) The ordinary man responds to appeals to emotion. There is a fear of emotionalism today. That fear exaggerated kills to religious instinct. The great appeal of the Cross. (4) The ordinary man is capable of great sacrifice. The Good Samaritan.

**JESUS COMMISSIONED THE ORDINARY MAN.** The ordinary man needs Jesus and the Gospel. He has an instinct for God, but he needs the assurance of the goodness of God. The Prodigal Son. He needs to hear of the love of God. He needs the Fatherhood of God. And Jesus sent ordinary men into all the world with that message. You say they were great men. They became great in their work. Don't lose faith in the ordinary man. Jesus never did.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: The Gambling Menace. Jer. 17:9-11.

LUTHER LEAGUE: 4. My Neighbour, the Jew. Rom. 11:1-5, 15-26.



# SUNDAY, NOVEMBER 1

**CALL TO WORSHIP:** "Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His Holiness." *Psa. 30.*

**PSALM:** 33.

**PRELUDE:** Supplication.—*Hosmer.*

**ANTHEM:** Grant Us, O Heavenly Father.—*Parsons.*

**OFFERTORY:** Canzonetta.—*Armstrong.*

**POSTLUDE:** Postlude.—*Battman.*

**OFFERTORY SENTENCE:** "Freely ye have received, freely give." *Matt. 10:8.*

**OFFERTORY PRAYER:** None should be in want when the abundance Thou hast bestowed upon us is at Thy command, O Lord. Open our hearts to Thy command regarding charity toward our fellowmen, and let us not stay our hands until all Thy children are cared for.

**BENEDICTION:** The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all.

## MORNING SERMONS

### (1)

**THEME:** *Serving the Larger Interests of Mankind.*

THE REV. ARTHUR LEE KINSOLVING, D.D.

**TEXT:** "Just as the Son of Man has not come to be served, but to serve." *Matt. 20:28 (Moffatt).*

**HYMNS:** The Lord of Life, Our Saving Health.—*Thanksgiving, L. M.*

O Master, Let Me Walk with Thee.—*Maryton, L. M.*

*"A Disciple Serves."* No one who recalls the unforgettable example of Jesus, in His lowly life of service, culminating in that act of washing His disciples' feet, can fail to recognize that one way of showing that we are His disciples is to try to serve, to try to be found among our fellows as one who serves. I suggest three areas in which we can serve at this hour.

I. Our country needs our service, our Government needs our service. When we consider the fact that but ninety of our representatives were able to withstand the pressure placed upon the Government to spend more than two billion dollars by the payment of the soldiers' bonus in cash, no one can fail to see that this is a time of grim demoralization in our country.

Isn't it a time to review our whole conception of representative government? Can we hope for wisdom to come from a thousand competing selfish interests there? Can we hope that our representatives will heed the loudest criers, the most greedy eyes and grasping hands, as the people seek to browbeat their representatives to do their bidding? Or shall we send men, trusting them to be statesmen, to study the issues and to decide them each upon the merits of the case?

The late Mr. Justice Oliver Wendell Holmes died, and on the day after his funeral his last will and testament was read. Mr. Holmes bequeathed a quarter of a million dollars to the United States. Doubtless Mr. Holmes never intended to balance the budget by giving the Government a quarter of a million dollars, but perhaps he hoped by the example of his act to deter his fellow citizens from putting their Government into further billions of dollars of debt, in order to improve their present condition. Such demoralization could never have happened, such lack of discipline and selfishness, except it sprang from

the sense of insecurity that is affecting everyone, the panicky fear that drives people to do these unconsidered things.

So, let us recognize that we should first serve the Government before we ask the Government to serve us; that you and I be found by our country as one that has not come to be served, but to serve.

II. If we think our days here are grave, let us look abroad to see that our fellow nations on the earth are subject to a still more hideous uncertainty. Sixty-six millions of men went to the last war, and thirty-seven millions of them were casualties. Three hundred forty-seven billions of dollars were spent, leaving a bankrupt world and a legacy of hate. And yet, is it thinkable that the nations of the earth are contemplating again recourse to this suicidal policy?

How can we keep ourselves safe in the face of this world danger. How can we be among the nations in their hour of need as one that serveth?

The American people are for peace. Yet how often one hears the amiable inconsistency, "I believe in peace, and plenty of armaments." Armaments have not prevented war, but have provoked war. In the bristling armaments of the world there seems to be an uncanny power to infect one's neighbours with fear, with the spirit of competition, with resentment. Shall we not differentiate our position from that of Mussolini, who has said: "Our desire for peace and European collaboration is based on some millions of bayonets."

After the World War, America had a marvellous opportunity of moral suasion and influence in the world. Much of it was forfeited. And yet there lies before us still the opportunity of leading the way in the contention that right makes might. The time has come when we can best serve the situation by Christ's uncompromising position, and by insistent opposition to this fatal trusting to armaments and diplomacy to keep the peace. Moral influence is that toward which a nation should aspire. It will be forever impossible to settle our disputes amicably if we insist on arming ourselves to the hilt, and are forever pointing our armaments at our neighbours' faces. Yet, just at the time when this serious crisis threatens Europe, we have before us a budget for the largest armament ever provided in peace time in this country, and are arranging in the North Pacific Ocean, in front of Japan, a grand naval review.

In this morning's Epistle there is a little story which tells about a strong man, armed, guarding his palace, and it adds:—"When a stronger than he shall come upon him, he taketh away all his armour in which he trusted." It seems to me that Jesus today is that strong man, wanting to come to take away our armour in which we trust, and urging us to trust in friendly co-operation and the means of peaceful settlement of the issues that lie between nations.

III. We cannot live without feeling a rising ferment of aspirations and ambitions, a restlessness and discontent on the part of the masses of mankind. How can we fortify ourselves against this, or how can we serve them in their hour of need and hope? These are the people who have always served us. They have made the things that have contributed to our comfort. Is there anything which we can do to contribute, not necessarily to their ambitions, but to their best welfare? Surely, one thing is true—they are not going to accept leadership save from those in whom they feel an essential sympathy. Apparently they are now looking to two leaders; one who makes them preposterous promises about sharing wealth, when only spiritual wealth can be shared in so

far that it goes all the way around as wealth, and the other, who doubtless started preaching to the poor with a very genuine sympathy for them, but by reason of the unprecedented popularity that awaited him, has been more and more departing from his spiritual precepts, and talking vehemently and violently to undermine confidence in all people of responsibility in this country, and pouring pepper upon the sorest prejudices of the people who hear him.

In so far as it is an acrimonious debate, a wrangle for the possession of this world's goods, the Church has no business in the conflict whatsoever. Jesus, who is our preceptor, was once urged that He act as the divider of an inheritance, and He responded: "Who made Me a judge or a divider over you? Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth."

Jesus teaches us to be content to live, not in the limelight of the politicians, but in the obscurer, humbler sphere of the motives of men. There is no economic scheme, there is no political panacea that will correct all abuses, but Mr. Louis Kirstein, who knows both business and politics profoundly in this community, asserted two weeks ago that, given the amount of selfishness which we have today, no system could be made to bring the welfare of mankind.

Yet we cannot dismiss the matter entirely there. In so far as this situation affects personality, the spiritual and moral aspirations of mankind, in so far as it has to do with ethical and moral values, the Church cannot retreat and bury its head in the sand. There is a rising tide of hope in millions of human breasts, that at last the time has come for an emancipation from servility, from the enforced feeling of inferiority, from the humiliation of being in a hopeless or helpless state. Human beings really do not want what they appear to want—just a plethora of possessions, but they want the right to live in dignity, to hold up their heads, to have a reasonable opportunity for the raising of their families and the living of their lives with some sense of decency.

Was it not Jesus the Christ who first emphasized the sacredness of every human being's personality? Not the theory, but the fact of human brotherhood, He insisted upon. We cannot be content forever to postpone the recognition that there is some grave conflict between Jesus' attitude toward humanity and class feeling.

We fought a war "to make the world safe for democracy," but alas, democracy looks pretty unsafe for the world. No one who reverences and cherishes the values of gentility and refinement wishes to have them overrun by the muddy swirling tide of vulgar views and vulgar living which so often spoils democracy. But aristocracy rests not primarily upon protected wealth, but upon inner richness of being. Wealth has corrupted just as much as it has protected aristocracy. Too often, when we look for the lead from those who by tradition and position should give the lead, we find them drugging themselves with drink, nursing their grudges in their still silken tents, or living rather sordidly, and it is only the rare ones who maintain and continue the priceless tradition of noblesse oblige. In this issue, those who care for this tradition must be keen to preserve it by the way they live.

There does not seem to be any essential incompatibility between cherishing the gentleman's tradition and taking a friendly, sympathetic attitude toward that justifiable hope in any human being's breast, that he be not considered a lower thing, a servile thing. Therefore live not in fear or anxiety about the



future, but in the spirit of the Christian's freedom that enables one to be generous toward democratic hopes.

Believe in humility, but not in humiliation. Believe in service, but not in servility. Humility is important. We rightly deplore the attitude of those with no inner richness of being, who strut about the face of the earth, bellowing: "I'm as good as you are!" Humility is becoming in a king: it is all-important to the person of average endowment. We believe in humility, but we ought not to believe in humiliation or in servility. The opportunity in this situation is to give a better break to the great majority of human beings and to free them from that inferiority complex which has even been damaging to the human spirit, and is indeed an ancient wrong.

Tolerance is not enough—it must be brotherhood. Our religious leaders of the past generation urged tolerance because at that time it was a long step nearer the view of Christ than that which was commonly felt by those of privilege. But that was not in Christ's mind. To tolerate people is still to nourish an opinion that you are essentially superior to them. Brotherhood goes beyond that. Dr. Albert Dieffenbach has said that it is a true sign that the world has moved forward that the old slogan, "Tolerance," is left behind, and that "Brotherhood" is the hope of the present day.

However we value property rights, and they have their place, we should put persons always and everywhere ahead of property, human values ahead of property values, if we are followers of Jesus.

As we weave these attitudes into the very spirit of our living, we serve the present age, with all its tremendous needs, and we turn these days of man's impotency into days of God's opportunity. Let us live, not in panic, but in confidence. Let us try so to live that we may serve the larger interests of humanity, that when we pass on the future may have a still better, ampler inheritance. Those who have come into this world primarily to be served may lament as they will the outlook for tomorrow. For to those who, with Jesus, are in the world not to be served, but to serve, the opportunities of today are exciting and unique.

## (2)

### Twenty-first Sunday After Trinity.

**THEME:** *Spiritual Manhood.*

**SCRIPTURE:** John 4:31-42. **TEXT:** 1 Cor. 13:11.

**HYMNS:** The King of Love My Shepherd Is.—*Dominus Regit Me*, 8,7,8,7,  
Jesus, Thou Joy of Loving Hearts.—*Germany, L. M.*

"When I was a child." It is always vastly interesting to hear a great man talk of his childhood. How did the boy Moses amuse himself in the court of Pharaoh? What did Socrates play when a barefoot boy in the streets of Athens? What were the pastimes of Shakespeare's boyhood? Of Samuel Johnson? Of Moody? Did Daniel Webster like to wrestle and run and jump? What did Thomas Jefferson play? What did Mark Twain do as a child? How did Will Rogers amuse himself? Was Robert Lee always a courtly soul, or was he just like any other boy? Do any of you aspire to write a book? If so, let me suggest a title, "The boyhood of famous men and women."

*St. Paul's Childhood.* It is difficult to think of this great apostle as ever being a child. We know so much of his manhood, that we scarcely ever hark back to his boyhood. His strenuous life, his manliness, his gigantic intellect, his life pitched to such magnitude, his battles for truth and righteousness so mighty! Yet, all these were evolved from a boy, a youth, a babe. If we realized this, we would all place a higher value on a child's life, and train our children accordingly. Paul says simply, "When I was a child!" And we love him all the more for these words. It is good for any man to think back upon his childhood, and sum up its meaning.

It is a blessed thing to be a child, but it would be a great calamity to remain a child, physically, mentally, or spiritually. Contrast spiritual manhood with spiritual childhood. Too many of us are content to remain infants spiritually. We allow our bodies to grow up, we do something toward achieving mental manhood and womanhood by learning what comes our way, but—the one great need, *spiritual attainment*, we just let that slide. One of the marks of spiritual manhood is that we put away childish talk. Childish talk belongs in the realm of childhood. Illustrate: "The cowboy lost in the city, says, "No, I'm not lost; the depot is lost.' "

Examine our method of speaking in regard to spiritual things in comparison to physical and mental. We talk about *unappeased hunger of the soul; unsatisfied longings of the spirit*. What do we mean? When we use language about our daily work that is not understandable, we are adjudged insane, silly, or sub-normal. The result of our lack of understanding of spiritual things is that we brood over the past, we belittle the present, we becloud the future. All of this unworthy of Christian manhood.

*God's provision for His children.* Are we hungry of soul, when there is bread to spare at our Father's table? The Book of Life is open to all of God's children, there is no need for lack of knowledge. Men who pride themselves on their financial, commercial, and literary attainments are content to remain spiritual ignoramuses about spiritual things. The one thing they require most of all. Of course, it behooves us to keep ahead of the times economically, morally, mentally, but these are all relatively unimportant in comparison with spiritual attainment. A man would not think of taking his machine out on a business day, loading his children into it, and heading for the country. He needs that time in the office, at his post of duty, making money for the needs of his family, but on what possible grounds do we come to the conclusion that it is all right to do this on Sunday, thereby absenting ourselves and our loved ones from the most important business there is, *spiritual training and understanding*? Surely, the men and women who do this are children still in action and judgment. Can we impress upon them the need for putting away *childish* things, childish attitudes, and assuming the rôles of men and women who understand the meaning of life? That is our business as Christians, as prophets, as ministers. Can we allow our friends, our children, our neighbours to grow up into physical and mental giants, and remain infants spiritually?

*Spiritual Manhood Puts Away Childish Things.* We do not waste time listening to the childish statement of any one about the stock market, about transportation, about manufacturing processes, about medical science, about any of the things with which we are familiar from day to day. How comes it

that we are willing to listen and repeat childish statements about spiritual matters? How can we spend time on listening and reading statements about "there being no God," "That Christ was only another good man." Such nonsense would not be tolerated in any other realm, and here we, men and women, listen to these things and mull them over in our minds, and even repeat them.

God's rich gardens of the soul, and deathless fellowship are not make believe. These are great truths for us as men and women to accept and nourish in our souls.—*Based on Outline by Frederick F. Shannon, D.D.*

## PRAYER

*Almighty God, we beseech Thee that, as the sun doth shine upon this fair world, so Thy light may shine upon our spirits, upon our conscience, upon our love; that we may yield unto Thee the fruits Thou dost delight in, even the fruits of a quiet, peaceable, honourable life; and that we may have good hope of Thine eternal presence. We ask through Jesus Christ our Saviour and Lord. Amen.*

## SUNDAY SCHOOL LESSON

### *Law, Love, and Temperance.*

LESSON: Romans 13:1-14.

GOLDEN TEXT: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." Rom. 14:21.

DEVOTIONAL READING: Rom. 14:13-21.

INTER. & SR.: What Shall We Do About Drinking?

Y. P. & ADULTS: Law, Love, and Temperance.

The Epistle to the Romans was written near the close of Paul's stay in Corinth, while he was engaged in preaching and in teaching in that city.

It is extremely significant that this great treatise on law, civil and spiritual, should have emanated from the midst of such a foul cesspool of corruption. Paul, nauseated with the sin which he saw on every hand, breathed out these inspired words of instruction and of warning. When Paul speaks of "the sin of resisting the powers that be," one remembers Christ's meek submission to Pilate, the Roman Governor—although Christ had in His power to summon legions of angels to His defense.

The best way to discredit a good law is to enforce it to the limit. The tragic conditions which prevail in America are due to the widespread violation of law and the utter contempt in which many of our laws are held. Point out in this temperance lesson, the foul means by which the public confidence in, and respect for the prohibition law was undermined. Some of the great dailies carried as much as thirty to fifty feet of single column material day after day ridiculing the law. The cumulative effect of this resulted in undermining respect for and obedience to the law.

Point out in this lesson the alarming increase in drunkenness in great cities and contrast to this the striking decrease in drunkenness during the Prohibition era. Sunday Schools, day schools and independent and respectable newspapers throughout the country should renew their lessons of temperance, absti-



nence and prohibition. We are launching now upon a liquor programme which will strike at the very roots of all other efforts of recovery and will undermine and bring to naught all such efforts. Closely allied with the liquor traffic are all social evils and vices. When the good people of the nation arouse and enforce their will the liquor traffic can be suppressed.

## EVENING SERMON

**THEME:** *The Beatitudes.*

THE REV. L. O. LINEBERGER, D.D.

**TEXT:** Matt. 5:1-11.

The Sermon on the Mount enshrines the heart of the ethics of Jesus. Jesus *was* all that He taught. The lofty standards He set for others He, Himself, lived up to. Jesus of Nazareth was doing more in those so-called "Hidden Years" than working with hammer and saw and plane and auger. He was living a life the like of which no man had ever lived. The conclusions reached in the Beatitudes are clearly the ripe fruit of these years. They are not theory, but autobiography; and Jesus makes it clear that if He could live these high principles, His disciples could—and we can, if we but have the courage and consecration of our Master and Lord. Look, then, at these eight "blesseds."

I. "Oh, how divinely happy are the poor in spirit! Theirs is the Kingdom of heaven." The poor in spirit are the humble-minded; they are willing to be taught. Pride had closed the minds of the Pharisees against the reality of God and against Jesus. Jesus was moved by what was innocent in men. Recall His words. Except they became as little children, they could not enter the Kingdom of God. In His Kingdom false standards and false pride shall pass away and men shall strike rock bottom of reality in their dealings with each other. This is true humility, and the condition of true happiness.

II. "Oh, how divinely happy are they that mourn! They shall be comforted." Here, too, Jesus speaks out of experience. He had mourned over His own heart, its temptations to sin, its weakness; He had striven, and in the end achieved wonderfully. He had found it blessed to mourn. Thus He had achieved sinlessness, not from any immunity from temptation which He possessed, but from the conquest of sin in His own heart.

In a sense, Jesus is saying, "Happy is the man who has troubles of his own, for he is able to sympathize with the great mass of men who suffer." He shall be comforted because he enters a deeper life of love and friendship than he otherwise could. This comfort is not a thing of the future life alone. It belongs to the Christian experience on the earth. Christ has so enriched human life that sorrow has a new meaning and a new ministry.

III. "Oh, how divinely happy are the meek! They shall inherit the earth." It was a hard, rough age in which Jesus lived, a hard, rude world to which He spoke this word advising gentleness, for the word means gentle. Jesus was the true gentleman who, in a selfish world, had found a place in His heart for others. Nothing better illustrates this than His sympathy with the lepers and the publicans of His day.

The meekness or gentleness Jesus preaches is no cowardly submission to wrong, no tame endurance of injustice. But the meek man has a gentle spirit

toward those who wrong him, not because he is afraid, but because he knows the curse of pride and ill-will upon the spirit that stoops to quarrel. His gentleness is full of pity for the enemy who is blind with rage and hate and passion. Gentleness is a fine form of self-control. The gentle inherit the earth! It would seem that only the aggressive, the pushers, the Cæsars and the Hitlers appropriate the earth. But they do it by violence, and violence has its little day. It is Jeremiah, Jesus, St. Francis, Grenfell, Lincoln, who truly inherit the earth.

IV. "Oh, how divinely happy are they that hunger and thirst after righteousness! They shall be satisfied." Here is praise for those whose goal is goodness. By "righteousness" Jesus means something vastly different from that the scribes set forth as righteousness. For Jesus, true righteousness was God and goodness seated in the hearts of men. He said, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall not enter the Kingdom of heaven."

V. "Oh, how divinely happy are the merciful! They shall obtain mercy." In the Lord's Prayer and elsewhere Jesus teaches that forgiveness of others is the condition on which we ourselves shall be forgiven. Love in practice means forgiveness, mercy. Love is the hall-mark of the Christian. Mercy is an attribute of high moral character. God is merciful because He is perfect; men are not because they are not perfect or good. But their own imperfections should teach men to be merciful to each other. All truly great minds are charitable.

VI. "Oh, how divinely happy are the pure in heart! They shall see God." It is with the heart, not the eyes, that men see God. To see God after this fashion is to be transformed. Purity here is singleness of devotion. Blindness is a common defect. We may live for years in the same house with a lovely and beautiful character, and not perceive through that covering of humility and commonplaceness the beauty of the life. We must not narrow the meaning of "the pure in heart" here to impure desires simply. It has to do rather with the sincerity and the purpose of a man's whole life. If one's aim of life be right, he can see clearly. "If thine eye be single, thy whole body shall be full of light." Jesus stressed purity of motive as against ceremonial and legal purity.

VII. "Oh, how divinely happy are the peacemakers! They shall be called the Sons of God." Peacemakers are not simply peaceful persons, but promoters of love and good-will in human society. This Beatitude excludes those who stir up strife or promote war. If this Beatitude had been taken seriously Christian civilization would not be what it is. No mistake about it, where God dwells in men, peace reigns. All goodness tends toward peace. Christians make for peace. They have the mark of the parent upon them. Ill-will was the curse then, and still is, of the world. Jesus blessed the peacemakers, never the war-makers. How will our modern makers of war and our munition makers stand the test of this Beatitude?

VIII. "Oh, how divinely happy are the persecuted for righteousness' sake!" Jesus, being a prophet and an idealist, had been persecuted. We know that His fellows at Nazareth had shown Him little sympathy. The world has changed since Jesus' day when the poor in spirit, the gentle, the strivers after goodness,

the merciful, the pure in heart and the peacemakers were persecuted. Our world is better. Nevertheless, conditions exist today under which persecution may arise: The threat of Hitler to the Christians in Germany, growing opposition of a growing militarism against the pacifists and all movement for the outlawry of war. The faithful observance of Jesus' way of life will arouse opposition in the realm of money, social habits, class and race distinctions. In being true to Jesus some will lose profitable positions, sacrifice their social standing it may be, and otherwise be persecuted; but these shall experience a happiness unknown to cowards and compromisers.

## MID-WEEK SERMON

**THEME:** *Jesus and the Irreligious.*

**TEXT:** Matthew 9:13 (Goodspeed).

The danger and shame of labels. Our half-knowledge and part-comprehension. Jesus and the "sinners" in Jerusalem: "the irreligious."

**JESUS INVITES THE IRRELIGIOUS BECAUSE OF THEIR NEED.** The need is obvious, but not always to the irreligious. There are people who find no appeal in religious ceremonies and observances. They have no sense of satisfaction in a church-service. There is little of the mystical in their "make-up." Yet they are in need of God in their lives. Jesus comes to supply that need, and invites them to consider what He has to offer.

**JESUS INVITES THE IRRELIGIOUS BECAUSE OF THEIR LONELINESS.** Jesus knew loneliness, none more so. But in His loneliness He had God. He saw men "without God and without hope in this world." They were not all gross, lustful men. In many cases they were quiet, thoughtful, decent men. He longed to bring God to them that they might have His fellowship.

**JESUS INVITES THE IRRELIGIOUS BECAUSE OF THEIR UNDERSTANDING.** Jesus valued men as men. He valued every decent, every fine quality and virtue wherever He found it in men and women. He valued the real spirit of a man, and not petty legalisms and formalisms. He valued the expressions of faith that are made in personal conduct. Hence the sacraments. Baptism, that we may definitely commit ourselves to the service of God. The Communion, that we may not forget life leads to the Cross.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR and B. Y. P. U.:** Three Years of Repeal. Prov. 23:29-32.

**LUTHER LEAGUE:** November Theme: "Christian Giving." 1. Ways of Scriptural Giving. 1 Cor. 16:2.

**WALTHER LEAGUE:** November Theme: "You and Your Congregation—Missions."



## SUNDAY, NOVEMBER 8

**CALL TO WORSHIP:** "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." Psa. 24.

**PSALM:** 93.

**PRELUDE:** Fountain Reverie.—*Fletcher.*

**ANTHEM:** Sun of My Soul.—*Lemare.*

**OFFERTORY:** Invocation.—*Gounod.*

**POSTLUDE:** Toccata.—*Dubois.*

**OFFERTORY SENTENCE:** ". . . even as the son of man came not to be ministered unto but to minister, and to give his life a ransom for many." Matt. 20:28.

**OFFERTORY PRAYER:** We thank Thee, Heavenly Father, for that which Thou hast given us, and we ask Thee to guide us in our attempt to share with earth's children a portion of our plenty. Increase our charity and love toward all Thy creatures, and continue the privilege Thou hast given us to GIVE for Thy service.

**BENEDICTION:** The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

### MORNING SERMONS

#### (1)

**THEME:** *Armistice Day a Spiritual Challenge.*

THE REV. RALPH WELLES KEELER, D.D.

**TEXT:** "The work of righteousness shall be peace." Isa. 32:17.

**HYMNS:** God of Our Fathers, Known of Old.—*Magdalen, 8s, 61.*

God the All-Terrible.—*Russian Hymn, P. M.*

On Armistice Day the heart of the world is stilled. Men and women the earth around stop for a moment in the rush of life to observe an anniversary. It is the anniversary of the signing of the armistice of the World War. Hearts are bowed in sadness at the thought of the war that Armistice Day saw ended. Every thoughtful person prays that the message of the first Christmas, "Peace upon earth, goodwill among men," may become an experience instead of merely a prophecy.

Much is said on Armistice Day in praise of the heroism of those whose lives were ground out by the monster War. But amid all that is said and sung and prayed, it is most essential that we recognize that Armistice Day is a spiritual challenge. It is only the spiritual life of man that lifts him above the beasts of the field. It is only his soul that has brought him up from the Stone Age to an age where even he himself marvels at the products of his mind and his heart and his hand. The very instruments with which he slew his fellows in the most atrocious warfare the world has ever known, were made possible because he had lifted his soul toward God and had caught a vision that was beyond the mere finding of food for a day, the reproduction of his kind and the protection of his own little group against the onslaught of those who sought what he had.

Soul development without soul poise is a dangerous thing. With the development of spiritual power there is always the possibilities of wrong use as well as right use of this wonderful gift. Man, coming up to the place where he has been able to use his heart, his mind and his soul, has not always had that self-control and that poise of soul which have enabled him to use these wonderful gifts wisely.

It is because of this fact that we need to listen to the spiritual challenge of Armistice Day, to examine our own spiritual life as individuals and as a nation, in order that we may be able to meet the challenge fairly and squarely, and then go forth determined that war shall be no more.

There are many who are anxious that peace should come upon earth who are not as anxious that their individual lives should be set in accordance with the will of God. This will of God has an overpowering love in it. It is the love for every last individual. It is a love that will not permit a man to raise his hand to slay his neighbour, but which drives him in humility of spirit to endeavour to discover the other man's view-point and the cause for his view-point, and then try to reach some common ground of agreement without the taking of blood.

We need to recall the prayer of David, because back of war are those whose hands are not clean. Back of war are those whose hearts are not pure. Back of war are those who have lifted up their souls unto falsehood and who have sworn deceitfully. The analysis of the causes of war find greed, and lust, and self-righteousness and lack of love, lack of tolerance, lack of justice, lack of brotherliness, all essential units in the flame that burns out lives of strong men on countless battlefields. These things being a part of the cause of war, how truly do they reproduce themselves in actual warfare.

All that is real is spiritual. Time and erosion destroy our choicest material products. We ought to seek to cultivate those products of our mind which have for their purpose uplift, not only of those who are near to us, of our neighbours, or our own nation, but for all mankind of whatever colour or race. We ought to seek to develop such qualities of soul that our prayer, "Thy Kingdom come, Thy will be done on earth as it is in Heaven," becomes a prayer in which we have not only an aspiration but some spiritual power to bring to pass.

Sit down, if you will, in the quiet of Armistice Day evening and try to picture the men slain in the World War as they pass in review across your hearthstone. Sit down in the quiet of Armistice Day evening and try to pray to Almighty God. If there is not in your prayer a plea for peace, if there is not in your prayer a determination to do your part to bring about peace, if the very soul within you does not cry out that you be used that war shall cease, then how can you expect that God will hear your evening prayer?

Armistice Day is a spiritual challenge. It demands that our souls forever be unstained with the blood of another generation murdered in warfare. May we meet the challenge and bring peace upon earth, no matter what the personal cost to us may be!

## (2)

### Twenty-second Sunday After Trinity.

THEME: *Where to Find God.*

SCRIPTURE: Matt. 18:1-20.

TEXT: "Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20.

HYMNS: Be Not Dismayed, Thou Little Flock.—*Kommt her zu mir*, 8,8,7, 8,8,7.

The Church's One Foundation.—*Aurelia*, 7,6,7,6,D.

Where can I find God? This question has been asked since the dawning of

reason in man, and is asked day by day by any thinking man, if he is interested enough to think about God and a future existence. The answer has been found by a limited number who have resigned their hearts to the Saviour, and some of them, like John the Baptist, are caused to waver in their convictions when the strain of persecution and suffering grows beyond physical endurance. Even the faithful few will send out word, seeking confirmation of their faith. Yet, in the simplest words there are written, Jesus says, "Where two or three are gathered together in My name, there am I in the midst of them." A direct, clear answer to a great question.

I. *A reasonable argument for regular Church attendance.* Man must worship, and the logical place to worship is the House of the Father. However, the real reason for attending the worship hour is to join in the worship of other Christians, who are gathered in HIS NAME. There He says we may find Him.

II. *Worship may be indulged in outside of the House of God.* Obviously, the mere fact that worship is sometimes carried on elsewhere, but a place set apart as the House of God, does not invalidate the effort to reach God. The presence of a seeking soul converts any place into a place of worship, and the test is not the place, but the soul and its seeking, with the attendant response of the Redeemer. However, the fact remains, that few of us can create within us the right kind of mental attitude for real worship, and going to the House of the Lord is a real help toward creating a worshipful mental attitude. It is both the presence of other worshippers, and the fact that we believe God dwells there, which is a help to most of us.

III. *Encouragement and example to others.* Responsibility for the welfare of others has become an almost forgotten virtue in our scheme of things. However, we can hardly set aside lightly the admonition in today's Scripture lesson, regarding the need for developing such a sense, if we would find God. "Woe unto the world because of stumbling. . . ." The lesson goes on to enumerate the causes for stumbling, and the need for avoiding such causes. There is no way to soft-pedal the statements in this lesson. They are there as bright and bold as the sun in the heavens, and those of us who hide our heads in the sands on this point, are as foolish as the ostrich. Every Christian worthy of the name should practice his faith for his own good, and for the encouragement and example to others. Particularly is this true so far as parents are concerned. Naturally, children who are trained as they should be, have respect for the conduct and judgment of their parents. How can we expect to make a Christian out of a child whose father and mother are a stumbling-block to them by not attending church, or failing to practice their religion in other ways?

For the sake of those dependent upon us, let us present ourselves regularly where we are told, "There I am in their midst."

## PRAYER

*Heavenly Father, we thank Thee for the sacred privilege Thou hast committed to us in promising us Thy presence at our gatherings. We come here to worship Thee, to seek Thy grace and encouragement and strength for the coming days, and to give grateful acknowledgment for the many blessings we have received. Thy presence has become a necessity with us in our daily and hourly programme of life and service, and we come here to seek Thee anew*



*when our hearts become weary and our feet lag. Help us to bare our souls to Thee, so Thou mayest wash them clear of all dust and decay, and start us anew on the path to glory. We go forth in the mornings as brave men and women, and we return home in the evenings like homesick children, all because somewhere along the way we lose the clasp of Thy hand.*

*Help us to cling to Thee in all triumphs, in all success, in all adversity and trouble and sorrow, so that no experience on earth can cause us to lose our way. We ask in Jesus' Name. Amen.*

*Eternal Father, who art the fountain of our faith and the sea to which it flows, bless us as we unite our hearts in the wonder and awe of worship. Endue us with the spirit of reverence in the house of praise, and the grace of understanding in the place of vision. Purify us by the white flame of Thy Spirit, and renew a sense of Thy nearness that shall follow us in the scattered ways to which we go. Behold us waiting for the one thing needful, which the world can neither give nor take away.*

*Lord, we believe; help Thou our unbelief—if only our eyes were clearer and our hearts purer, there would be a new light in the stars and a new glory in life itself. Answer our aspiration with Thy inspiration; renew within us the holy faith that makes us faithful, free and loyal to the truths that make us men. Grant that today what has long been a beautiful, far-off rumour may become a reality moving in our hearts, touching us to a clearer insight, a finer faith, a gentler, wiser, and more heroic service.*

*Even so reveal Thyself in us, where fear and care and sin have ruled to our hurt, overcoming our evil by Thine abundant goodness; and may Thy inflowing have a more happy and fruitful outflow in lives of Christ-like labour and beauty. Speak to us, O Father of our spirits, in a voice of gentle stillness, and the burden of life shall be lighter, and the dawn immortal brighter. In His Name, Amen.—Rev. Joseph Fort Newton, D.D., New York City.*

## SUNDAY SCHOOL LESSON

### *The Christian Warfare.*

LESSON: Acts 19; Eph. 6:10-20.

GOLDEN TEXT: "Be strong in the Lord, and in the strength of His might." Eph. 6:10.

DEVOTIONAL READING: 2 Cor. 1:3-11.

INTER. & SR.: Weapons of the Christian Soldier.

Y. P. & ADULTS: The Gospel Facing Forces of Evil.

Discuss the function of reason and of clear thinking in the religious life. Paul has ceaselessly to struggle against superstition, and our own world has by no means outgrown superstition. Make a very careful study of the Epistle to the Ephesians and copy out some of its most inspiring passages. Ask the following questions in regard to each chapter:

1. Is there any prayer here for me to echo?
2. Is there any promise here for me to claim?
3. Is there any sin here for me to shun?
4. Is there any command for me to obey?

Christianity is a reasonable faith. It does not ask one to "shut one's eyes and swallow hard" and simply believe. "Come, now, and let us reason to-

gether," saith the Lord. It rests upon an historical foundation and roots itself in the historically demonstrable resurrection of Christ and makes appeal to men's reason and to their power to apprehend and appropriate spiritual truth. Ephesians came from Paul during his Roman imprisonment of two years, A.D. 61, 62. It was while Paul was living in his own hired house that he wrote it. The first passage of the lesson, taken from Acts, describes Paul's work in Ephesus.

He found a dismal ignorance on the part of Christians as to Christian truth. Apollos had been preaching in Ephesus, and while he was a man of most gracious bearing and of devout spirit, was not thoroughly instructed in the cardinal facts of the Christian faith. Paul, therefore, finds a great deal that has to be set right, in their thinking. The entire book of Ephesians is a striking illustration of the value of theology in its fullness and completeness. Theology is a fascinating study, and can be made tremendously interesting to ordinary hearers, if it is properly presented. Paul, entering into the synagogue, reasoned and spoke, conducting his services for a period of three months. Truth, reasonably presented, has a tremendous influence upon the minds and hearts of men—if they will be touched at all. And when it is presented results always in a clear division of the hearers into two classes: 1. Those who accept and believe. 2. Those who harden their hearts and become disobedient.

The same sunshine melts the wax and hardens the putty. It all depends upon the *character of the material* upon which the sun shines. Our Christian faith must be one which has intellectual foundation and which has also emotional warmth. A man with only intellectual foundation may be very solid, but he is dreadfully cold. While a man with only emotion may be very warm, but is tragically unstable. The well-rounded Christian life is one which is based upon intellectual conviction and sound and clear logic, and which couples to that the warmth and energy of emotional experience and expression. Christian people should defy all superstition. A truly superstitious person discredits his reasoning power, as well as divine revelation. There are illiterate Christians who are guilty of using the Bible in a superstitious way. Our Christianity is not really Christianity until it conquers these foolish ideas, and drives them completely out of our head and puts Bible truth in their place.

## EVENING SERMON

THEME: *One World at a Time.*

THE REV. CHARLES F. BANNING, D.D.

TEXT: "Behold, now is the accepted time, now is the day of salvation." 2 Cor. 6:2.

In the Middle Ages we swung to one extreme and thought almost exclusively of the enjoyments of this world. Our Puritan fathers swung to the other extreme. They tried to suppress this world. They took the attitude that this world is entirely evil and that man is only to endure and long for the day of his escape.

About the year 1890 a famous preacher went up and down this land of ours preaching a sermon that stirred men's hearts tremendously. People travelled

for miles and listened for an hour and a half to that great sermon on the Great White Throne. I wonder how that theme would draw today.

Our generation has rushed to the other rail. The self-satisfied modern says, "None of that other-worldliness for me." The man on the street, if you try to talk to him about religion, says, "One world at a time." I believe in one world at a time, but not the same kind of world he believes in. One world at a time is enough for me. It has always been the custom of all religions to separate existence into two spheres. This worldliness and other-worldliness, time and eternity, natural and spiritual. It is wrong. Any attempt to separate them, to live permanently in one or the other, is fatal to the religious life. The temporal and the eternal belong together. They cannot be separated without losing the best of both.

Worldliness confines its thought and interest to things material and temporal. It says, "Indulge, enjoy yourself, eat, drink, and be merry, dip into the gutter for your ideals if you want to, play politics according to the rules of the game if you want to, run your business as a selfish scramble for revenue, when war comes, hate and fight as a good citizen.

Other-worldliness by contrast denies all this. Other-worldliness, in a word, urges us to withdraw from this world and its contaminating influences and to live a life of speculation and meditation as to the glories of the future. Worldliness says, "Enjoy the world." Other-worldliness says, "Come out and shun the world." Better-worldliness cries out, "In God's name, save the world." Worldliness says, "Indulge," other-worldliness says, "Escape," better-worldliness says, "Redeem." Christians must neither marry and settle down with the mind of this age, nor must they run away and leave the age to evil forces.

Jesus had no such worldly or other-worldly conception. He said that He came that men might have life *now*. He said He came to seek and to save not those who would be lost in some future age, but those who were lost *now*. He said the Kingdom of God was within those to whom He spoke. He did not forsake the temple and leave it to the worldly. He cleansed it. He said the fields were white unto the harvest *now*. Jesus came and threw Himself into the conflict to make this a better world.

I believe in one world at a time. That one world is both material and spiritual, both temporal and eternal. It exists now, here, all about us, and it will continue on in an unbroken existence through eternity. We are members of God's family. We are children in the Father's house now, and we always will be. It is a foolish parent who schemes and starves his family and makes their childhood a burden in order that they may be rich in twenty years. Likewise it is a very foolish parent who indulges his children heedlessly, taking no thought for the morrow. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." If we are Christians, we are now living the abundant life. We are now citizens of the Kingdom of God, and we shall continue to live that life and enjoy that citizenship through eternity.

Lorado Taft, the American sculptor, in speaking about his work to a friend, said, "What we sculptors need is to get back into our work the hint of eternity." It is a hint that all of us need. If Christians were to get more of this hint of eternity there would be less competition, less selfishness, less self-pity, less of worry, of despair, of pessimism, of yearning for easy money, less of hopelessness in all of our lives. God made everything beautiful, and He saw



that it was good. It is God who has set eternity in our hearts. It is not His will that one of His children should lose either the temporal or eternal values. It is not His will that we miss the opportunities, the joys, the tasks, the lessons of today, while we sit with folded hands thinking of the joy and evils of tomorrow. We belong to an eternal order that began with the dawn of creation. It does not wait for death to open the door. We are citizens *now* of an eternal Kingdom. We are members *now* of an eternal family. We live *now* in one eternal world.

The values that are of real worth now are of eternal worth. Now abideth Truth, Beauty, and Goodness—these three—and the greatest of these is which? The scientist would answer, "Truth;" the artist would say, "Beauty;" while the saint would insist that "Goodness" is the greatest. Life would not be complete without any one of them. If there is any real value in truth, goodness, and beauty, it is eternal. A world that is of these values is one eternal world. We are living in it now. We shall go on and continue to grow, and truth, goodness, and beauty shall become greater as the centuries go by.

We swing back and forth like a pendulum in our religious thinking. Our fathers thought of the other world and neglected the opportunities of this world. We think of this material world and close our eyes to the spiritual.

Man cannot live in the water, but it is a sad mistake for men to try to live separated from water all his life. He can be in it, but not of it. He can make use of it without trying to make it his home or submitting to it. If he tries to live in it, he will die. Jesus said, "My Kingdom is not of this world." It was not a material, a temporal, or a political kingdom. It was not the kind of kingdom Pilate represented. Christ's kingdom was in this world, but not of it. It was a spiritual kingdom in a material world. The trouble is that most Christians are like flying fish. This type of fish is at home in the water, but once in a while it takes a flying spurt a few inches out of the water up into the air for a few seconds. Just so many Christians live in and of this world and occasionally for an hour or two take a spurt into the realm of the spiritual.

A Christian is one who is a citizen of both time and eternity, both temporal and eternal, both material and spiritual. It is one world. He consecrates the temporal and material to spiritual and eternal ends. He lives in this world, making it his home as a child of God. As the Father sent His Son into the world to redeem the world, so He sends His disciples not to submit to the world nor to try to escape it, but to redeem it and to make the kingdoms of this world the kingdoms of our Lord. Yes, one world at a time is enough. Let us redeem it that it may be His kingdom now and for eternity: that all His children may be gathered into their Father's house: that they may all share in the rich heritage that is theirs now and throughout eternity.

## MID-WEEK SERMON

**THEME:** *Delighted to See Jesus.*

**TEXT:** Luke 23:8 (Moffatt).

As men approach maturity the ultimate bent of character manifests itself. This is illustrated in the subject of our text.

**A LIFE FAILURE.** Herod Antipas. The son of Herod the Great. He

deserted his wife. He stole his brother's wife, the mother of Salome, who caused the murder of John the Baptist. This man receives Jesus, and "Was greatly delighted to see Him." He was seeking another thrill, and chattered volubly. He sought a miracle and desired entertainment. He had the greatest spiritual reality before him, and yet he asked for a thrill. Of course, he did not find it, and sent Him back in derision.

**THE LOSS OF SELF-RESPECT.** Herod no longer respected himself. He was neglectful of his duty. He did not examine the legal case of Jesus. He was resentful of criticism. The silent criticism of Jesus irritated him and he evidenced this in mockings and floutings. Herod lost the great chance of his life when he sent Jesus away.

**THE SENSE OF MORAL FAILURE.** Herod knew the best. He failed to attain it. He knew he had failed. This knowledge of moral failure shows in his attitude. He put himself on the defensive. As he sent Jesus away, no doubt it was with the comment, "The poor fool! He does not know I could have saved Him." He rationalized, explained away his own conduct. This is to be seen in the incident of Salome. Of course, the king could not be wrong! He hardened his heart, and abandoned all moral effort.

**SAVING OURSELVES.** It calls for realism, for seeing failure as failure. Nowhere is our failure more evident for what it is than in the presence of Jesus. It calls for forgiveness, the forgiveness of God. God's forgiveness does not cheapen sin or make it less sinful. It reveals it as "exceeding sinful." Here we need Jesus, and need Him badly. It calls for escape from the habit of moral failure. Here Jesus is our only true help. His teaching is real. His life is superlative. Only through obedience to His teaching may we enter into His life.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: As a Christian I Renounce War. Armistice Day. Matt. 26:51-53.

LUTHER LEAGUE: 2. Money Needs of the Church. Acts 11:27-30.

## FOR THE BULLETIN BOARD

Salvation is worked out.

If we really want a new social order, we must provide new men to merit it.

You are not a part of the parade when you stand on the sidewalk.

Pleasures used much tend to bore you.

Plan the end of your life now, and then make it come true.

A sinner never thinks of the return ticket.

The pace that kills may be mere standing still.

Today is a better day than yesterday.

## SUNDAY, NOVEMBER 15

**CALL TO WORSHIP:** "The Lord is my rock, and my fortress, and my deliverer: my God, my strength in whom I will trust. I will call upon the Lord who is worthy to be praised." Psa. 18.

**PSALM:** 96.

**PRELUDE:** Adagio.—*Guilmant.*

**ANTHEM:** Going Home.—*Dvorak.*

**OFFERTORY:** Buena Noite.—*Nevin.*

**POSTLUDE:** Epilogue.—*Rogers.*

**OFFERTORY SENTENCE:** "And he said unto them, Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

**OFFERTORY PRAYER:** That which we bring to Thee here gladly is for the service of Thy kingdom on earth among men. We plead Thy acceptance in the Name of Thy Son, Jesus Christ.

**BENEDICTION:** Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

### MORNING SERMONS

#### (1)

**THEME:** *A Truce to Personal Conflicts. (Father's Day.)*

THE REV. ORVIS F. JORDAN, D.D.

**TEXT:** Matt. 5:17; Rom. 12:18-20.

**HYMNS:** Let Us with a Gladsome Mind.—*Innocents, 7,7,7,7.*

O Maker of the Sea and Sky.—*Grace Church, L. M.*

We start our sermon with two texts that might seem to the casual listener as utterly irreconcilable. In one text Jesus praises controversy as the very door of entrance into the kingdom of God. In the other text Paul, who himself lived always in the atmosphere of controversy, praises the life of peace. The reconciliation of these texts lies in the fact that there is often a way in which the great enterprises of the kingdom of God may be carried forward with teaching methods and without controversy, though controversy is better than compromise. And the man who engages in conflict with his fellows must examine his heart well before he decides that his cause is worth heartaches and division.

The Old Testament is full of dramatic situations in which clashes of self-interest are leading features. Just think what a movie scenario writer might do with the story of Saul, David and Jonathan! Modern business is full of the clash of self-interest. It is no wonder that the luncheon clubs have come into popularity. They train competing business men to eat together and exercise the kind of sportsmanship that good lawyers often show. Attorneys often appear against each other in court and struggle with all their power on opposite sides of a legal action. But this does not keep them from lunching together. The clash of self-interest is forgotten in the joy of professional comradeship.

Probably more of our conflicts arise in family situations than in any other. "There is no quarrel like a family quarrel" is a popular saying. Ministers who listen to family trouble hear the familiar story of the triangle. There can be no question of triangle when love rests upon a spiritual basis. There are homes that are broken by drink. All ministers know strange stories of homes



divided by undue affection of a mother for a son or by a daughter for a father. Here we enter the field of abnormal psychology. But, these situations lead to controversies and troubles that mean heartache.

While the world is full of conflict that is just dead loss for the human race, one must admit that there are conflicts which must be fought out, or the spiritual progress of the human race must stop.

It is right to fight in behalf of the truth, if truth may not be advanced in any other way. Stephen, the first martyr of the Church, might have spoken softly. When he found it offended to preach the Messiahship of Jesus, he might have compromised. But if he had, the whole history of mankind would have been different. There is a long line of martyrs to the cause of truth. Socrates drinks the fatal cup rather than deny his faith. Lincoln is willing to be defeated for public office in his campaign against Douglass. His defeat became his victory. And there is no less need today of stalwart defenders of truth.

Some good fights are to be waged against wrong morals. In the aftermath of the greatest war of history we have seen one of the greatest moral depressions of our lifetime. The drinking, the family infidelity, the wastefulness of men of wealth in the face of the grinding poverty of the poor, are moral phenomena to arouse indignation and the fighting spirit.

Thus we have surveyed briefly some of the more important causes that lead to personal conflict. In our texts both Jesus and Paul seem to admit that loyalty to truth and duty may lead to strife at times. But both have a blessing on the peaceful man and on the peacemaker. There can be no doubt that religious idealism will tend to reduce personal conflict. Let us examine how.

It is said of Jesus that He knew what was in man. Religion has always tended to direct the thought of man to inner things, and particularly so the Christian religion. If we knew the souls of other folks and our own souls as we should, there would be much less strife in the world than there is. Many a man knows how to diagnose the trouble with his auto and to make it run again when it stops. However, many men with this mechanical knowledge do not know anything about the souls of wives and little children. Hence the domestic discord that is all too prevalent.

Someone has said, To know all is to forgive all. I am not sure that I want to go that far, but I am sure that I could say that to know all is to forgive much. The spirit of tolerance is also fostered by the Christian religion. That this religion has had a good many intolerant defenders and advocates, one must admit. But Jesus said, He that is not against Me is for Me. He was gentle with doubters, meeting doubt with evidence. He was forgiving to those led astray by their instincts. He was harsh only with pride and arrogance which are so completely under the control of the will.

God did not make the leaves of any tree all alike. A maple tree has leaves of various sizes and with slight variations of pattern. It is unlikely that God wants all people to be exactly alike. To recognize this is to become tolerant. When we become tolerant we cease to quarrel over many things which are really a matter of varying tastes and opinions.

The opposite of this spirit is a desire to fit every life into a common mould. There is an ancient story of a man by the name of Procrustes who had a bed in which he placed travellers. If the traveller was too long, he was cut off.

If he was too short, he was stretched out. Some people have a spiritual bed like that of Procrustes. They would alter everybody to meet their own prejudices.

It is the height of egotism to try to make everybody over again into the pattern of one's own life. Not everybody is alike, and it is not desirable that they should be. To recognize this and to be patient with differences of personality is to set out on the road to peace.

It was a wise old Jew, Gamaliel, who sought to dissuade the council in Jerusalem that was bent on persecuting Christians. If these Christians do not have the truth, their work will come to naught. But if they do have the truth, those who fight Christians will be found fighting against God. He counselled leaving the defence of truth in the hands of God, at least so far as the matter of using force on Christians was concerned. Truth is to be defended by truth, and not by a hangman's noose.

There would be very much less controversy in the world if we were not so much in a hurry about changing other people's minds. Many ministers through arrogance and impatience find themselves in trouble with churches.

But ministers are not the only people unwilling to use a pedagogical method in imparting unpopular views. Every town has someone who is branded as a "radical." This so-called radical may not be more advanced in his opinions than others. He just has less sense about how to get his ideas over. This brand of radicalism makes a crank of any man, and leads to many heart-breaks.

Isaiah talks about the method of "Line upon line, and precept upon precept." Wise newspaper editors do not reveal just where they are taking us when they embark upon a campaign, they unfold it day by day. And all of us might well learn the pedagogical principle of taking time in changing the ideas of our friends.

Undoubtedly one of the big things that Christianity has to offer to mitigate personal conflicts is the spirit of love. The love that Jesus and Paul talk about so much is a benevolent attitude toward the whole human race. Yet the very people who profess the Christian doctrine of love rule out of the scope of their love vast groups of humanity. It is this failure in love that has kept the world a cold and cruel place in which to live. It is easy to quarrel with people that we do not like. But it is not so easy to quarrel with any one if we have the Christian attitude toward the human race.

The Christian doctrine of love arose out of the idea of the Fatherhood of God. To hurt another man is to be found injuring one of God's children. Religious people too often think that they may be counted among those that love God even while they hate their brethren. The poem Abou ben Adhem puts it right. The man who was recorded as loving his fellow men led all the names of those who love their God. John, in one of his epistles, claims that no man loves God while he hates his brother.

The way, then, to declare a truce to personal conflicts is to become more religious. As we grow in religion, we develop spiritual insight, we learn tolerance, we adopt pedagogical ways of influencing people, we cultivate the love of all mankind, and at last we are found among those that love God. Such will not be found in idle controversy or with bitter hearts. For the sacred cause of truth and righteousness, they are willing to be found in conflict. But not for the irritations and misunderstandings and annoyances that so often separate us in real life. The altar of God becomes then a challenge to peaceful living.

It was thus that Jesus phrased the whole matter of worship and personal relations: "If thou bringest thy gift before the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

## (2)

**Twenty-third Sunday After Trinity.**

**THEME:** *Work, for the Night is Coming.*

**SCRIPTURE:** Mark 12:41-44. **TEXT:** John 9:4.

**HYMNS:** Round Me Falls the Night.—*St. Hubert*, 5,5,8,8,5,5.

My God and Father, While I Stray.—*Leith*, 8,8,8,4.

The sense of the approaching end of life is not alone peculiar to the aged. It comes to the old so softly as to be hardly felt, and to the young sharply, making a deep and indelible impression. We are all journeying on, expecting the end, it is the only certain thing in life, and as our friends pass away the impression is deepened.

Many have gone, middle-aged and young. The night is coming—how soon we cannot tell. Some strive to rush the greatest amount of pleasure into the brief days. Others sink into apathy and do nothing. They have no enthusiasm, no interest, merely wait for the years to pass. With some natures this feeling bursts into rage against the resistless death. An old French monarch, whom a spear thrust had wounded sorely, cried out: "Who is this great power that brings down the strength of haughty kings?"

In contrast to the above, we have the temperate, the refined and thoughtful spirit, who wishes to retire from all distractions and spend the days in reflection, meditation and prayer. Christ said, "I must work the works of Him that sent Me." While Christ Himself retired for prayer, He re-entered the world renewed in spirit to carry on the work for which He had been sent. The duty of work is a natural precept of the Christian religion. Man is made to work, physical, mental, and spiritual.

Out of the work of man comes development and power. This earth is what it is through the work of the dwellers thereon. The duty of usefulness is a cardinal doctrine of Christianity. God works, and we are His co-workers.

1. *My work.* Time and strength spent upon myself, my inner life.

2. *His work.* God's work. We must not only be something, we must do something for Him, who has done so much for us.

Our work as Christians, after we have disciplined our own spirits, is to win others to Christ. Souls were never won by silence. We have no right to refrain from speech when there is occasion to proclaim the Gospel of Christ. Let our talking be majored upon the wondrous works of God. If we determinedly let people know that we are trying to live our lives for God, then their minds may be turned to Him, and they, too, will learn where to go in time of need and sorrow and thanksgiving.

Have you ever had the experience of having some one person say, "Thank you, you showed me the way to Christ"? If you have not had that experience, it is yours to win. Work, for the night is coming.—*Outline by Dr. Storrs.*



## PRAYER

O Lord Jesus Christ, who for our sake didst undergo want and shame and pain, we confess most humbly that we have refused to share the burden of Thy cross, that we have denied Thee rather than face mockery, and have sought comfort and security. Forgive our sin, help us to amend, and give us courage to endure. From all misunderstanding of Thy purpose in pain, from complaint of Thy indifference to our sorrow, deliver us, good Lord. From refusing to share the suffering of the world, from forgetting the pain and sorrow of others, from seeking comfort and pleasure, from avoiding burdens and neglecting duty, from the selfishness which brings needless sorrow to others, deliver us, good Lord.

## SUNDAY SCHOOL LESSON

*The Heroism of Christian Faith.*

LESSON: Acts 21:12-34:30; Romans 9:1-5.

GOLDEN TEXT: "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

DEVOTIONAL READING: 2 Cor. 4:7-15.

INTER. & SR.: Taking Risks for Christ.

Y. P. & ADULTS: Risking All for Christ.

There was a clearly defined line of division between the Court of the Gentiles and the Court of Israel. This line of division was marked by stones set up—each one bearing the following inscription:

"No man of alien race is to enter within the balustrade which goes around the temple. If any one is taken in the act, let him know that he has himself to blame for the penalty of death that follows."

One of these "stones of dividing," as it is called, is at present to be found in the Museum at Constantinople. This stone of division made a tremendous impression upon Paul, and he refers to it more than once in his writing, asserting that in Christ there is no division, but the wall of partition has been completely broken down, and Greeks, Jews, Gentiles and all races are to find in Him their Redeemer.

When the Jews thought Paul had broken this law they immediately declared that he had defiled the Holy Place. Even today no orthodox Jew will enter the ancient temple area, for fear of setting his foot unwittingly upon the Holy Place. The captain of the band, hearing the noise of the riot, rushed from his headquarters in the castle of Antonia, and rescued Paul from the hands of the bloodthirsty mob, and forthwith brought him into the castle for further investigation and interview. With great courage Paul addresses his persecutors. Speaking in Aramaic, he carefully avoids the use of terms which would cause unnecessary offence. Paul must have looked upon these frantic men and recalled his own misguided zeal in his frenzied persecution of the Christians. Read the passages that follow, wherein Paul asserts his Roman citizenship and makes his defense before the Sanhedrin. That night Paul had one of his visions. The Lord stood beside him, promising that, since he had given loyal testimony in Jerusalem, the great desire of his heart would be vouchsafed to him and he would be permitted to bear witness to Christ in Rome—the heart

of the Empire. The Jews, however, not to be cheated of their prey, hatch a plot against him to assassinate him. Paul's nephew overhears some of the details of the plot and warns the officer in charge, who arranges for Paul's safety.

Today in many places of the world Christians are being persecuted for their faith and the need of Christian heroism and devotion to duty and fidelity to the cause is as immediate and as dangerous as in the days gone by. Discuss the blessings that come from persecution to the faith and the saying, "The blood of the martyrs is the seed of the Church."

## EVENING SERMON

THEME: *Treasures in Heaven.*

THE REV. JESSE H. BAIRD, D.D.

TEXT: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt. . . ." Matt. 6:19-20.

Our treasures are the things we strive for, the things we hold onto grimly when we get them, the things we deeply regret if we lose them. Stretching from where we are now is our future career. If right now it were given to you to determine in detail what it is that is going to come to you in that future, what would you choose? Your order, whatever it be, would constitute the treasures of life according to your estimate.

You will want health; freedom from pain, strength, comfort, and vigour sufficient to go about the duties and pleasures that you love. You want money, at least enough to purchase the necessities of your existence. And if that needful money should come in abundance there are very few of us that would refuse it. Next, you would like to have a good name. "A good name is rather to be chosen than great riches, and loving favour than silver and gold." If mere good name should grow into popularity, or even into fame, you would not object. You would like a happy home, a loving partner, beautiful children by your side, and an atmosphere of domestic happiness, love and devotion. Sprinkled through all of this you want pleasure—hours of abandon to pure delight. We all want these things. They are the objectives of the natural cravings of our hearts. God has placed them in our hearts, hence they are good. They constitute life's treasure trove.

We who sit here together will not all have all of these things, at least not in abundance, nor will we all keep what we have of them now. Life in its actualities does not so coddle us. Good days and bad days are coming. They are going to bring hours of ecstasy when life's good treasures will be heaped upon you beyond anything you ever hoped or dreamed of. There are also coming hours of bitter loss and regret, when life's treasures will be slipping away from you and you will be helpless to keep them. "Moth and rust doth corrupt and thieves break through and steal."

Great souls and learned minds have applied themselves in every generation to the problem of how to prepare people for the shocks that are sure to come, to prepare them so that the shocks shall not shatter the delight of living. We must prepare. As we go forth into that future and meet these exigencies of life, they are going to do something to us. Either we are going to turn bitter,

repudiate life as a dismal farce and end our careers as carping cynics; or the very bitterness of life's hard knocks is going to strengthen our faith, mellow our hearts and mature our souls. Understanding, sympathy, patience, long suffering and true wisdom are fruits which require both the bitter and the sweet for their ripening. But if they are to ripen and not spoil in the process, there must be a something more in our attitude toward life to bring it to pass. This "something more" is the key for which the philosophers have searched—the key to life's "*summum bonum*," life's highest good.

There is no corner on "luck" anywhere. The "breaks" are pretty well distributed—also the "raps." If you think luck is the key to life's riddle, you are doomed to disappointment. Pretty soon you will be deciding that you are one of the group that have all of the "hard luck." "Luck" does not spell the answer. The answer is deeper.

"One ship drives east and another west  
By the self same winds that blow;  
It's the set of the sails and not the gales  
That determines the way they go."

The next easiest philosophy, a course of least resistance in thinking and living, is that of the Epicurean. Fill your life full of pleasure and excitement, so full that you will not have time to think about the distasteful things. Such a philosophy would be fine if we could keep the stern realities of life from catching up with us. But, alas, we cannot. We may keep from thinking for a little while, we may drown our troubles in dissipation for a time, but sooner or later life's realities are going to overtake us and we will be compelled to sit down and think long bitter thoughts. He who thinks to garner life's treasures by the giddy route of dissipation will find tragically soon that all he has succeeded in doing has been to throw said treasures away without knowing the satisfaction they might have wrought.

There is another philosophy which is a serious and worthy attempt to strike a right attitude toward life. It is that of the ascetic, the stoic—the negative route to peace and satisfaction by steeling one's soul to indifference toward the things that come, be they sweet or bitter. Gautama Buddha preached such a philosophy to Asia. The story is told that once when Gautama was in a certain part of India he met a herdsman during a downpour of rain. The herdsman said, "I have boiled the rice, I have milked the kine—I am living with my comrades near the banks of the great Mahi River: the house is roofed, the fire is lighted—then rain, if thou wilt, O sky." But Gautama replied, "I am free from anger, free from stubbornness—I am abiding for one night near the banks of the great Mahi River; my house has no cover, the fire of passion is extinguished—then rain, if thou wilt, O sky!"

St. Ignatius Loyola, in the early eighteenth century, went into a cave to meditate upon the same problem and wrote out his *Spiritual Exercises*, designed to assist one to an attitude of "indifference." To insure against the heartbreak of losing life's treasures, he called upon his followers to have no treasures in this world—to take the vows of poverty, celibacy and obedience, and go out to live without home, without loved ones, without friends except the friends of the Spirit, without desire for earthly fame or pleasure, with the mind turned wholly heavenward; at peace because absolutely indifferent toward



the joys and satisfactions of the flesh. Such is the philosophy of all ascetic orders. It is a noble philosophy. It has produced some choice souls. But, on the other hand, it has made some dismal failures, and we cannot believe it a correct and adequate attitude toward life.

Where, then, may we look for the way, the truth and the life? Jesus said, "Lay not up treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." He also said, in interpretation of this attitude, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Our human cravings are normal. God placed them in our breasts. But when we seek their satisfaction in mere fleshly ways we are doomed to failure and heartbreak. The flesh is not enough. Flesh and spirit walking together, however, in a divinely ordained adjustment, lead to life's fulfilment. Put God's will first in your life, with spiritual achievements as your supreme good, then go out and live a normal life.

This body is our castle for a day. The soul is for eternity. Serve the body, but serve the soul more. Build for eternity. Seek health and long life for this world. But make life eternal your supreme goal. Then, if you find some day that health is failing, that your strength is slipping away and that there looms up before you the great event called death, it will not come with a shock of heartbreaking loss, but with a sense of a vast new adventure.

Commit your money to God. Seek values that are above money. Things to eat, clothes to wear, houses to live in, money, et cetera, are values. But there are greater ones—the things of faith, love, prayer and consecrated service. I cannot put it into words, but there is a supreme joy and comfort which only comes when we put those things first. Make it the treasure trove of your life to gain these spiritual blessings, then when you make money you will make it as a Christian, and your money will be kept in its right relations. Though you could make a million dollars at the price of the sacrifice of your conscience, you would not do so. When money has been obtained, you will hold it as a Christian should, conscious of being a steward of God's riches, in humble submission to the will of the Senior Partner. When you spend your money, you will do so for things that are worthy, especially for things that are spiritual, seeking to transmute the currency of our earthly realm into the spiritual coin of the kingdom of heaven. And as you go along, if perchance you should lose your money, it will not matter so terribly much to you, because the treasures which are dearest to your heart will still be safe, laid up in the eternal treasure chests of God.

When you go out to seek pleasure, seek first the pleasures of the soul. Such joys deepen and grow richer as life proceeds, and when age steals on and the thrills of the flesh grow less and less, the pleasures of the spirit will fill their place with a rapture which will grow to more and more throughout eternity. "Lay not up for yourselves treasures (the things you prize above all else) upon earth, where moth and rust doth corrupt and thieves break through and steal (there is no treasure chest on earth which will keep life's treasures safe): but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." The bank of

heaven is solvent. It is never robbed. And the agents of destruction do not operate there.

Such is the Christian attitude toward life. It leads to peace, joy and the fullness of life for time and eternity.

## MID-WEEK SERMON

**THEME:** *Ticketing Jesus.*

**TEXT:** John 9:29 (Weymouth).

The ecclesiastics were afraid of Jesus. They could not "place" Him. There is always fear of the man who cannot be "ticketed." There is only one thing to do with such a man, destroy him.

**THE FEAR OF THE UNCLASSIFIED.** The man who cannot be classified always irritates "the machine." Their minds do not grasp his purposes. Their hearts do not accept him. He frightens them. They cannot see the outcome of his course. They dread the possibilities of his actions. He antagonizes them. They cannot understand him. They cannot foresee his planning. They can destroy him.

**THE LACK OF IMAGINATION.** They were unable to grasp the great spiritual truths brought by Jesus. The Church and church life they knew, but Jesus' way was beyond them. Everybody knew religion consisted in going to the Temple, paying one's dues and offering sacrifices. Why should anyone disturb that established routine? So they destroyed Him. He "came to save the lost!" That meant He hoped to make devout Jews of everybody. The fool! Did He know nothing of human nature?

**SOME SAW CLEARLY, BUT REJECTED JESUS.** Jesus' demands were too great. They would have to admit they were wrong in religious requirements. He said the requirements of God were justice, mercy, humility, love. Their own prophets had said so, but they had failed. He said one must hold one's own life secondary. They sent Him to the Cross, and the Cross continued His challenge. He said there were higher loyalties than even the family. There was God. For the high priest that meant surrendering profitable offices. Better He go to the Cross.

**SOME SURRENDERED TO JESUS.** Nicodemus. Joseph. Within thirty years the Temple was gone and the priesthood was gone. History has supported Jesus and those who accepted Him.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: *Morals in the Movies.* Prov. 4:23; 10:27.

LUTHER LEAGUE: 3. *Blessings of Giving.* Luke 6:37.

## SUNDAY, NOVEMBER 22

**CALL TO WORSHIP:** "Make a joyful noise unto Jehovah, all the earth; break forth and sing for joy, yea, sing praises for He cometh to judge the earth with righteousness; and the peoples with equity." *Psa. 98.*

*PSALM: 97.*

*PRELUDE:* Prelude Nuptiale.—*Nevin.*

*ANTHEM:* There's a Gentle Voice of Love.—*Bird.*

*OFFERTORY:* Deep River.—*Gillette.*

*POSTLUDE:* Onward.—*Barrington.*

**OFFERTORY SENTENCE:** "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." *2 Cor. 4:18.*

**OFFERTORY PRAYER:** Give us grace to imitate Thee in Thy care of Thy children on earth. None is too small for Thee to observe and single out for Thy love and protection. We dedicate our earthly possessions and ourselves to Thy cause, and ask Thee to bless us, in the name of Thy Son, Jesus Christ.

**BENEDICTION:** Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

### MORNING SERMONS

#### (1)

#### **THEME: *Unconscious Loss.***

THE REV. W. R. McGEARY, D.D.

**TEXT:** "But he knew not that Jehovah was departed from him." *Judges 16:20c.*

**HYMNS:** O God in Restless Living.—*Rutherford, 7,6,7,6,7,6,7,5.*

O Love That Will Not Let Me Go.—*St. Margaret, 8,8,8,8,6.*

This brief sentence describes the greatest crisis in the life of the last of the Judges of Israel. Samson's career was a colourful one, unusual and different in every sense from that of the average Old Testament "saint."

No one could have had a better start than Samson. It was in the difficult period of late adolescence or early manhood that the weakness of the character of Samson was fully revealed. He became enamoured with Delilah, a loose character from among the Philistines, who lived in the valley of the Sorek. The Philistines wanted to conquer him, and therefore they made her their stool-pigeon or decoy.

That is the pathetic tale the dramatic element of which Milton so well characterizes in *Samson Agonistes*, and Saint-Saens in *Samson and Delilah*. But there is more than mere drama here, there is the setting forth of a vital principle, a principle which effects our lives today; a principle which we should examine and understand. In order to do so, let us ask three questions: *regarding Unconscious Loss.*

I. *How it Came About?* Samson was unconscious of the fearful loss he had sustained. The cause of his ignorance of this fact may be traced partly to the spiritual nature of God. God's presence is inward, silent and secret. Hence His departure reveals itself by no outward sign or manifestation. God may leave us gradually as we forsake Him by degrees.

There are many people like Samson in the world, who seem to think that grace once given stays always. And yet change has been going on in their



life. Associations once avoided are now entered into, and perchance justified on the basis of changing conditions or circumstances. The depreciation goes on as quietly but as surely as depreciation on that new auto.

The shearing of Samson's hair was simply the outward sign of an inward change that had been taking place gradually over a period of time. The cause of Samson's downfall was his forgetfulness of God. In the youthful arrogance of his strength, his health, his courage, his God-given triumphs, he had come to think his power resided within himself, and was giving God little or no credit for the things He enabled him to do. Are you following Samson in his ill-fated course, or is Paul your ideal, who said: "I can do all things through Christ who strengtheneth me"? "There is a way that seemeth right to a man, but the end thereof is death." Still further, regarding this Unconscious Loss, let us consider:

II. *When He Realized It.* Only when the crisis came upon him did Samson know that God had departed from him. The strength, that had made him a one-man terror to the army of the enemy, was gone. Powerless and flaccid, he sank a pitiable prey to the ground, "and the Philistines laid hold on him, and put out his eyes; and they brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house."

And so frequently the Christian realizes his loss only when the moment of need comes. He has found himself in a social circle whose tone is definitely worldly; he has found it difficult to maintain the distinctiveness of his Christian life. It seems wise for him to stand well with his friends and associates. Temptations come, and he conforms. The degradation of his character has been going on quite unconsciously.

This degeneration in things moral and spiritual comes about much as it does in physical life. Silently, like the wearing away of the rock by the stream, our strength has been worn away and we knew not that it had departed from us. The crises of life prove our testing times. And sadder than the waning of physical vigour or the decay of mental power is the weakening of the soul of man. And one of the most dangerous features of this whole matter is seen in the fact that it all comes about so unconsciously to the individual. As with death which follows freezing; the fatality lies in the fact that the more dangerous our condition is, the more numbed are our faculties to any feeling of distress. "The man from whom God has departed has neither the keenness of conscience to discern it, nor the feeling of concern to take any notice of it. Remember Samson did not know of God's departure until the Philistines were upon him.

III. *Now What Can We Do to Avoid This Unconscious Loss?* 1. Frequent self-examinations may help to avoid such loss. People applying for life insurance frequently discover they have ailments and diseases of which they were not aware before the medical examiner went over them. A thorough physical examination at least once a year is a sensible measure. As individuals and as a congregation it is helpful to come before God the Lord for frequent inspections, that we might examine ourselves in the light of our own knowledge as a witness before Him. With the Psalmist at such times we would cry out: "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (139:23-24). There is a real danger of losing the presence of

God as a church. There may be the maintenance of the outward forms of religion, though the spiritual warmth has long disappeared because God has departed and we knew it not.

Perhaps you may feel it is impossible to come to a right conclusion about one's own spiritual condition through self-examination. There are certain things, however, that tell what a person is—one, what he wants, and the other, what he does. Hence by watching our desires and our actions we may estimate fairly well our moral, religious and spiritual condition.

2. The second suggestion is to make a definite effort to stay close to God, by His grace. In Samson we see an impersonation of Israel, as well as of many people today. Like Samson, Israel was strong as long as it kept its covenant with God. Like Samson, so many follow after strange loves. Our Delilahs are the idol gods of the twentieth century. We are weak when we forget our consecration, and our punishment here is to be blinded, bound and enslaved by the objects of our affections.

Hebrew history, as well as all history, shows that the nation or individual is great only as God dwells in that nation or individual. Something made them great. Some power moved in them and through them. "The Lord was with them," saith the Scriptures. He was with them by their own consent, working through their own obedience and consecration. They were His channels, the instruments of His hands, "the media of Divine manifestations." And if they had withdrawn from God, then they had been as ordinary men, and as Samson, would have found in their crisis time that God had departed from them.

The words of Isaiah point us aright, which direct: "Seek ye the Lord, while He may be found; call ye upon Him while He is near" (55:6), thus may we avoid Unconscious Loss. We may seek Him through prayer; we may seek Him in His written Word; we may seek Him in personal communion and fellowship, in the quiet of our closet and in the House of God where He loves to dwell. If we are honestly endeavouring to press upward toward Him, He will bless our efforts, "He will not leave us nor forsake us," the door will open as we knock.

## (2)

### Twenty-fourth Sunday After Trinity.

**THEME:** *Forget Not All His Benefits.*

THE REV. JOHN H. AINSWORTH, D. D.

**SCRIPTURE:** John 5:17-29. **TEXT:** Psalm 103:1-5.

**HYMNS:** Jesus, Thy Boundless Love to Me.—*Compline*, 8,8,8,8,8,8.  
Jesus, Master, Whose I am.—*St. Chrysostom*, 7,7,7,7,7,7.

Gratitude is a great quality of character, prized by God and man. Ingratitude is a common sin among us, but a base one. "Man's ingratitude to man makes countless thousands mourn." We cannot be too grateful, there are heights of gratitude we have not yet ascended. Every truly Christian life must of necessity grow in grace and gratitude, which accounts for its God-like attainments. The ungrateful live in the mist and the fog of spiritual life, which retard growth, development, and fruitfulness.

(Relate the story of the Pilgrims service of "Thanksgiving." Its meaning to them, and to the development of the country.)

There is no soul on this earth who does not owe gratitude to God and to other human beings. Do not deny yourself the joy and satisfaction of expressing that gratitude in the fullest measure. Express it in action as well as in prayer and communion. In the realm where dwells the soul filled with gratitude is sunshine, vision, peace, joy, and rest.

Our minds and hearts should be tuned to an anthem of praise. No matter how few our temporal blessings in our own estimation, there is much room for releasing your spirit to the realm of gratitude. Compare your temporal blessings with those of your ancestors, those of the early Christians, those of unfortunates, and you will hasten to bend your knee and bow your head. No matter how heavy our afflictions, there are others with more burdens, and greater sorrows. Instead of dwelling on the dark side of our days, let us enumerate the blessings we are attaining through our lot in life. All afflictions are character builders, and remember you are never tested beyond your strength. A great affliction, a great sorrow, is proof of a great soul, and it behooves us to be grateful for the test.

*Spiritual Life the Greatest Asset of Mankind.* In describing a man to me, a woman said, "He is pitiful, he does not have two thoughts in his head, and he does not know the difference between his home and the church." We are more blessed than that, we have power to think, to analyze, to weigh, to consider, what you want to do and why. You can will, and obey that will. What would you take for that gift? What would you take for your desire to praise God, to teach your children the necessity for love and obedience to God's will? What would you take for your family? What would you take for your ability to work, to plan, to play? All right, set your price, and then make your thank-offering in accordance with it. Act, don't just ponder and sit listlessly, *ACT* while the spirit is upon you. Give thanks to God for what you have attained. Here we spend time talking about *sharing the wealth!* It is possible that anyone here envies another man or woman money, when we have so much to do with ourselves? Then, too, wealth is not money, and if you believe in sharing, how are you going to share your love for music? your love for your family? your ability to think straight? your health? your eyes? your hands? your power? Nonsense, you cannot share such wealth with others, beyond loving and serving your God and your neighbour, and making the best possible use of what God has bestowed upon you.

## PRAYER

*Lord, nourish our souls abundantly with truth. Give us grace to listen. Let every distress work vital profit to us, every joy, every hour of peace and quiet. Lay on the flail when necessary. By pain and pleasure, by poignant sorrows, by our sharp disappointments, and by every surprise that greets us on our way, keep us alive and growing. Purge us of wilfulness. Drive us away from the selfish and poisonous sweets of solitary living. Fuse us in divine sympathy with our fellows. Lord Jesus, link us with Thyself in the task of conveying blessing, rather than hoarding comfort.*

*Seal with Thy blessing now, O God, our worship here this day. Write Thy holy truth upon our hearts and lives. Go with us when we leave this place and let Thy Spirit dwell where we dwell. We ask in Jesus' Name. Amen.*



## SUNDAY SCHOOL LESSON

### *An Ambassador in Chains.*

LESSON: Acts 24:1-12; 28:16-31; Rom. 5:1-11; Phil. 1:12-14; 4:22.

GOLDEN TEXT: "I can do all things in Him that strengtheneth me." Phil. 4:13.

DEVOTIONAL READING: Isa. 2:2-4.

INTER. & SR.: A Prisoner Speaks for Christ.

Y. P. & ADULTS: Chained, but Not Silenced.

The grandeur of Paul's character is nowhere more evidenced than in his Roman prison experience. He lived in a hired house in the city and had a large measure of freedom to receive his friends and to converse freely with visitors. He had appealed his case to Cæsar and, being a Roman citizen, had a right to have his entire cause reviewed and pronounced upon by the Emperor. Instead of reaching Rome before the close of navigation in the fall, he was shipwrecked on the isle of Malta, where he was forced to remain for three months. When navigation opened, the prisoners were put on board a ship to Alexandria—a ship which had wintered at Malta. The voyage to Rome passed Syracuse, where they stopped for three days, and also passed the headland Scylla and the whirlpool Charybdis, and landed at Puteoli. This port was near the modern Naples. Here Paul spent a week with Christian believers. He then travelled on foot 140 miles to Rome. It was 35 miles from Puteoli to the point where Paul entered upon the famous Appian Way. The Appian Way was built by Appius Claudius, the Censor, in the year 132 B.C. Although this road was constructed 2,250 years ago, it is still in an excellent state of preservation. Many of the graves along the side of the road are very large.

The hired house in which Paul lived during his Roman sojourn is pointed out as the place now occupied by the Church of Sta. Maria in Via Lata. This church stands on the site of a church of the eighth century and beneath its porch is an ancient house said to be the one where the apostle lived. It was secured by the early Christians and was transformed into a church. There are underground passages here for the aid of worshippers adapted to a persecuting age. The house contains three rooms; one is very small, another possesses a marble table and the third, a small altar, over which is a picture of the four evangelists. This house was located very near the forum where it would be necessary for Paul to appear frequently for hearing. So gracious was Paul's personality, so persistent and kindly and effective his conversation with his guards and his contacts with them that he won many of them to faith in Christ.

## EVENING SERMON

### THEME: *Rebuilding Walls.*

THE REV. G. S. REAMEY, PH.D.

TEXT: "So built we the wall." Neh. 4:6a.

The account of Nehemiah's achievement in building the wall of Jerusalem is one of the most gripping of Old Testament narratives. It stands out in bold relief because of the utter unselfishness and fearless courage of Nehemiah, the

hero of the story. Then, too, Nehemiah had a responsive people,—“they all had a mind to work.” With such leadership and with such *followers*, no wonder the wall was speedily rebuilt!

Like the wall of Jerusalem are walls today that need reconstruction. There is the wall of temperance and self-control; the wall of moral courage; walls against greed and materialism and selfishness in every form; walls of religious enthusiasm, of faith and prayer. We must grasp those timeless elements in the narrative that will enable us to build today the walls that God wants us to construct. Let us turn again to the story.

Into Nehemiah's unselfishness of action, at least two elements entered. There was the element of LOVE. Nehemiah *loved* his people. His deep concern stood the supreme test,—the test of cruel adversity and dire want. And this love was mainly responsible for a second element in his generosity of soul toward his people,—a sense of *personal responsibility* for their welfare. Living, as he did, in another land than that of his birth, he might easily have shifted responsibility for the plight of his people to the shoulders of others. Instead, the very fact that he held a place of responsibility in the king's court meant that he was in a unique position to come to the assistance of his people. He may have said, “I am the man. God has placed me in a position to help. By His grace I'll make their burdens my burdens, measuring my service not by my proportionate share, but by the limit of my power.”

Realizing, then, the plight of his people, Nehemiah *wanted* to help them and felt that he *should* help them. And these elements usually enter into unselfishness of life. Seeing a situation that needs attention, the generous soul wants to do something about it, and he measures his action not by how little must he do, but by how much can he do? *How little?* is the guiding principle of the selfish life; *how much?* the motto of the unselfish.

Not only did Nehemiah exhibit a marked degree of unselfishness, but also a considerable amount of moral courage. Enemies without and within sought persistently to bring his endeavours to naught. While these enemies without could not prevent the construction of the wall, they did retard progress because, under threat of attack, many of the builders had to do guard duty while others could work with only one hand, holding a spear in the other.

To accentuate the difficulties involved, there were enemies within. Chief among these was *poverty*. At a high rate of interest they had borrowed money for taxes and they could not repay it. They had mortgaged and lost their vineyards, their houses and lands. Surely, this was an inopportune time to suggest building a wall. But in an emergency one cannot select his time. Before prosperity could return, protection from marauding neighbours had to be provided,—the wall *had to be built*.

Such was the undaunted courage of Nehemiah that neither enemies without nor within could swerve him from his course. What was the secret of such bravery? Nehemiah was *a man of faith*. Implicitly did he trust in the God of his fathers. When danger lurked about the walls under construction, again and again he sought wisdom and power from above. In addition, he inspired in his people a similar confidence in the protecting care of God.

The antidote to *fear* is not *courage*, but *faith*. And faith inspires courage. We are fearful when it seems that the forces against us are greater than those that be with us. The solution is to look about us with the eye of faith and

endeavour to discern the spiritual forces that are on our side. A case in point is the familiar incident when the servant of Elisha went out early in the morning and espied the advancing hosts of the enemy. He was filled with fright and knew not what to do. But the wise old prophet of God answered, "Fear not: for they that be with us are more than they that be with them. And Elisha prayed and said, Lord, I pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha." The courage that came to the servant was the confidence of established fact that in deed and in truth, the forces that were with him exceeded by far the strength of the enemy. Such was the basis of Nehemiah's courage, and such must be the foundation for courageous action on our part today. *We have lost courage because we have lost God.* The way out is none other than the way of faith. "Whatsoever ye shall ask in My name, that will I do. . . ." The task may easily be too great for us when we attempt it independently, but the omnipotent power of God is at our disposal, and He, working within and through us, accomplishes the task that seemed so impossible.

But did not Nehemiah have a responsive people? Leaders are essential, but so are they who respond to guidance. All praise to the people of Jerusalem who "had a mind to work." Without their splendid co-operation the wall could never have been rebuilt. And yet their willingness to work was not an active force until Nehemiah arrived on the scene. It was he who chiefly inspired in them the mind to work. His faith in God became their faith.

It is the business of a leader to produce followers. The real leader commands respect and obedience not because of any authority with which he may be invested, but because of the qualities of his own soul. His potential followers see in him a living expression of what they should do and be. The unselfishness and courage of a Nehemiah is of infinitely greater effectiveness in making a responsive people, than all of the seals of authority from the king he might have brought with him.

The Christian Church has as its mission the privilege and responsibility of helping to bring in the Kingdom of God on earth. Whatever else she may or may not do, the world will not respond simply to dogmatic assertions of authority. Unless the Church as a whole and Christian people individually exhibit a *quality of life* high above the selfishness and sin from which she is trying to save the world, the task will never be accomplished. The non-Christian world, both at home and abroad, is looking at us to discover in concrete form the change that Christ brings. In our business transactions, in our political allegiances, during those off-guard hours of leisure, the world is looking to see what there is in us that it does not have. May we learn not only from Nehemiah, but from the perfect Example, Jesus Christ our Lord, to cultivate those qualities of life so essential for the proper construction of those walls God wants us to build.

## MID-WEEK SERMON

**THEME:** *The Worldly Knowledge of Jesus.*

**TEXT:** Mark 12:15 (Moffatt).

Matthew and Mark use different terms. Matthew: "To catch a bird in a trap." Mark: "To catch a fish in a net." It was a trick. "An interesting



Rogues' Gallery could be made up of the men who tried to fool Jesus."—*Imcock.*

**THE FACE VALUE OF MEN.** A popular estimate of Jesus holds Him to be ignorant of the worldly side of life, the seamy side. He is too trusting. He takes men at their face value. He was not sophisticated. The word means "having a knowledge of the world." In reality the sophisticate has an intensive knowledge of a small slice of life. He has an ignorant contempt for all of life outside that slice. His philosophy falls down because a man may know all about the failings of men and yet believe in mankind. So Jesus does take men at their face value, but He reads behind the faces. Consider the incident of the text.

**SOME WORLDLY ATTITUDES KNOWN TO JESUS.** The Greed of Men's Hearts. The selfish denial of parents. He was betrayed for money. Rich young ruler: afraid of life without his fortune. The Foulness of Men's Minds. The lust of the eyes. Reflected in condemnation of others: woman taken in adultery. Readiness to attribute wrong motives: Devil and Job. Empty Expressions of Good. Three men declared discipleship: marked by thoughtlessness as to cost; exaggerated filial duty; excess family devotion. The Rush to Be Popular. Jesus saw crowds leave Him. He was "queer." The leaders were opposed to Him. What "everybody" thinks must be right. "Thou shalt not be queer."

**JESUS' WISDOM ABOUT LIFE.** Jesus knew all that about us, and yet did not lose patience or faith. He sought the soft spot to which He might appeal. Our danger lies in the fact that we may be hiding from ourselves the one opportunity of making ourselves really worthwhile. Our encouragement is in the knowledge that there were men who answered Jesus. They followed Him and glorified themselves. Who was right? Tricksters or Jesus?

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: Gifts of God for All of Us. Thanksgiving. Psalms 145:9-21.

LUTHER LEAGUE: 4. Our National Thanksgiving Day. Psalm 111.

## FOR THE BULLETIN BOARD

Self-discipline is one of the foundation stones of character.

Give God a chance to make you a better man.

There are only two kinds of men who don't understand women: married men and single men.

Many sinners spend much time for someone to blame, instead of seeking grace for repentance.

Cross-grained Christians cannot stand much strain. They break easily.

Garments of righteousness never go out of style.

## SUNDAY, NOVEMBER 29

**CALL TO WORSHIP:** "O taste and see that the Lord is good; blessed is the man that trusteth in Him." Psal. 34.

**PSALM:** 5.

**PRELUDE:** Andantino.—*Diggle*.

**ANTHEM:** My Soul, I Shall Be Joyful.—*Federlein*.

**OFFERTORY:** Prelude in G Flat.—*Scriabine*.

**POSTLUDE:** Moderato Maestoso.—*Grimm*.

**OFFERTORY SENTENCE:** "What shall I render unto the Lord for all His benefits toward me?" Psal. 116:12.

**OFFERTORY PRAYER:** We are come to Thee in all humility with a portion of Thy great gift to us. Accept it to Thy use, our Heavenly Father, and bless us for Thy service.

**BENEDICTION:** The Lord and Saviour Jesus Christ, be with you forever.

### MORNING SERMONS

#### (1)

**THEME:** *Thanksgiving.*

THE REV. DOREMUS HAYES, PH.D., LL.D., LITT.D.

**TEXT:** "And Jesus, answering, saith unto them, have faith in God." Mark 11:22.

**HYMNS:** He Leadeth Me, O Blessed Thought.—*He leadeth me, L. M.*

Faith of Our Fathers, Living Still.—*St. Catherine, 8,8,8,8,8.*

On the summit of a little hill overlooking the bay at Plymouth, Massachusetts, where the Pilgrim Fathers landed in 1620, a monument has been erected in commemoration of that event. Subscriptions taken throughout the land have made the monument worthy of the nation whose gift of gratitude it is. Above the huge foundation stones, above the gigantic base, above the inscribed column lifted high in air, crowning it all and clear-cut against the sky, stands a colossal figure of Faith. With robes simple and graceful, with features classic and pure, with uplifted arm and finger pointing heavenward, that giant figure of Faith symbolizes the faith of our forefathers and the faith of our nation as well.

I stood before that statue of Faith. Behind me and below me as far as the eye could carry and for some thousands of miles beyond stretched the level expanse of the sea—fit symbol of God's power.

Before me and above me, and as far as the eye could carry and for millions of miles beyond stretched the cloudless sky of blue—fit symbol of God's mercy. Does not the Psalmist say, "As high as the heaven is high above the earth, so great is His mercy toward them that fear Him"? And in the whole horizon nothing but the giant figure of Faith. That was the picture. The people of America did well in erecting that statue at Plymouth. The one lesson of our national history to us descendants of the pioneer fathers is, Have faith in God!

The providence of God has been manifest in every crisis of our national history. In that Revolutionary struggle there were only bands of provincials, untrained and poorly provided for, dying at Bunker Hill and at Lexington, starving at Valley Forge, discouraged and defeated again and again, but with the conviction that they were fighting for freedom and that God was on their

side, marching on to marvellous victory and founding the first great republic of world history.

In the second great crisis of our national history Abraham Lincoln wrote, "The will of God prevails. The human instrumentalities, working just as they do, are of the best adaptation to effect His purpose. I am almost ready to say that God wills this contest and wills that it shall not end yet." It did not end until the slaves were emancipated and the union of the states was assured. Who abolished slavery? No man did it. The Abolitionists had no more political influence before the Civil War than the Socialists do now, and hardly as much as the Socialists have today. The great political parties were cowards before moral issues then, as now. The churches were hesitant and half-hearted and more afraid of disruption than of winking at wrong. Then God flamed down in the whirlwind of His wrath and swept slavery out of the land. The friends of slavery had dared to say that it was a divine institution. "All right," said God, "I will take care of it!" We remember the vision of the old negro. "I saw God Almighty come to the rescue of the slave. He rolled up His sleeve. He made bare His arm. He took Abraham Lincoln by the hand and steadied it as he signed the proclamation."

God had made the wrath of men to praise Him once again. Out of the darkness of the Civil War He brought us into the light, a united nation of freemen. Out of the present depression there will come the dawn of a better day in which all wage slaves will be freed even as all chattel slaves have been. God wills it, and we have faith in Him. We will work to that end. We will do what we can, and the one thing we all can do is to have faith in Him. It is the one lesson of our national history thus far. In the light of that history all Americans ought to have faith in God.

How much more is it the lesson of all Church history! Nineteen hundred years ago the twelve apostles heard the Master say to them, "Have faith in God!" They were a small company of men, poor, illiterate, uninfluential and unknown. They had nothing but their faith to rely upon; but, full of faith and of the answering Spirit of God, they made their way among the nations, struggling against the disadvantages of poverty, battling the sarcasm and ridicule of the prevalent philosophies, combating the civil power of mighty and influential empires, and overcoming the ancient and long-established faiths, preaching their glad tidings everywhere in the face of prejudice, persecution, and the protest of power.

Before the middle of the second century Justin Martyr could write, "There is not a single race of men, whether barbarians or Greeks or whatever they may be called, nomads, or vagrants, or herdsmen living in tents, among whom prayers and giving of thanks are not offered through the name of the crucified Christ."

At the close of the second century Tertullian could say, "We are but of yesterday and we have filled every place among you, cities, islands, fortresses, towns, market-places, the very camp, tribes, companies, palace, senate, forum: we have left nothing to you but the temples of your gods." By the close of the third century the historian declares, "The Christians had already become in confidence and hope, in moral and intellectual strength, the rightful masters of the Roman Empire," and that meant, then, the rulers of the world. What a



marvellous change had been wrought in answer to faith! The one lesson of church history to us today is, Have faith in God! Have faith in God!

In every crisis in church history that cry has been renewed. When vital Christianity had almost disappeared and the degenerate Church had laid her repressing hand upon all the peoples, darkening their intellects and starving their souls and depriving them of access to the Word of God, God sent one man into the battlefield against her. "Luther, canst thou shake the universal Church or shape it anew according to God's will? Canst thou dislodge her from her throne of power or loose the captive nations from her bonds? Canst thou do it!" "No," said Luther, "but God can."

"A mighty fortress is our God,  
A bulwark never failing. . . .  
And though this world with devils filled,  
Should threaten to undo us,  
We will not fear, for God hath willed  
His truth to triumph through us."

There is a God in church history: have faith in Him!

When we stand before the throne of God and remember how while we were thoughtless and unawakened God, in His infinite mercy, touched us with the finger of His power, and how in all vicissitudes and dangers, in all temptations and trials, God's power and God's mercy had brought us safely through, and how in the passions of youth and the ambitions of manhood and the failing strength of old age, God's power, and God's mercy, and God's grace had been more to us than we could ask, and how they had helped us to triumph for days and for months and for years, and in the last hour had made us victorious over disease and death; when we stand before the throne of God and have been through the grave and the resurrection and have begun to realize God's power and God's mercy as we never did or could before; when, there before the throne of God, we find the millions upon millions upon multiplied millions of the redeemed, so many we never expected to see, so many we thought never would be saved, all saved by the power and the mercy of God, I would not be surprised if our first thought would be, O why did I have so little faith!

Our national history, our church history, our individual history will cry to us in chorus, Have faith in God! Have faith in God! Jesus lived and died in unfailling faith in the Father. He asked all His disciples to live and to die in the faith in which He lived and died. The one lesson of His teaching in word and in work is this lesson, Have faith in God!

## (2)

### First Sunday in Advent.

#### THEME: *Fingers of Dawn.*

THE REV. CHARLES S. BREAM, D.D.

SCRIPTURE: Luke 1:1-25.

TEXT: "Many shall rejoice at His birth." Luke 1:14.

HYMNS: On Jordan's Banks the Heralds Cry.—*Alstone, L. M.*

Hark the Glad Sound.—*Die Halle Sonne ist Dahin, C. M.*

There was one whose "lot was to burn incense when he went into the temple

of the Lord." When he was doing this "an angel of the Lord standing on the right side of the altar of incense" brought great fear to his heart.

How tragic is the fact that sin has driven the children of men so far from their rightful heritage that whenever we read of a manifestation of God we read also of the fear that inevitably grips the favoured one!

The angel's message was reassuring. There was no cause for fear. There never is to the heart that is faithful as was Zacharias. Instead he had come to announce the Messiah.

At this beginning of the Advent Season there are some very definite things which the Christian should have in mind. We centre our thoughts upon the Second Coming, and if our hearts are prepared for that, we will be prepared for a worthy celebration of "the birthday of the King."

In this day which is coming, the dawn of which we see clearly delineated in today's lesson, there will be pitiless light. Many who had prayed for the Messiah's coming were not ready to receive Him when He did come. Over all the earth today men and women are praying for the advent of conditions. They want poverty and greed to be effaced from the earth. They want suffering and disease to cease. They want righteousness to reign everywhere! Yes, eloquent prayers and supporting "Amen's" this very day will be heard for these conditions. And during these weeks ahead we are addressing ourselves to learning the lessons by which we will be prepared for just such manifestation of the power and glory and goodness of God.

The whole world is trembling today lest another holocaust of war sweep civilized peoples from the face of the earth. Men cry "Peace, peace, when there is no peace." And the tragedy is that the fingers of dawn point to a Light which would flood the souls of men with understanding if they would only admit it.

The promise to Zacharias was, "Many shall rejoice." Many have rejoiced. But you and I face the fact today that they are a thin intermittent line, compared with the great throngs of those who have not been enabled to rejoice. They have not been enabled to rejoice because their minds and hearts have never admitted the Light that came into the world.

We will come in a few weeks to the great Christmas Day. It ought to be a day and a season of immeasurable blessing throughout all the earth. But by the time the average person gets rested up from a godless line of "Christmas shopping" how much chance will he have to yield himself to the pure joy which the day really signifies? This would be a small matter to call to your attention, were it not also an allegory.

That thin stream of light which has come down through the ages has been allowed to pierce just enough hearts that we may have unquestionable evidence of its power to bring joy and peace in the earth. But selfishness and greed, and licentiousness preoccupy the hearts of men, and the Light is never given a chance. We know that in these very times the greed which perpetuates poverty in a land of plenty, the hatred and suspicion which makes it possible for the munitions makers and the bankers to topple us into war,—these and all other shadows which extend with their terrifying darkness over all the earth, might be dispelled. The Light which came to shine when the angel promised "Many shall rejoice at His birth" could show us all the way—IF we would allow Him!

During this Advent Season there will be no one who will come and *compel* you or anyone else to open the shutters of your soul so that saving light and truth might enter. To have that Light illuminate our lives so that clear thinking and pure motives may "Prepare the way of the Lord" it will be necessary to cultivate its presence.

Zacharias was stricken with blindness because he could not believe that the promise was to be realized in the way the angel told him. The world has been stricken with worse blindness because it has not believed in the Light which first shone with its rays of hope and promise so many centuries ago.

As Zacharias stood beside that altar and the angel said, "Many shall rejoice at His birth" that angel was projecting across the sky for all time a beam of light to which the children of men may ever turn with joy and confidence. Its purifying rays will cleanse sin from the hearts and despair from the nations. Little by little in these last nineteen centuries the Way has been leading up out of darkness. Gradually this old world is being made over by the ideals and motives which inspired Him who gave civilization its only abiding hope. The task is hard and the way is long, but it is not hopeless! Amen.

## PRAYER

*O Almighty God, from whom ever good prayer cometh, and who pourest out on all who desire it the spirit of grace and supplication; deliver us, when we draw nigh to Thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship Thee in spirit and in truth; through Jesus Christ our Lord. Amen.—William Bright.*

## SUNDAY SCHOOL LESSON

### **Christian Brotherhood.**

LESSON: Philemon.

GOLDEN TEXT: "There can be neither bond nor free . . . for ye all are one man in Christ Jesus." Gal. 3:28.

DEVOTIONAL READING: Eph. 3:14-21.

INTER. & SR.: A Slave Becomes a Brother.

Y. P. & ADULTS: Christ Transforming Social Relationships.

This letter to Philemon is the only surviving specimen of Paul's *private* correspondence. It is the letter of a courteous Christian gentleman, kindly, tactful, chivalrous—soliciting a favour, yet with no tone of servility about it and altogether possessing a quality of humour which is the salt of social intercourse. The lot of the ancient slave was pitiful. He was a living chattel, and his condition, while deplorable in outlying sections of the world, reached its height of hardness at Rome. Here luxury had dulled the finer sensibilities of men. In the eyes of the law, slaves were not persons, but things. They were to be counted as cattle. They were given names, such as were bestowed on horses and dogs. They were absolutely at the mercy of the master, and humanity was rare in that hard, pagan world.



Slight offences were punished with almost incredible cruelty. If when waiting upon a table, a slave coughed or sneezed or sighed, they were subject to scourging. The population was about two million souls in the time of Tiberius, and it is reckoned that at least 900,000 of them were slaves. In rural Italy the percentage was even larger. Paul nowhere in this letter condemns the institution of slavery. But it must be clearly seen that the institution of slavery was doomed by the teaching of the Fatherhood of God with its inescapable corollary, "The universal brotherhood of man."

## EVENING SERMON

**THEME: *Now. (Decision Service.)***

THE REV. JESSE H. BAIRD, D.D.

**TEXT:** "Behold *now* is the accepted time, behold *now* is the day of salvation." 2 Cor. 6:2.

There is a strange, fleeting, all-important point between the past and the future known as the "*now*." One's past has been good or bad according as he lived it in each succeeding "*now*." One's future will be worthwhile in proportion as he employs wisely and well each fleeting "*now*." There is only one time when anything was ever accomplished, and that is the present, the "**NOW**." "Behold *now* is the accepted time, behold *now* is the day of salvation."

Isaiah thundered with all the force of his inspired genius, "Behold, *now* is the accepted time, behold *now* is the day of salvation." Centuries later, Paul shouted the words which Isaiah had used so many years before, "Behold *now* is the accepted time, behold *now* is the day of salvation." There are at least three achievements which depend upon our learning the meaning of the word **NOW**.

**FIRST, SUCCESS** depends upon it. Would you be successful in life? Look into the past long enough to gain wisdom from its successes and failures. Look into the future long enough to catch a vision of what your life should be—a purpose, a goal. Look up until you attain to a great faith and an experience of the indwelling Spirit of God. Then settle down to work, in the golden present, turning every passing moment to account.

Another life achievement which depends upon our learning the meaning of "**NOW**" is **HAPPINESS**. God meant everybody to be happy. **EVERYBODY may be happy**. The key to such achievement of happiness is to learn that the time to be happy is right now. There is a wise old proverb—a sad proverb, when we stop to realize its meaning,—"*Man never is but always to be blessed*." God has filled the world with beauty and joy. And yet, how prone we are to go through it with our noses pointed toward the ground, seeing none of it, hearing none of it, appreciating none of it—hoping that sometime, somewhere, something will "turn up" to make us happy. If you want to be happy, right now is the time to do it. Happiness is a matter of the present. There may be better days ahead, and there may not. Don't trust your happiness to such a hazardous chance. Be happy today, right now.

"Take what God gives, O heart of mine,  
 And build your house of happiness,  
 Perchance some have been given more;  
 But many have been given less.  
 The treasure lying at your feet,  
 Whose value you but faintly guess,  
 Another builder, looking on,  
 Would barter heaven to possess.

"Trust not tomorrow's dawn to bring  
 The dreamed-of joy for which you wait;  
 You have enough of pleasant things  
 To house your soul in goodly state;  
 Tomorrow Time's relentless stream  
 May bear what now you have away;  
 Take what God gives, O heart, and build  
 Your house of happiness today."

Suppose you had only five minutes to live. I believe you would try to make them happy minutes. Well, you have only five minutes to live. Psychologists tell us that the actual NOW of consciousness is just about that long, or slightly less. We are living in the five minutes which constitute our present consciousness. After these five minutes are gone, we will be living in another "NOW" of five minutes. The only chance to ever be happy is to make each passing "NOW" a happy time.

The third and greatest achievement which depends upon our learning the meaning of NOW is our ETERNAL SALVATION. It was this, especially, of which the Apostle Paul was writing. Religion is one of the hardest realms in which to get people to face the present. It seems natural that when we think religiously we should think in the past. On the other hand, it is easy to make one's religion a matter of the future. Some think of religion as a passport to heaven to be secured before death, but there is no hurry about it. Christianity is a matter of the present, or it is nothing at all. The God of Abraham, Isaac, and Jacob is also the God of the days of Harding, Coolidge, Hoover and Roosevelt. Our Christ is the same "yesterday, today and forever." God has done great things in the past. He will do great things in the future. But He also stands ready to do just as great things right now in the living present if we will allow Him to do so. He must act in us and through us, NOW, even as He did through the peoples of old in their day. Otherwise our religion is a delusion.

"Be ye reconciled to God," comes the challenge and the invitation. It is beautiful and splendid. But it will mean nothing to you or me until there comes a present moment in which we say, "I will"—"*right now* I give God my heart. *THIS SHALL BE THE DAY OF SALVATION FOR ME.*"

Jesus calls us to lives of service and helpfulness. It is all right to dream of good deeds in some far-off future. But we must perform good deeds right now, or our dreaming is a mere self-deceit. We pass this way but once, and today's chance to be helpful will never come again.

"Behold, now is the accepted time, behold now is the day of salvation." Right now is the time to make your decision for Christ and His great salvation. Right now is the time to become useful to your fellow men. Right now

is the time to make your influence what it ought to be. Right now is the time to be a Christian.

Would you be successful? Begin right NOW to achieve your success. Make each fleeting moment a building stone in your temple beautiful.

Would you be happy? Be happy *now*. Look up from your dreaming of some magic future and realize how much you have to be happy about *now*.

Would you be a Christian? Give your heart to Christ right now and make each new "now" another milestone as you grow "from glory unto glory," into His image.

"Behold *NOW* is the accepted time. Behold *NOW* is the day of salvation." May it be so for each one of us!

## MID-WEEK SERMON

**THEME:** *Intelligent Fools.*

**TEXT:** Matthew 11:25 (Goodspeed).

Even the intelligent have their blind spots.

A FOOLISH EVALUATION OF JESUS. Rabbis and priests refused to acknowledge Jesus. Even John the Baptist had his doubts. But the common people heard Him gladly. Paul comments, "Not many wise, etc.", but even Paul had to be knocked down before he believed. So conditions are found today. The intelligentsia sneer. The humble-minded worship.

THE PERCEPTION OF GOD. "No man hath seen God at any time. . . . Blessed are the pure in heart, for they shall see God." Our spirits must be tuned to the spirit of Jesus if we are to comprehend Him in any fullness. "A loving heart is the beginning of all knowledge."—*Carlyle*.

THE SOURCE OF PEACE IN LIFE. "Come unto Me!" What did Jesus mean? To sit at His feet as Mary? No. "Learn of Me!" It means an active life, based on faith in the Father-God and ordered after high spiritual standards, the standards of Jesus. It means honesty, not only in matters of dollars and cents, but mental and intellectual honesty. This will be revealed in conduct. It means truth, spoken and lived. It means goodwill toward all. It means the elimination of self, if demanded.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: Turning the Dials. Prov. 23:12; Phil. 4:8.

LUTHER LEAGUE: 5. Christianity and Communism in China. Jas. 5:1-11.



## SUNDAY, DECEMBER 6

**CALL TO WORSHIP:** "Unto Thee, O God, do we give thanks, unto Thee do we give thanks for that Thy name is near Thy wondrous works declare." *Psa. 75.*

*PSALM: 19.*

**PRELUDE:** *De Profundus.—Andre.*

**ANTHEM:** *God is Love.—Shelley.*

**OFFERTORY:** *Berceuse.—Spinney.*

**POSTLUDE:** *Recessional March.—Batiste.*

**OFFERTORY SENTENCE:** "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." *Phil. 4:8.*

**OFFERTORY PRAYER:** The glory of the promised Everlasting Life has come into our hearts with the dawning of the day of the Birth of Christ, and we bring our gifts, even as the kings of old brought theirs. Accept our offering in the Name of Jesus, the Babe of Bethlehem.

**BENEDICTION:** The Lord Jesus Christ be with thy spirit.

### MORNING SERMONS

#### (1)

**THEME:** *God Among Men.*

**THE REV. WILLIAM H. BURGWIN, D.D.**

**TEXT:** "And the Word was made flesh, and dwelt among us." *John 1:14.*

**HYMNS:** *Ancient of Days.—Ancient of Days, 11, 10, 11, 10.*

*Jesus, the Very Thought of Thee.—St. Agnes, C. M.*

This fact, as declared, was realized when Jesus Christ was born. In this very brief statement, "The Word became flesh," we have the affirmation of the Incarnation. That is, God adapted Himself to a human existence. Now, link this statement of John with his own assertion which precedes (verse 12) that "As many as received Him, to them gave He the power to become the sons of God, even to them that believe on His name," and at once we unite the truth of the Incarnation with the fact of the Atonement.

Here, then, is the great Christmas truth, so often overlooked midst the gaieties of the season, that God became man on the earth that He might rescue a perishing humanity.

I. *The New Testament Teaching.* Let us not be confused as to the term, "Word." Who is this Word? John's Gospel opens thus: "In the beginning was the Word, and the Word was with God, and the word was God. . . . All things were made by Him." (*John 1:1, 3.*) The Word, then, is God, and God is the Word. There can be no mistake in this fact as presented by John. The Word as God is He who has expressed the realities of the cosmos, organized them, shaped them, and has launched them in their respective spheres. Singing of the creative work of the Lord, the Psalmist phrases it thus, "For He spake, and it was done; He commanded, and it stood fast." *Psa. 33:9.*) In the 148th Psalm all persons and things in the heavens and on the earth are admonished to praise the Lord, and with good reason, "For He commanded, and they were created." (*Psa. 148:5.*) The Word, then, who is the Creator, became as a creature. He, who is the Absolute, humbled Himself and limited Himself as

a man. He, who is the Almighty, subjected Himself unto death, even the death of the cross.

It is in Matthew's Gospel that Joseph was informed by the angel that Mary's child was of the Holy Ghost; and the messenger of God added, "She shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins." (Matt. 1:2.) In Luke, the angel Gabriel informs Mary of the signal distinction which is hers, that she has found favour with God (Luke 1:30), and that she, as a result, will "bring forth a son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest." (Luke 1:31-32.) Later, in this same narrative, the angel reassures the fearful shepherds and affirms, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:11.) The Babe is God's child, the Incarnation; this Child is, also, the Saviour, who provides Atonement for man. In all four Gospels the Incarnation is declared and the Atonement is affirmed. In the Epistles as well the same high note is struck.

This, then, is God's Christmas gift, the Heavenly Father's unspeakable gift, to all the world of men. Death, because of sin, was man's inheritance. "The wages of sin is death." But sin is deprived of its wages, for "The gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23.)

II. *The Purpose of God's Christmas Gift.* The purpose of God's Christmas gift to men is perfectly clear. For countless ages man had lived on earth, and had become the helpless and hopeless victim of sin's ravages. Being such beings as we are, sin still approaches us, presents its specious claims, gains its votaries, and chains its slaves. That slavery was becoming more and more degrading, threatening the very existence of the race on the earth. Into such a wan and weary world bound by sin's chains, the Word came in the flesh, that is, as an Incarnation, and provided a way of release for the captives, that is, the Atonement. Beforetime sin had a death-grip upon him. Now there is an assured alternative, for the Atonement which the Incarnation brings means the breaking of the chains and the completest freedom of the "sinner saved by grace."

Come, then, and behold a world of men and women enjoying perfect happiness. There is no want, no worry, no war; there are songs, and delights, and peace. No enmity, no jealousy, no greed, but love, and justice, and generosity. No doubt, no despair, no discouragement, but faith, and hope, and courage. It is that new earth wherein dwelleth righteousness. Every man has come to know the Lord. God's law is the rule of all lives. Sin is known as an interloper, a vicious fraud, a dastardly foe. As such, sin is despised, denounced, and dethroned from men's lives. The curse has been removed, and forgiveness and loyal obedience have ushered in a new day. "A dream," you say. "And that's all! Yet it may come true. The possibility is real. It is made real by the Incarnation and the Atonement. What folly for humankind, for you and for me, to languish under the lash of sin and what follows when we may rejoice in the "Well done!" of the Lord!

III. The fact that God came among men and continues to live in this world will bring some of the blessings of the Incarnation to us, but there will be a serious lack, a fatal incompleteness. So my wish for you is that you may accept Jesus Christ as your personal Saviour, with all that this implies. It implies a consciousness of pardon for sins and peace with God. Only under such con-

ditions can the Holy God recognize us as His children, and receive us into the full bounties of the Atonement.

In the wisdom of the Holy God, who is also the Gracious God, this is the one way to bring true joy to men. God knows that the one great tragedy of human history is sin. To remove the tragedy, He provides a Saviour. To provide this Saviour, "the Word became flesh, and dwelt among us." It remains for us to receive Him. This is the true meaning and the real secret of Christmas joy.

## (2)

**Second Sunday in Advent.**

**THEME:** *The Living Moment.*

THE REV. J. FRANK DAVIS, D.D.

**SCRIPTURE:** Luke 1:26-35. **TEXT:** Luke 2:9.

**HYMNS:** The Advent of our God.—*Bethlehem, S. M.*

On Jordan's Banks the Herald's Cry.—*Alstone, L. M.*

What drama there is in the story of the angel with a wonderful message, a meek little woman with an understanding husband, a shining star in the heavens giving forth the voices of angels, shepherds watching their flocks out on the hillside, wise men from the East guided instinctively through the night with gifts of gold, frankincense and myrrh. The whole universe is set for a great event. Then those who expect are awarded a wonderful experience, IT IS THEIR LIVING MOMENT! What drama!

"And, lo, the angel of the Lord came upon them and the glory of the Lord shone round about them: and they were sore afraid."

And behold! The moment awaited ages had come. Like a comet shooting suddenly in from space to leave a fiery streak across the heavens the moment had come, the moment that was to cause the hearts of so many people to burn. Life which was marked by just one day after another now becomes rich with meaning, suddenly bursting into a Living Moment. The universe had become of age. For ages and ages the birth of worlds; now the birth of the Light of the World, that Life which gave voice to silent stretches of space and changed before the eyes of man the galaxy of stars into a pathway to God. Space and Time burst asunder to give to mankind the experience of the creative and redemptive Life of the Universe.

Star-clad space and marching ages  
Hold in rapture the wondering sages.  
Then, Lo! Starlight and Angel voices.  
It is their Living Moment!

Two things make a Living Moment: a felt need and a "given" life. Man has always felt that there is something beyond Space and Time which alone can fill the emptiness of his soul and still the longing of his heart. Christmas brought that to him clothed in the joyful feeling of the Living Moment. It was the moment when God in Christ came to His people. It was the moment when the world discovered that its pathway was not only through dying suns and glimmering stars but, in truth, along the Way that leads to the God of us all.

Zona Gale distinguishes between two kinds of moments in literature: the



dead, flat, two-dimensional moment and the living, searing, three-dimensional moment. When one takes merely a photographic view of things and sees only a meaningless stretch of things and events the moment of experience for that one is dead, flat and two-dimensional. But when one sees through the mere dress of events, through the sunlight and clouds to the beauty of the sunset, through the simple and commonplace actions of a friend to the chagrin or the sympathy which moved him,—when one makes that beauty or that soul-experience his own, it is his Living Moment.

One day Christ was sitting in the market-place. Mothers who had come to town to shop had brought their children with them. While they bought, their children played in the street. The smaller ones saw the Man sitting on the street and climbed upon His knee. Such a Man He was! He stroked the silver curls and in them saw worlds of beauty. His soul was touched. He looked into little eyes and in their blue depths found the purity and joy of childhood. Well meaning hands sought then to draw them away from Him. But He held them. His soul possessed those little souls. "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven." His Living Moment experienced in the hearts of little children! There He found the sweet and gentle spirit of His Heaven. "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven."

There must be a living moment in every feeling or thought process to make them meaningful. Art must have its living moment. The artist must first possess the spirit which floods the scene before he can transfer it to canvas. Science demands a living moment in every worthwhile advance. The young Copernicus, sitting in the Cathedral of Pisa and watching the swinging chandelier, had his living moment, a moment which has given meaning to our measurement of time. Philosophy has its living moment. Decarte, in the utterance of "*Cogito, ergo sum*" (I think, therefore I am) voiced his experience of the living moment. St. John, on the Island of Patmos, was often "in the spirit," and in his living moment heard the voice of God. Art, science, philosophy, and religion must have their living, soaring, three-dimensional moments to give life to the soul.

What a living moment for the religious heart is Christmas! It is the time when the Desire of all nations has come. To have a living moment in religion there must be a fervent desire for Something beyond Space and Time. The Psalmist had that desire. "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." There must be a desire for Another in the lonely heart. The shepherds, with their long night watches, found that the solitude increased their desire for Someone. They looked into the heavens and minds which went beyond the stars carried their desire for the Creator of it all. Oh, when will He come, He who is to redeem Israel? In their sin they desired a Redeemer, in the dark silence of space they looked for His coming. His coming which was to be in flesh and blood with the heralding angels above—through the hours they waited for the Living Moment.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid."

It had come! The Desire of all nations had given to all people their Living Moment. From God had come Christ into the world of Space and Time to

redeem His people for all eternity. "And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people: For unto you is born in the city of David a Saviour, which is Christ the Lord." "The angel of the Lord came upon them." What a wealth of meaning rich with Life those words carry! Down into the life of man came a New Life. Mankind has had his living, soaring, three-dimensional moment, and it has made for him a heaven out of earth, beauty out of the barren spaces, sons of God out of the creatures of the dust, life out of death! Christmas is our Living Moment!

"The glory of the Lord shone round about them." Like the sunlight which floods the world with light, the glory of the Lord flooded the soul of the world with meaning. His glory: "... and thou shalt call His name Jesus: for He shall save His people from their sins."

Channing Pollock, the playwright, has a life that is rich with living, soaring, three-dimensional moments. He is a man who can see beauty in the most sordid and barren. He tells of meeting a friend one day in New York. He had known the man for many years, ever since he had taken the young bride to the home which they had bought with what savings they had. He knew him to be an unselfish provider for his family. Since the day he had taken his wife into their home his forty dollars a week had paid the installments on the home and had sent the boys through college. His blue serge suit had become slick with wear. Thinking that it was time that the man started to enjoy life, he advised him to take his wife abroad. But the man, ever thoughtful of his obligations, shook his head and walked away. Then, said Pollock, the sunlight caught the gloss on the worn-out suit, and he saw not a blue serge suit worn slick, but the rays of sunlight upon it changed it into a shining armour, the Armour of Sir Gallahad. It was Pollock's Living Moment. In the suit glistening in the sunlight he beholds a knight. He looks into his life and sees something beautiful.

We must have our Living Moments to really live. We must look beyond the mere occurrence to the beauty, the goodness, and the truth which infuse brute fact and the commonplace events with the glory and meaning of the eternal life. Just a rose with petals and stem will become a cup into which God has poured the sweetest nectar, a flower which God has clothed with matchless beauty. How different is life when one has experienced just one Living Moment! Heaven crowns the earth with the Spirit of Jesus; birth and death are no more dead, flat, two-dimensional moments—just a coming into existence of flesh and blood for a surrender to age or injury, but living, soaring, three-dimensional moments when the soul comes from its God and then goes out to find Him again.

## PRAYER

*Our Father and our God: Infuse in us both the spirit of devout reverence and the sense of filial freedom. We recognize Thy sovereign majesty. We recognize Thy fatherly kindness. We would tarry with Thee, and learn Thee by living with Thee and for Thee. In every way—by all we experience, by our pains and our pleasures, by our deep satisfactions and our stinging adversities—by everything, disclose Thyself to us more and more. We would come so to know Thee that Thou shalt fill our horizon. Transform our entire being into Thine image. Hallow our days. Sanctify our passions. Give us Thy vision. Animate all our purposes. Shape all our plans. Let our dull lives*

*wear the glow of God. Surcharge our hearts with Thy tenderness, until our manners, our words, our deeds, our very tones, shall speak of Thee and woo men to Thee. Through Jesus Christ, our Lord. Amen.*

## SUNDAY SCHOOL LESSON

### *Paul's Parting Counsels.*

LESSON: 1 Tim. 6; 2 Tim. 4; Titus 2.

GOLDEN TEXT: "I have fought the good fight, I have finished the course, I have kept the faith." 2 Tim. 4:7.

DEVOTIONAL READING: Psalm 121.

INTER. & SR.: Passing on the Christian Torch.

Y. P. & ADULTS: Transmitting the Gospel Heritage.

During Paul's imprisonment in Rome, Second Timothy was written. Paul had become acquainted with Timothy on his first missionary journey when he visited Lystra. Lystra was a Roman colony. Timothy's father was a Greek. His mother was a deeply religious woman. Her name was Eunice, and her mother was named Lois, a devout Jewess. Timothy, from his childhood, was carefully taught in the Scriptures. Coming into contact thus with Paul, a friendship between the two developed which was lasting and beautiful. On his second missionary journey, when Paul was revisiting Lystra, he chose Timothy as his companion in travel. Timothy having submitted to the rite of circumcision was ordained by the Presbytery, or local council of Elders. Thenceforward, until the death of Paul, Timothy remained his steadfast helper and loyal friend. Timothy was with Paul when they crossed from Asia to Europe, and when they visited in Cilicia and Thessalonica and Berea. He rejoined Paul at Athens, from which city he carried back a message to Thessalonica and then went on to meet Paul at Corinth. As the journey came to a close he accompanied the great apostle to Jerusalem and to Antioch.

Here we have a climax and logical conclusion to all the teachings in the foregoing chapters. Paul is emphasizing here the great motives by which a Christian minister should be actuated. The hope of the Lord's return and a sincere and eager desire for holiness are to characterize him constantly. False teachers were causing a good deal of trouble at Ephesus, and Paul refers to them, describing them as those who teach "a different doctrine." Paul points out that the results of such strife and contention are envy and railing.

Paul warns Timothy against the vanity and avarice of false teachers. He calls Timothy a "man of God"—than which there can be no higher title for a minister. In Paul's words, "Fight the good fight of faith," he uses an expression familiar to the ancient Greek and pictures the Christian life under the form of a contest. Refer to Hebrews 12:1-3. The thought in the Hebrew passage is that those who have gone before are witnesses of our service and take an interest in the contest in which we are so actively engaged upon the earth. This is a precious and ancient Christian truth. The Church of God is one, including those who are present and alive on the earth today, as well as those who have gone on before. This book of Second Timothy is the most personal of all the pastoral Epistles. It is a deeply emotional book. Paul pours out his love and fatherly advice in deep and tender passion. Paul wrote



the letter from his dungeon cell—damp, gloomy, chilly. He was absolutely alone except for his faithful friend, Luke, to whom in all probability he dictated the message.

## EVENING SERMON

**THEME:** *Heaven in the Cares of Life.*

THE REV. CHARLES E. ANDERSON, D.D.

TEXT: 1 Thess. 5:18.

It is one of Heaven's choicest blessings, to be possessed with the faculty of seeing God's hand in everything. Seeing cause for thanks in everything. "If any one could tell you the shortest, surest way to all happiness and all perfection, he must tell you to make it a rule to yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing."

I. *We Can Turn Life's Tribulations and Disappointments Into Blessings with Thanks.* Chrysostom, once archbishop of Constantinople, driven into exile, persecuted and despised, died far away from all the comforts and honours which he had enjoyed, uttering his favourite motto: "Glory to God for all things." The Apostle Paul said, "We glory in tribulation, knowing that tribulation worketh patience." Paul and Silas, in jail at Philippi, when they had received stripes on their backs and had their feet in the stocks, still sang praises to God. If some of us were in jail, our feet in stocks, I do not think we should sing much. We want a cheerful Christianity.

II. *We Can Turn Life's Adversity Into Prosperity with Thanks.* After all, prosperity is very much a state of mind. Is the millionaire, the wealthy man, the only prosperous man? Prosperity means more than the mere possession of gold and silver. That man is not prosperous who is not thoroughly content.

III. *We Can Turn Life's Trivialities Into Big Things with Thanks.* "In everything give thanks," even for the little insignificant things of life, and how their worth and importance will grow in your sight.

IV. *We Can Turn Sin's Temptations Into Victorious Triumph with Thanks.* Every temptation can become a cause for rejoicing that there is made a way of escape. Every temptation can become a reminder of Christ. Every temptation can become another link forged in our chain of faith.

V. *We Can Turn Earth's Sorrows Into Heaven's Richest Joys with Thanks.* We should thank our Heavenly Father for His unceasing goodness, in spite of our murmurings and complaints. An Australian gold miner had reached the last of his strength, his patience and resources. There was nothing left for him to do but retrace his steps to the nearest port, before food supplies were entirely exhausted. Too weak to carry his tools, he threw them down and staggered the long way back to camp. The next morning, after much sleep and little food, he returned for his tools. The way seemed endless, but by and by he saw ahead his barrow and pick, as he had thrown them aside. Wearily dragging on, he caught his foot on a stone, almost hidden in the sand, and he fell prostrate to the ground. This was the last straw; added to his ill luck and despondency was the painful and irritating sensation of almost breaking his toe, on seemingly the only stone in the vicinity. For a few moments he lay

still, cursing God, a desire within him to die. His anger against adverse circumstances in general, the stone in particular, increased. He sprang up with a wild desire to beat the stone into powder. Too massive to pull up and hurl from him, he seized the pick and swung it vigorously at the stone. Atoms of rock leaped upward. But what is that peculiar glint his eye catches? He examined it more closely. Gold—the precious metal for which he had been vainly labouring. Carefully he dug it up and transported it to the seacoast, and there sold it for \$8,000. Later, in relating this incident to a sympathetic friend, not hiding his cursing and foolish display of temper, he asked, “Now, ma’am, I ask you, did I deserve this nugget of gold?”

“For the goodness of God, the unsearchable riches of Christ, the promises of mansions in glory; do I deserve this?”

“In everything give thanks,” yes, for the things which we do not deserve.

## MID-WEEK SERMON

**THEME:** *The Generous Eye.*

**TEXT:** Matthew 6:22 (Moffatt).

Sun and moon and stars move by law. Animals move by instinct. Man is the only creature moved by motives. Consider motivations of life. Text. If the outlook is generous, magnanimous, the whole being will partake of such qualities.

**AN ILLUMINED LIFE.** The radiant life has found happiness in the deepest meaning of that word. The crowd shrieking with laughter at a comedy is not necessarily a happy crowd. Radiance and resiliency of personality come from deep fountains. Genuine faith, functioning vitally in life, enables a man to pass through this difficult world with head up and heart unconquered. Only a vital religion, flooding the whole being with light, will do it.

**A WELL-GROUNDED LIFE.** Such a life is based on honesty, truthfulness, fidelity, dependableness. Is this a platitude, a commonplace? Any minister's study will reveal that most life failures are due to the lack of these qualities. Successful living demands the basic virtues, courage, honesty, truthfulness, faithfulness. A religion that does not build these into character is rubbish. The light has become darkness. Micah 6:8. Isaiah 1:16. Amos 5:24. Jesus: Matthew 5:23-24.

**THE GENEROUS EYE.** The generous qualities in life. Disciples and Samaritan villagers: “Ye know not what manner of spirit ye are of.” Religion is to be light, illumining. “His lamps are we to shine where He shall say.” Jesus is not concerned to make persons into personages, but to develop high personalities, radiant, resilient, honest, magnanimous, kind, generous.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR** and **B. Y. P. U.:** Planning My Christmas Giving. Prov. 19:27.

**LUTHER LEAGUE:** December Theme: “Hymn Studies.” 1. Hymns in Worship. Col. 3:16.

**WALTHER LEAGUE:** December Theme: “You and Your Personal Life—Money.”

## SUNDAY, DECEMBER 13

**CALL TO WORSHIP:** "Oh come let us worship and bow down; let us kneel before the Lord our Maker, for He is our God and we are the people of His pasture and the sheep of His hand." *Psa. 95.*

**PSALM:** 21.

**PRELUDE:** A Shepherd Tale.—*Gillette.*

**ANTHEM:** God So Loved the World.—*Stainer.*

**OFFERTORY:** Litany.—*Schubert.*

**POSTLUDE:** March Triomphale.—*Wachs.*

**OFFERTORY SENTENCE:** "Blessed is the nation whose God is Jehovah, the people whom He hath chosen for His own inheritance." *Psa. 33:12.*

**OFFERTORY PRAYER:** The precious gifts which Thou hast bestowed are beyond our comprehension, but we are Thine and that which we have is Thine. We ask Thee to use the offering we bring Thee to further the work of Thy Kingdom on earth among men of all nations.

**BENEDICTION:** The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

### MORNING SERMONS

(1)

**THEME:** "*O Day of Rest and Gladness.*"

THE REV. CLARENCE EDWARD MACARTNEY, D.D.

**TEXT:** "And call the Sabbath a delight." *Isa. 58:13; Amos 8:5.*

**HYMNS:** O Day of Rest and Gladness.—*Rotterdam, 7, 6, 7, 6, D.*

O Thou Whose Perfect Goodness Crowns.—*Wareham, L. M.*

Here are two attitudes of mind toward the day of rest and worship. The avaricious landlords of the time of Amos begrudged the one of rest from labour, and wanted to know impatiently when the Sabbath would be past so that they could plant wheat. The Sabbath to them was only an irksome interference with their making a gain. The other attitude is set forth in the words from Isaiah, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, then shalt thou delight thyself in the Lord." That is the object God had in giving us the Sabbath, and it is possible for everyone to make the Sabbath a delight.

In his warfare in this world, the Christian believer has three great allies, the Church, the Bible, and the Sabbath. The oldest of the three is the Sabbath, for it is coeval with the race. Without the Sabbath the Bible would soon cease to be studied or proclaimed, and without the Sabbath the Church would soon perish.

I. *The Sabbath is a divine institution.* It was made for man, but not by man. Our whole attitude towards the Sabbath depends on what our idea of it is and whence it came. Neither the Church, nor the State, nor any far-seeing and wise philanthropist, or social benefactor gave the world the Sabbath; but God, our Creator. The Sabbath has a natural basis, and is adapted to man's physical and moral nature. But if the world had had to wait for man to discover from nature the law of a seventh day rest, humanity had never been blessed with the Sabbath.

Man is to work six days and rest the seventh. The Sabbath appears again,



enshrined in the immutabilities of the Decalogue, for the Fourth Commandment requires us to keep the seventh day holy. One cannot say that this was a particularity of the Jewish Law, which now has been abrogated in the Christian dispensation, for we find it side by side with such laws as, Thou shalt not kill, steal, murder, or commit adultery. These laws belong to the immutabilities of truth and justice. We can never conceive of a time when the other nine commandments would not be binding upon mankind. The Fourth Commandment, therefore, is a part of the moral law. No revelation from God has ever repealed it. That is the first reason why Christians should observe it. This was the reason recognized by Lincoln in his war order requiring that labour in the army and navy be reduced to the measure of strict necessity, for, he said, "A due regard for the divine will, will demand that Sunday labour in the army and navy be reduced to the measure of strict necessity."

II. *The Sabbath ordained by God, but for man, for man's whole being, his body and his soul.* How true it is that the Sabbath was made for man, for man's benefit. Man's body requires it. Even inanimate matter seems to be subject to the law of the Sabbath. In one of the steel mills of Pittsburgh, small bells were being manufactured out of ingots of fine steel which had been run through the rolls many times. The process was then quickly completed. But when the bells were tested they gave forth no sound. The expert who was called in said that the running of the steel through the presses had caused intense activity of the molecules of steel without giving these molecules time to rest. It was this which rendered the bells dull and metallic. The steel was given a chance to rest, and then the product was perfect.\*

America needs the rest of the Sabbath, probably more than any other nation, because of the rush and strain of our life. Statistics show that, although the average length of life in the first quarter of this century has been increased by about ten years, this is due to the great decrease in infant mortality and young people; whereas, there has been an actual increase in the deaths of middle-aged people. The Sabbath was made for man, and the violation of it exacts its toll of disease and death.

The Sabbath was made for man, but not for man as an animal only, as a body, but for man with his mind and his spirit. How much better is a man than a sheep! As constant, unremitting toil injures the body, so constant application to the seen and the material stunts the growth of the soul. God's laws were not given in vain. He knows what man needs. In one of his papers in *The Spectator*, Addison says that "If keeping the seventh day were only a human institution it would be the best method that could have been thought of for the polishing and civilizing of mankind." Because the Sabbath is so important and vital and central in the divine plan for mankind, the severest penalties were pronounced upon those who violated this law, for they were injuring not only themselves but mankind. The Sabbath is the glorious mainspring of the moral government of God.

III. *What America owes to the Sabbath.* It is a strange thing to see Christian people lend themselves to the programme of non-Christian and aliens in our country who endeavour to heap opprobrium on the Sabbath laws and upon the godly makers of America who gave them to us. The Pilgrim Fathers,

---

\* "The Day." Martin, R. H.

according to the old hymn, left England for "freedom to worship God." But freedom to have a day of rest and worship was one of the chief motives of their migration. King James had decreed that Sunday was a day of sports, and issued his Sports Book. The Pilgrim Fathers desired to build up their families, and their civilization upon another basis. Hence they came to America. From the very beginning, in all the Colonies, the Sabbath was a part of the law of the Colonies. There is no doubt either that their observance of this day made a mighty contribution to the moral stamina and spiritual well-being of the nation, as well as to its material and economic prosperity. The Sabbath gave the people a chance to know the Bible, the Fountain whence have flowed the noblest streams of influence in the religion, education, and politics of the nation.

Today, under the guise of the champions of freedom and liberty, and the enemies of bigotry, selfish business interests are everywhere attacking such laws as now guard the Sabbath Day. They have been aided in their campaign by a disregard for the day on the part of the rest of the population, the Christian portion as well. More and more Sunday has become a day in which real estate is viewed, automobiles exhibited, and social entertainments held. The newspapers of the country have had an unenviable prominence in the campaign against the day which is man's best friend.

IV. *The Christian and the Sabbath.* Whatever the changes as to the civil enactments which safeguard the Sabbath, the Christian people of their own volition must observe the day for their spiritual welfare and for the sake of the Kingdom of our Lord and Saviour, Jesus Christ. And how shall the Christian observe this day? How shall he make the Sabbath a delight? The best authority and the best example here is the Lord of the Sabbath Himself. What did Christ do on the Sabbath? In the first place, He went to church. He commenced His public ministry in the synagogue at Nazareth on the Sabbath Day. "As His custom was," says St. Luke, "He went into the synagogue on the Sabbath Day." Jesus set the Sabbath free from the absurd and tyrannical enactments by which the Pharisees turned the Sabbath into a curse instead of a blessing. But never by example or by precept did He ever intimate that the Sabbath as an institution had passed, or that it was no longer to be honoured among men.

On the Sabbath, too, our Lord had social intercourse with His friends. He accepted the invitation of a Pharisee to dine at his house on the Sabbath. But He made use of the occasion for the loftiest conversation and spiritual teaching. On the Sabbath, too, our Lord worked a number of His great miracles, healing the sick, and thus destroying the absurd contention that it was unlawful to do good on the Sabbath Day. The rest of the day and cessation from the routine labours of life give the Christian the opportunity for doing good, for visiting the sick, and for teaching His Word. If we were to make Christ our Example in the use of the day of rest and worship, we should all discover that the Sabbath was a delight to our souls.

The judgments and the blessings of God still stand. God still promises to bless and honour those who honour His day. The most valuable windows in the world are said to be the windows of the great Marshall Field Company in Chicago. Like the store next to our church, the curtains for years came down on Saturday night and stayed down until Monday morning. In a full-page

advertisement in the *Chicago Tribune*, Marshall Field and Company inserted the following statement:

### THE THINGS UNSEEN

"At the end of their first week in business the owners of a little shop lowered the curtains of their windows and went home.

"On each succeeding Saturday night the curtains were pulled down and kept down until Monday morning.

"As the little shop grew the suggestion came from many sources that the curtains should stay up. 'The windows are beautiful,' people said, 'let us walk by and look.'

"The owners had an old-fashioned background. They had been taught in childhood that six days are enough for the things that are seen. The first day of the week, they said, is for the things unseen—rest and worship, and family life, and freedom from thoughts of business.

"Seventy-five years have passed. The store has grown until its windows are said to be more valuable than any windows in the world. But the example of the founders remains, and all Sunday the shades are down.

"Is this old-fashioned custom good, in days when so many old-fashioned customs are being crowded out? We like to think so. We like the idea that on the first day of the week the Church and the home should come first.

"Strong churches and strong homes build strong cities. All the great works of business—service and courtesy and kindness and truth—have their inspiration in religion. And prosperity is only permanent where there is reverence, and mutual trust, and faith."

I have been informed that the shades are no longer down on Sunday.

No political party, no National Recovery Act, no elaborate and costly system of education can give America what it most of all needs. America needs God. One of the best ways to find God is to worship Him and seek Him on His holy day. The soul of man beholds constantly the things of this world. It will do him good, if on one day of the week he pull down the blinds on the things visible and material and look for a little at the things which are unseen and eternal.

### (2)

#### Third Sunday in Advent.

THEME: *Mary's Hymn: The Magnificat.*

THE REV. L. W. RUPP, D.D.

SCRIPTURE: Luke 1:39-56.

HYMNS: O Come, O Come, Emmanuel.—*Veni, Veni, Emmanuel*, 88, 88, 88.

The Advent of Our God.—*Bethlehem, S. M.*

Great religious poetry bears a warm freight of doctrine. Conviction rings through such poetry. It resembles the product of a furnace in which emotion raises the materials of doctrine and historical fact into the fused assurances that are the reality of our faith.

The roots of the Magnificat lie in the Old Testament. The hymn is itself the mature tree crowned with its fruit, the summation of Old Testament prophecy.



It is also the revelation of a new "evangel," drawing aside the curtain of New Testament fact. For this hymn, like the opening lines of St. Mark's terse prose, carries the assurance of salvation, "evangel," in the full sense of accomplishment exactly as Paul employs the assured statement sixty times in his letters.

In it also lie certain practical matters in clear prophecy, those flowerings of the "evangel" in field of social reform, the emancipation of women, and the full programme of God's social welfare platform.

Truly a timely song, timely when sung in Palestine, timely as the churches chant it now in their services.

A woman sings the hymn. Old Testament women sang stirring psalms, Miriam in reply to Moses, the songs of Deborah, of Hannah. None sang so exquisitely simple a lyric as this of Mary. Before there were New Testament Scriptures the hymn from her lips triumphantly closes Old Testament psalmody with the first great Christian hymn. Divine inspiration gave her this ability. The expressive phrasing of the syllables grew from familiar use of precious Old Testament songs, cherished in her memory. The sweetness of the hymn carries with it the quietness of her own winsome nature.

It is the utterance of a Christian woman, within whose inner nature, "soul" and "spirit," was to be found faith and God's Word abiding (as Luther said). The Christian cannot add to God's greatness, but can give praise to the Lord for His great salvation. Certainly Mary probably lacked the same clear view of this which we have, for though first among women, she remained human, subject to sin, and in the same need for God's grace. But she was also in contrast to Eve, the woman through whom sin entered the world; through Mary the race is redeemed.

The startling prophecy (at least to us in our day) regards those matters which have been in recent months of much concern in our country, questions of social reform, general welfare of the people, questions which some have thought to answer through forms of social regimentation, or by acts of the Congress. The Magnificat promises an amazing readjustment of human society, exaltation of the humble, scattering of the proud, discomfiture of the wicked. Emphasis rests on God; by the strength of His arm will this be accomplished.

Do not overbalance these matters. The questions of social reform are the consequence, not the main issue. Herein is the necessity for clearer ideas, and a return to sanity. It will not be by laws, or prohibitions, or regimentations, that the present sorrowful state of humanity will be redeemed. When God comes to help Israel it is because Israel is the servant of God, given to the service of the living God. When men return to God, then He will have mercy, and His presence will be with His people forever.

The Magnificat must not be taken apart too intently. It is possible for the botanist to take a flower apart, and certain values accrue from such investigation. We have in our home a flowering plant which comes into bloom each year for the Christmas season. It glorifies the house. Our guests are enchanted by the perfection of the blooms which adorn it so richly. We understand in some small degree the botanical nature of this plant, what care it asks, what provisions as to light and temperature. We do not pull it from the pot

to examine its roots, nor tear the stem asunder to peer into the structure of the plant cells. We wait until the flower unfolds in its own simple beauty.

Consider Mary's hymn as a flower. To the average Christian it is a perfect thing in itself. Commit it to memory. Take it as a personal hymn, thankful, humble, trusting. In public worship, use it. The Christian speaks of things within the soul, pondered within the spirit. It is the mystery of God giving the blessed Lord, His only Son, becoming on earth the Saviour, in whom Mary, and all believers, receive the abundant life.

## PRAYER

*Gracious Father, mercifully hear the petitions of Thy people and come into our lives with Thy love and power that we may be strengthened and consoled and nurtured to the end that we may be rescued from our sins and saved through Thy holy Name.*

## SUNDAY SCHOOL LESSON

### *John's Vision on Patmos.*

LESSON: Rev. 1:1-3:22.

GOLDEN TEXT: "Fear not; I am the first and the last, the Living One." Rev. 1:17-18.

DEVOTIONAL READING: 1 Cor. 15:35-44.

INTER. & SR.: Listening to the Ever-Living Christ.

Y. P. & ADULTS: The Living Christ Among the Churches.

John had received religious training from his mother, Salome, mentioned in Mark 16:1; Matt. 20:20. Tradition indicates that he was born at Bethsaida. He was evidently a man of some means (John 19:27). At some time undefined he left Jerusalem and took up his residence at Ephesus, caring for the mother of Christ. He was banished to Patmos during the persecution by the Emperor Domitian. When Nerva came to the throne John is said to have been restored from his banishment and to have moved to Ephesus, where he resided, according to tradition, until the time of Emperor Trajan. The Island of Patmos lies just off the coast of Asia Minor. The monastery of St. John is the chief feature on the Island today. This monastery was founded in 1088. John was saturated with the Apocalyptic spirit of his time. It is not the revelation of St. John, but the Revelation of Jesus Christ through St. John. To many Christians, the Book of Revelation seems to be, what God never intended it to be, namely: a Sealed Book. It is the one book of the Bible which begins and ends with a blessing pronounced on those who read and keep what is written. The book is the unveiling of our Lord Jesus Christ. He is its one great theme. The book is particularly addressed to the seven Churches in Asia. The internal conditions prevailing in these churches were suited to portray the state of the whole sphere of Christian confession from the apostolic days to the close of the Church's testimony on earth. Observe how the three persons of the Holy Trinity are literally linked together in the salutation. "He who is, and who was, and who is to come."

This threefold phrase is a description of Jehovah and is the literal meaning





Many a person at liberty on our streets today—even those who sit in our pews and sing their loud hallelujahs, and those who stand in our pulpits—must speak that one word, “guilty,” when they stand before the spiritual judge accused by the small voice of conscience. The testimony of the Scriptures and the evidence of our own experience stress the universality of guilt.

There is a guilt of which a man may justly be proud. Martin Luther was accused of heresy and adjudged guilty. But wherein lay his guilt? He preached the doctrine of justification by faith; he opposed the frigid formalism and heartless ecclesiasticism of his day; he denied the Church the right to sell indulgences—the forgiveness of sins for a price; he demanded that the clergy practice in their lives what they preached in their pulpits; he proclaimed the right of the individual to seek personal communion with God; he demanded that the Bible be an open book for all to read. If the doing and preaching of these things, and his opposition to the evils as he found them in his day made Luther guilty of violating the laws and rules of the Church, then Luther could stand before the entire world and proudly confess his guilt. If to take a stand for the things for which Luther would have been ready to sacrifice his life meant guilt, then we must thank God that there was a man courageous enough to be guilty of taking a stand for the right.

Christ stood before Pilate who was to condemn Him to death. The Pharisees and highpriests accuse Him of treason and blasphemy, of violating the laws of Rome and the commandments of God. False witnesses testify against Him, and He is declared guilty. Guilty of what? Guilty of healing the sick, giving sight to the blind, feeding the hungry, raising the dead; guilty of revealing the hypocrisy of the highpriests and the corruption of the Pharisees. If the doing of these things constitutes guilt, then we can rejoice over the guilt of Jesus, the guilt which causes God to say: “This is My beloved Son in whom I am well pleased.”

In a material world, man is adjudged guilty of violating the laws of common sense if he shows any interest in the things of the spirit. In a scientific world man is adjudged guilty of violating the laws of nature if he dares to pray. In a world of carnal pleasure man is adjudged guilty of violating the laws of personal freedom if he attempts to place moral limits beyond which pleasures may not go. In the non-Christian world a man is adjudged guilty of violating the laws of tolerance if he takes a definite stand for Christ and is ready to oppose those who seek to destroy Christ’s influence. Let the material, scientific, pleasure-seeking, and non-Christian world brand us as being guilty of holding fast to God, of attempting to be loyal to the Christ. We will but rejoice, for to be guilty of these things is an honour.

But there is guilt which causes us to bow our heads in shame, insincerity, selfishness, hypocrisy. We denounce Peter for his denial of the Christ when he said, “I do not know the man,” and yet we imitate Peter when we fail to take a definite stand for Christ today. We condemn Judas for his betrayal, and yet we do as Judas did when we cast Jesus aside for private gain. We condemn the hysterical mob for crying out, “Crucify Him,” and yet we, too, are guilty of the body and blood of the Lord when we destroy in our own life the effect of His influence. We condemn those who destroyed the churches in Russia and elsewhere, but we are doing just that when we refuse to support the Church of Christ in our own day and place.

Christ came into the world to combat insincerity, selfishness, hypocrisy, godlessness, disloyalty; and He gave His life to complete that mission. Whosoever, having accepted the Christ, is still guilty of those things which Christ gave His life to destroy, he shall be guilty of the body and the blood of the Lord.

You know the story of *Quo Vadis*. Peter, fearful lest he be counted among the early martyrs in Rome, attempts to escape without publicly professing his faith in Christ. He saw a light in the distance which proved to be the approaching Jesus, to whom Peter addresses the question: "*Quo Vadis, Domine?*" "Whither art Thou going, Lord?" Jesus answered that He was going to Rome to be crucified anew in the place of Peter. Peter returned to Rome, and suffered martyrdom. Had Peter not returned, his disloyalty would have made him guilty of the body and blood of the Lord, just as all are guilty who are not loyal to the Christ after they have chosen Him for their Master. Let us give this serious thought in our quiet moments of meditation and prayer.

## MID-WEEK SERMON

**THEME:** *The Gesture of Friendliness.*

**TEXT:** Matthew 5:47 (Weymouth).

A Christian test, "What do ye more than others?" The salute indicative of attitude. Not the military salute, acknowledging superiority. The gesture of friendliness. An inclusive gesture. Christ amazed and offended many by His salutes. He saluted publicans, outcast women, foreigners.

**THE NEED FOR A NEW WORLD.** Our need is not a new Bible or a new religion, but a new world. This is a machine age. The machine is here to stay. Is it to be slave or master? This is a capitalistic age. Changes must come. If capitalism stays it will be because it begins to take account of human values, because in the future it directs itself toward the good of the community. It is an age of war and rumours of war. War is an out-dated method of settling international disputes. It must go.

**WORLDS ARE MADE OF MEN.** We must consider first not governments, but people. We must exalt not nations, but men. Seventeen million died in the World War. They included leaders and potential leaders in every realm. Today we have an army of unemployed, of men with shattered morale, of deficient personalities. Men must be first consideration in the new world.

**THE ESSENTIAL SPIRIT OF THE NEW WORLD.** Here Christ comes, calling for the gesture of friendliness. He bids us enlarge our hearts and widen our interests. Not our "near relatives only." We must go beyond the family circle. This is not to lessen family love, but it is to extend it. We are to pass beyond class boundaries. If we will not learn the lesson of Christ, we may have to learn the lesson of the French and Russian Revolutions. We must move beyond racial groups. We must cross national lines. Epitaph desired by Lord Brook: "Here lies the friend of Sir Philip Sidney." Here lives and walks the friend of Jesus Christ and of all men!

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: My Appreciation of the Jew. Isa. 9:6; Luke 1:68-79.

LUTHER LEAGUE: 2. Great Advent Hymns. Luke 1:67-79.

## SUNDAY, DECEMBER 20

**CALL TO WORSHIP:** "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him."

**PSALM:** 42.

**PRELUDE:** Intermezzo.—*Mascagni.*

**ANTHEM:** The Great Day of the Lord.—*Chaffin.*

**OFFERTORY:** Lento.—*Massenet.*

**POSTLUDE:** Hosanna.—*Wachs.*

**OFFERTORY SENTENCE:** "It is more blessed to give than to receive." Acts 20:35.

**OFFERTORY PRAYER:** We approach Thy presence in humility and contrition, and pray Thy blessing upon our offering in the Name of Christ Jesus, Thy Divine Son. Amen.

**BENEDICTION:** The grace of our Lord Jesus Christ be with you all.

### MORNING SERMONS

(1)

**THEME:** *A Christmas Meditation.*

THE REV. JOHN NEWTON GARST, D.D.

**TEXT:** "If he know how to give good gifts." Matt. 7:11.

**HYMNS** We Three Kings of Orient Are.—*Kings of Orient, 8,8,8,6.*

Brightest and Best of the Sons.—*Morning Star, 11,10,11,10.*

The keen anticipation and the rare joy of Christmas fills these days with high interest and humble gratitude. With Longfellow many gratefully will exclaim:

"I hear the bells on Christmas day,  
Their old, familiar carols play,  
And wild and sweet the words repeat  
Of peace on earth, good-will to men!"

And other multitudes will broadcast this timely good wish:

"Thine be the peace the angels sang,  
Thine be the glad good-will to men,  
Thine be the joy the Christ-child brought,  
And every Christmas brings again."

Christmas would not be Christmas without goodwill,—and good gifts. They tell us that each year fourteen million dollars worth of diamonds are mined in the world. How much do you suppose America alone spends annually for Christmas gifts? Here is one city that invests four million dollars. The total for all America must be hundreds of millions! But to all this no objection should be made provided the motive be worthy and the giving wise. It is to our lasting shame that much Christmas giving is motivated by such as custom, swapping, pride, rivalry. Because it is the custom to give presents at Christmas, we must comply, whether or not we desire. Because others likely will give to us, we must not overlook giving to them. Because we think we cannot afford to lower our standard of former years, we give beyond our present means. Because we do not propose to be outdone by the Joneses, we give lavishly! Surely all such motives are unworthy and all such giving is unwise! Dr. Russell Conwell once said that, "He who gives beyond his means to family



or friends, does as great a wrong as if he puts his hand into another's pocket and takes by force or stealth that which is not his own."

Oh, if only we knew "How to give good gifts." Such giving would be in harmony with the giver's means, and the recipient's needs. It would be done from the pure motive of love, which would never permit a "stone" to be given for "bread," nor a "serpent" for a "fish." Such giving would revolutionize our Christmas experiences and give new significance to that Holy Season. Multitudes of children would be better off without many of the things they get for Christmas, and millions of other children's drab days would glow with new joy, if we knew "How to give." Nor need any be too poor to share in such giving, for all could sincerely say,

"These gifts be thine on Christmas way;  
The joy that passes not away;  
The faith that lightens every cross;  
The love that knows not death nor loss,  
These gifts divine be thine."

Moreover such giving may become gloriously sacrificial for the good of others in need. Indeed, this was the character of God's giving. No unworthy motives ever actuated His giving. No ill-advised gifts ever were bestowed by Him. He gave out of love what we really needed. Therefore, it was good and it was sacrificial, for He finally gave His only begotten Son, Heaven's greatest Christmas gift to man. What a noble example He has set for us! Shall we not follow in His way? If we do, we may be assured that not long will 300,000,000 human beings the world over continue to go hungry as now, while there is bread and to spare. If we follow Him our churches will see the dawn of a better day, our Christian leaders will not be compelled continually to cut budgets and curtail work, close mission stations and call home workers, and our sons and daughters no longer will offer themselves in vain for Christian service at home and abroad.

Furthermore, "If we know how to give good gifts," we will not forget Christ. Does this suggestion seem trite? Of this I am persuaded, it is **TIMELY**. As a child may forget the one who gave him birth, so may we forget the Christ who gave us rebirth. There were those who did not forget Him, for

"To greet the new-born Saviour  
Came wise men from the East."

And we can afford to remember Him and give our best to Him this and every Christmas.

"If ye know how to give good gifts," hear this parable—and heed:

Christmas was drawing nigh. I thought of them I loved and bought them gifts. At eventide I sat alone and soliloquized, "It's Christmas again. Have I forgotten anyone? I think I have remembered them **ALL**."

Then I sighed with relief and settled back in my chair with great satisfaction,—when lo, I heard as it were the rustling of straw, and the stir of cattle in a stall. And a voice from a distance seemed to say, "Hast thou forgotten **ME**?"

And I inquired, "Who art Thou?"

And the voice answered, "I am He who was born in Bethlehem's manger."

Then said I, "No, Lord; no, I have not forgotten Thee. I pray daily and go to church on Sunday."

And the voice retorted, "So did the folk of Bethlehem. They remembered their friends, paid their temple tax, gave freely to the synagogue, and prayed night and day. Yet I was born in a manger. Yea, and *every* Christmas I am born in a manger. I hear the peal of Christmas bells, and the carols that the children sing. I hear the music in the churches and the rejoicing of those who receive gifts, but I, *I AM FORGOTTEN!*"

And I cried, "Say no more, Lord, say no more! Already I am rebuked. Well might I have forgotten *all* others if only I had remembered Thee, or remembered others because I had not forgotten *Thee*. Forgive me, Dear Jesus, forgive me, and may I henceforth *thoughtful* be of Thee, who didst give Thyself for me!"

"So let us ALL remember Him  
Amid the Christmas Feast."

## (2)

THEME: *The Star Still Shines. (Christmas.)*

THE REV. RALPH WELLES KEELER, D.D.

TEXT: "We saw His star." Matt. 2:2.

HYMNS: There's a Song in the Air.—*Christmas Song, 6,6,6,6,12,12.*

O Little Town of Bethlehem.—*St. Louis, 8s,6s,D,Irregular.*

The whole world is kin on Christmas Day. The barriers of race and colour disappear. Across the deserts of life created by misunderstanding, doubt and discontent, a faithful caravan moves on its way lighted by the rays that never fail.

From dark alleys and through dingy attic windows multitudes who once beheld the star and felt its glory, lift their eyes again toward the heavens to see if the star will be shining again this year.

To those who travel by faith toward the place where the star sends its light and to those who gaze with an uncertainty brought about by the hard usages of life, the glory of the star will bring a fresh revelation, new hope and a stronger determination, and they will hear the angel chorus singing, "Peace on earth, goodwill toward men."

The world needs the star and all its attendant beauty and promise, in order that the heart-breaking concern over material things may not bring on a night made dark by lack of faith, the absence of brotherly love and a failure to reverence God.

Those who engineer relief drives understand this. Back of the material ministrations which their efforts make possible is the hope that a fed and warmed and clothed body will help to turn toward God the eyes of those thus blessed by their neighbour's love.

Physicians and nurses who battle daily against disease realize this. For they understand that unless the patient has some spiritual urge to help them in the battle, some irresistible faith and hope, their toil is reduced to an effort to save a physical body the occupant of which has no real purpose for living.

Every part of the ministry to man, woman and child is frustrated in the in-

dividual who permits the curtain of material things, destructive doubts and cynicism to bring on the night of the spirit.

It is the star that shines on Christmas morning assuages any fear that this night will come. For the light of the star has been begetting faith and enlivening hope throughout the years. And as at Christmas in years gone by, so this year, the rays of the star will fall upon the cradle and proclaim the significant value of childhood. The frankincense and myrrh and gold of heart and mind and soul will be pledged to the growing years of little boys and girls. And in the making of these pledges, men and women a little hardened by life's journey, a little weary with the years, will look out at life through eyes washed clear by the memories of visions that have become a bit dim because of too much looking at the things one may see and touch.

The star illumines our mind and calls its attention to the wonder of its glory. Its glory makes it possible for us to see beyond race and colour, riches and poverty, learning and ignorance, to behold the beauty and possibilities of individual personalities. In the light of the revelation of what we thus see our ears are sharpened to hear the anthem of peace, goodwill and brotherly love. And in the exultation of the revelation we understand the reason for the spiritual gifts of which they sing. For we see all men like as ourselves and we know that we are brothers, even as God is our common Heavenly Father.

Somehow we give expression to each fresh revival of this Christmas experience in an effort to make the world a little better for childhood. For it was to a rock-hewn nursery that the shepherds hurried. And it was before a Babe in a humble cradle that the Wise Men bowed and offered their gifts. The passing years have ever associated the beauty of the Christmas and the Angels' Song with the Baby Jesus.

The world is born anew each day in the faith of a little child. What strength comes surging into life when the faith of a little child possesses one! With this new strength and vision comes the very definite purpose to help make the song of "Peace on earth, goodwill toward men," every-day experience. The forgotten days of childhood on the sand-pile are remembered. Nationality was unknown to Tony and Patrick and Johann and Isadore and Arthur. Bitter tears well up at the remembrance of all that the years have killed of brotherliness, goodwill, tolerance and common neighbourliness. The little children playing around the Christmas tree seem to rebuke maturity's narrow-mindedness. And it deserves rebuke, even on Christmas Day. For the man and woman who shut their fellowmen out from their love, either as individuals, or races, thereby shut out God. And when God is shut out the darkness of spiritual night settles down very rapidly.

What thanksgiving, therefore, should be given to God that the star still shines! With what spiritual enthusiasm every man and woman should greet Christmas Day! How the heart should throb with the singing once more of the Christmas carols. It is all a part of an anniversary that keeps the old world young. It is something that stirs emotions which wash away all thoughts of evil toward others, and scatters prejudice to the four winds.

It is an experience that restores faith, without which life is hardly worth the living. Faith in the possibilities awaiting one in the days as yet unborn. Faith in the loved ones who constitute the family. Faith in those who live upstairs or on the other side of the fence. Faith in the grocer, the butcher, the



coal man. Faith that looks out of the windows of one's home to behold in others, children of the same God, whom we call our Heavenly Father

Such faith in others opens the door and goes forth with a smile and a hand-clasp. "Goodwill" goes with such faith. And where goodwill goes, it is not long before peace abides there. It is this goodwill born of Christmas faith that will bring to pass the prophecy of Isaiah of old: "They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Peace is not a mass product. It is born in individual hearts that have come to see God in their fellowmen.

Thank God that the star still shines! That a radiance greater than the mind can absorb glows again into the dimness of our shallow thinking to startle us into realization! That a glory beautifies the men and women about us so that we may see the inner worth of each one! That a revelation comes to us of God's love and His boundless mercy toward us! That the Babe of Bethlehem reaches out His little hands to impress mankind with the beauty of childhood and the sacredness of the responsibility "even the least of these little ones" puts into the heart and mind and spirit of every adult man and woman!

The star still shines. And because it shines the weariest heart rejoices on Christmas Day. For the Angels' Song is sung for all who through peace and goodwill are seeking God.

### (3)

#### Fourth Sunday in Advent.

**THEME:** *The Song of Zacharias: The Benedictus.*

THE REV. L. W. RUPP, D.D.

**SCRIPTURE:** Luke 1:67-80.

**HYMNS:** Come, Thou Long-Expected Jesus.—*St. Hilary, 87,87,D.*

Jesus, Thy Church with Longing Eyes.—*Herr Jesus Christ, Meine Lebens Licht, L. M.*

Doctor Luke's intimate opening chapter places the Christian world in his debt. Christian hymnody would be infinitely poorer had not the songs of Mary and Zacharias been recorded. Alike in general theme, the two hymns differ largely because of the personalities of the singers. Mary had the background of the devout woman, living entirely within women's sphere as then recognized, having been taught in religion after the fashion of the times.

Zacharias, a priest of the ancient Church, steeped in the traditions of the prophets, familiar with liturgies of the Temple, reflects in the Benedictus the instruction of his many years in the priestly service.

Exegetical interpretation of the Benedictus will be much concerned with the amazing fulness of Old Testament reference. In fact, the hymn seems to be a condensation of much that was used in the ancient liturgies, particularly the so-called "eighteen benedictions."

Meditating upon these liturgies through his enforced solitude, and moved by the Holy Spirit, when Zacharias again found speech, his hymn takes a form entitling it to a place in both dispensations, the last prophecy of the Old, and the first of the New. It is a kind of key to the evangelical interpretation of all prophecies, as Dean Farrar pointed out.

In a sense Zacharias repeats Mary's statements. There is, however, a very great difference. Mary poured forth a purely personal hymn, written as we read it and sing it, the avowal of the individual believer. The Benedictus is the voice of the congregation; "my" becomes "we."

God was concerned, and is through all ages, with the covenant made with Abraham, continued through the house of David, and established anew through Christ. This is a hymn of the Communion of Saints.

Following the sequence of the lines, there appears first the review of prophecy, suggestive of the statement Jesus made on the road to Emmaus touching the things concerning Himself as revealed by Moses and all the prophets. "The whole volume of Scripture did prophesy of Him."

Then comes the sigh of weary, depressed worshippers, heavy in spirit under the "hand of all that hate us." The bondage of the Jews under the Roman tyranny and Herod's usurpation occasioned the lament in part, but all adversaries are considered, whether temporal or civil, heathen or others. The worst enemies, our sins, are the chief reference.

Yet there is a deliverance, a covenant made with Abraham, and fulfilled most perfectly, according to Dr. H. L. Baugher, in our own United States, where we find "freedom to worship God according to the dictates of our own conscience as enlightened by the opened Word of God." The secret of religious independence lies in regard for God's Word and proper use of it. Perhaps our boasted "freedom" is to be short-lived; remember that in the time of Zacharias there were those yet living (possibly Simeon and Anna among them) who remembered the days of political freedom in Israel before the Roman yoke fell upon the necks of the people!

Extremely expressive are the phrases referring to the ministry of John the Baptist: "To give knowledge of salvation unto his people in the remission of their sins." Israel had strayed far from the right way. "Salvation" had become a perverted doctrine, mixed into a political hodgepodge of "carnal patriotism" upon which all were relying. Freedom has no bearing on the political situation; nor can politics guarantee liberty. The Jews must be told that "perdition consisted not in subjection to the Romans, but in divine condemnation."

So John would come preaching the only way, "remission of their sins." Sinners must repent, that is, undergo a complete change of mind and heart, make a complete housecleaning of their entire nature. John would be the one pointing to Jesus: "Behold the Lamb of God which taketh away the sin of the world."

Under the darkness of sin the longing soul anticipates the rising of the Day Star from on high who shines "upon them that sit in darkness and the shadow of death." These closing lines of the Benedictus could almost have been written after reading John 3:16, if that verse had been recorded to be read. By inspiration of God the old priest became prophetic of God's perfect revelation through Jesus who Himself would bring the glory of God to earth (as Paul teaches the fact), who would reveal Him who is light (as John wrote years afterward in his letters), and who perfectly fulfilled the predictions of Isaiah (Acts 26:23—"That Christ should suffer, and that He should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.")

It is instructive (also disconcerting from some view-points) to observe that the singer of this hymn had been dumb for a season. Though a priest, qualified fully to perform the duties of that office, he had been unable so to do, the cause being *unbelief*! When the brightness of God's revelation broke through his darkened mind the tongue was loosed. This prefigures the coming unbelief of other priestly men conspiring against Jesus to do Him to death; or it may prefigure the precious miracles of the Lord in opening other darkened minds to divine truth (Mark 7:33). It is given only to believers to understand the songs of Zion, and to sing them with pure zeal and knowledge. The words of the Christmas hymns may be framed by many lips unable to comprehend the significance of the doctrine. Many in the ancient temple gave lip service. Only enlightened souls gave to God praise acceptable to Him. Shall we, closing the Advent period of preparation for the coming of the Lord Jesus, search our own hearts after the advice of John the Baptist, the son of this priest Zacharias, showing repentance unto remission of sins, that we may be sanctified in lip and life, our tongues unbound?

### PRAYER

*Our heavenly Father, we pray that Thou wilt lead us into the real spirit of the Christmas season. Keep us from so losing ourselves in material things as to forget the things of the spirit. May we find real satisfaction at Thy table. May we discover the springs of true merriment in Thy joy. May we find relaxation in Thy Peace. May we find the secret of Christmas-tide in Thy goodwill. May we draw near to our Christmas festivities in Thy fellowship. Save us from making our Christmas a merely carnal feast of things. May it bring to us and strengthen us in a deeper and more abiding intimacy with Thy Spirit. May the light of Thy countenance and the glory of Thy love fill the hearts of all men. Give to us, Lord, the spirit of children that we may walk with Thee and grow with Thee in all simplicity and in truth.*

(4)

### Christmas Day, December 25.

**THEME:** *Who is This Jesus, Whose Birthday We Celebrate Today?*

THE REV. FREDERICK B. CLAUSEN, D.D.

**SCRIPTURE:** John 1:1-14.

**HYMNS:** Joy to the World.—*Nativity, C. M.*

O Little Town of Bethlehem.—*St. Louis, 86, 85, 76, 86.*

Today the Christian world makes its annual pilgrimage to the little town of Bethlehem in ancient Judæa. What go we to Bethlehem to see? The answer given us by the Holy Ghost through John to our question, Who is this Jesus? is:

1. He is very God of very God.
2. He is true man, born of the Virgin Mary.
3. He is the Saviour of every one who will receive Him.

I. Unlike Matthew, who traces the lineage of Jesus Christ back to Abraham and going even farther back than Luke, who begins the genealogy of the Christ with Adam, John testifies that Jesus is the Son of God, "begotten of His Father before all worlds." The portals of eternity open up before the inspired gaze of



John. He beholds the going out of our Lord as from all eternity and testifies to the divinity of Jesus Christ as proven by His pre-existence. This fact must be kept in mind when speaking of Christmas as the birthday of Jesus Christ. John posits his testimony to the pre-existence of Jesus Christ on three facts: Jesus was before all time; He was before creation; He is the source of all life.

"In the beginning WAS the Word." John alone uses this title, "the Word," when speaking of Jesus Christ, and this is the only place in his Gospel that he uses it. The reference is to a person, not a principle. John thus states that Jesus Christ is the revealer, the interpreter, the expression of God.

"All things were made by Him; and without Him was not anything made that was made." This teaching runs through the New Testament epistles. Another testimony to the pre-existence of Jesus Christ. A Christian who may be caught in the crushing coils of mechanistic evolution may well ponder these testimonies concerning the creation of all things by God through Jesus Christ, the Word.

II. Jesus Christ is also true man, born of the Virgin Mary. He is not a dream-man, existing and present only by faith in a subjective capacity. Jesus Christ is in the connexus of human history. He entered into the turgid stream of life in this world through His birth of a woman. In the text before us John bases the historic reality of the Jesus of Nazareth on three facts: The positive testimony of John the Baptist, the negative witness of those who would not receive Him, because of His very humanity expressed in lowly service and grace to the underprivileged and outcasts; likewise on the experiences which he and his fellow-apostles had in blessed fellowship with Jesus.

John the Baptist was highly esteemed by all his contemporaries for his rugged character, unflinching devotion to honesty and truth, and loyalty to his mission. He was a man sent from God to bear witness of the Light. He pointed his hearers to Him who was to come after him. If Jesus Christ is unreal, an unhistoric character, then is also John the Baptist.

"He came unto His own, and His own received Him not." Bethlehem knew Him not; Nazareth cast Him out; Capernaum first was moved and then became indifferent to Him; Jerusalem crucified Him. Had Jesus Christ accommodated Himself to their petty taboos; had He been of the world, the world would have received its own and acclaimed Him. But with few exceptions the people among whom He lived took offence at His expression of humanity at its best. That is the ominous note reverberating through the fourth Gospel: "He was in the world . . . and the world knew Him not." This is typical of the men of every generation. Force, egotism, self-centeredness are not characteristics of man at his best; they are perversions of true humanity, "the marks of the beast." Look about and abroad, where are men devoted to disinterested service, self-sacrificing service to a high mission, compassion for downtrodden minorities and underprivileged brethren? The era of peace on earth and goodwill among men waits upon the recognition of Him who revealed the best of which man can be capable, Jesus Christ. Will we receive Him?

From this negative testimony John proceeds to the positive evidence of his own experience: "The Word became flesh and dwelt among us." The same testimony rings out in his first epistle: "That . . . which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare

we unto you." The three years he and the other apostles spent in the most intimate fellowship with Jesus Christ convinced them of the reality and objective substantiality of the Master.

It is a tendency in all ages natural to the human soul to seek to interpose between itself and God some intermediate form of being. But faith can accept all the witness and testimony that declare the precious truth, that Jesus Christ brings God down to man so that man may see what God is; that He raises man up to God, so that man may have revealed himself to himself and be shown the potentialities of human nature when God becomes incarnated in it. Here new and vast frontiers are opened up before man. Of these John now speaks.

III. He has shown us the divine glory in Jesus Christ which is His as very God of very God. He has then taken us into the secret of the mystery how God came into the flesh and identified Himself with humanity, dwelling among men and showing forth the divine glory in grace and truth. Now John witnesses to the purpose of this mystery of our faith: Jesus Christ, very God of very God, was incarnated, to become the Saviour of all who believe in Him. The whole power of our Lord to redeem and save springs from the reality of the Godhead in Him revealed. The work of redemption is itself the greatest revelation of the Divine glory.

The incarnation which took place on Christmas has for its purpose: to give power to as many as will receive the Christ to become the sons of God through faith on His name. Jesus Christ, only begotten Son of God, becomes a man, that men might become sons of God. Be still and adore, O my soul, this mystery of love! Had He come only to say: "I do not condemn thee," it would have been more than we have deserved. Had He come to declare to us the good and gracious will of God, it would have been more mercy than God owed us. What mind can conceive, what tongue can express the grace and the bliss of the gift Jesus offers man on Christmas and every day: power to become sons of God! They who received this power have spoken of it in words and hymns which agitate with happiness, but not one has been able to describe the blessedness of this new estate. I know it means a complete change in my relation to God, no longer a lost and a condemned sinner, but a beloved son of God, filled with power to overcome my sinful heritage of the flesh and to realize my divine destiny to grow more and more into the image of my Father. It means the grace of God manifesting Himself through my personality, Jesus Christ incarnating Himself in me. It means power to triumph over sin, to overcome the world, to conquer death and the right to an inheritance in heaven. Ponder this Christmas gift; how insignificant the gifts which obscure God's gift to us!

"To Thee, then, O Jesus, this day of Thy birth,  
Be glory and honour through heaven and earth;  
True Godhead incarnate, omnipotent Word!  
O come, let us hasten to worship the Lord!"

## PRAYER

*O Thou who wast born in Bethlehem, long years ago, make our hearts Thy Bethlehem today and be born anew in us. Give us to know the instant worship of the humble shepherds, the joyful song of the angelic chorus and something of the brooding love and wonder of Mary. As Thou wast a child, and art eternal Child, teach us love for Thy little ones. As Thy pallet of straw made*

*Thee comrade of all lowly life, grant that we show care and love for the poor and needy. Let this blessed day pass without hint of evil. Keep it for us, a day apart, alive unto the spirit of the Child and given to peace and goodwill among all men. And then, blessed Lord, make every day a blessed day of Bethlehem in our hearts and lives for Thy Name's sake.*

## SUNDAY SCHOOL LESSON

### *The Supreme Gift of Love.*

LESSON: 1 John 4:7-19.

GOLDEN TEXT: "Glory to God in the highest, and on earth peace among men in whom He is well pleased." Luke 2:14.

DEVOTIONAL READING: John 15:12-17.

INTER. & SR.: Why Jesus Came to Earth.

Y. P & ADULTS: The Greatest Gift of All.

It is said that in his old age, when John was unable to walk into the church, it was his custom for the elders to bear him, in his chair, and seat him in the midst of the congregation. He would lift up his hands in blessing and say, "Little children, love one another." This first Epistle of John is one of the most tender and beautiful books in all the literature of the Christian. The first portion of it, chapters 1-2:28, has for its theme—"God is Light."

The second portion, from which our lesson is taken, treats the still more exalted theme, "God is Love." In all of his writings John emphasizes these two great truths. This entire first Epistle is a splendid book of direction for the pastor, teaching him in regard to his attitude towards his people. In verse eight the matter is emphasized pointedly that so important is love that he that loveth not, knoweth not God. Christians should search their hearts in regard to those whom they love. It is a great thing to love the right kind of people. John is characterized by a profound insight into the heart of the Infinite Lover. John goes still further in his teaching and emphasizes the importance of *abiding in love*. This word "abiding" appears again and again in John's writings. Christian graces are of little value if they are *temporary*. They must be habitually cherished until they become second nature. The distinguishing characteristic of the Christian religion is its emphasis upon love and the fact that the religion bases itself in love. The great cornerstone of our faith is in the love of Christ.

## MID-WEEK SERMON

### THEME: *Sleeping Through Life.*

TEXT: Luke 21:36 (Moffatt).

We put up the hand to cover a yawn because our primitive fathers feared the possible entrance of a demon. "We need to exorcise the yawn, for the yawn is one of the most evil demons we will ever meet."—*Luccock*. The yawn betokens sleepiness, mental and spiritual.—*Text*.

THE SPIRIT OF EXPECTANCY. Our text is in a saying concerning the second coming of our Lord. We hear few sermons on this subject today.



Perhaps there are two reasons. First, the date is unknown. Through the centuries many have set dates. None have been correct. There has arisen in consequence a scepticism and indifference. Second, the growth of the teaching of evolution. Development is a slow process and distinctions in life are due to small differences slowly emphasized and enlarged. This has permeated all thinking. Even that concerning the revelation of God.

Teaching created expectancy. God was not an absentee. It gave zest to life. Youth dies when expectancy goes. Christians need to recapture the spirit of expectancy. Jesus urges that we be ready, leading alert, expectant lives. He says that should be our attitude to meet the crises, even such as His second coming.

**THE DANGERS OF HABIT.** Every psychologist knows the importance of the injunction, "from hour to hour." Attention needs to be reawakened continually. Our habits may be such as to induce sleep. Our habits of thought regarding ourselves: self-pity; self-praise; self-aggrandizement. Regarding others and other phases of life. Readjustment of thinking to meet realities. Sleep may be deadly.

**AWAKE IN GOODWILL.** One emphasis at Christmas: "men of goodwill." A live question today. Is goodwill possible between man and man, class and class, nation and nation? Let us be awake to every opportunity to exercise goodwill.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

**CHRISTIAN ENDEAVOUR and B. Y. P. U.:** "The Christmas Carol," by Dickens. Prov. 14:21; Psa. 41:1.

**LUTHER LEAGUE:** 3. Favourite Christmas Carols. Luke 2:13-14.

## FOR THE BULLETIN BOARD

The business man is not a criminal, merely because he makes it possible for you to earn your living honestly.

Plan how to share your own wealth, instead of devising ways of sharing your neighbour's.

Administering your earnings wisely is not a crime. Read the parable of the talents. The "new social order" seems to be a means for half the people to live on the earnings of the other half.

If you doubt there is a limit to taxation, just try to figure out how you can pay yours. Facing facts is a quick means to realization.

Mollycoddle character makes poor building material for a nation.

Your grandfather balanced his budget. Did you bury the formula with him?

Digging up a little American history, might teach some present-day reformers how the pioneers secured their jobs and held them.

Give God and common sense a chance. That is one kind of **NEW DEAL** that will not increase the taxes.

Balanced budgets were the rule with our ancestors. That's what made this country great.

To a real man, problems are stepping-stones toward victory.

Increased wages is not always a gauge of successful character.

Jesus was a carpenter, and we are unable to find any mention of union hours nor collective bargaining. Is it possible that these terms might stand for something new in human nature?

Leisure does not always spell an advantage to a man. Work is a blessing to the man who does not know how to use leisure.

## SUNDAY, DECEMBER 27

**CALL TO WORSHIP:** "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart." *Psa. 15.*

**PSALM:** 2.

**PRELUDE:** March of the Magi.—*Dubois.*

**ANTHEM:** Te Deum.—*Buck.*

**OFFERTORY:** The Infant Jesus.—*Yon.*

**POSTLUDE:** Magnificat.—*Ashford.*

**OFFERTORY SENTENCE:** "And they offered great sacrifices that day, and rejoiced; for God had made them rejoice with great joy: and the women also and the children rejoiced; so that the joy of Jerusalem was heard even afar off." *Neh. 12:43.*

**OFFERTORY PRAYER:** Out of the fullness of Thy divine heart has come to us Thy Son, the Babe of Bethlehem, to redeem the world. Because He has taught us the right spirit of giving, we offer Thee this day a small portion of our bounty. Bless these our gifts, O Lord, and bless us. Amen.—*W.*

**BENEDICTION:** Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

### MORNING SERMONS

#### (1)

**THEME:** *The Things New and Old.*

THE REV. HARRY LATHROP REED, D.D.

**TEXT:** Matt. 13:52.

**HYMNS:** All the Past We Leave Behind.—*Pioneers, 7,8,8,8,7.*  
Awake, My Soul.—*Christmas, C. M.*

We are "kingdom of heaven scribes." For their generation and for their race, the scribes were the teachers, the professors, the preachers, the directors of religious education, the pastors, the interpreters of the Law,—that is, interpreters of God's will for man.

For our generation and our world, we are just that. His first class, which then was very new, Jesus called "kingdom of heaven scribes." We are merely the latest, the newest of His classes. He had given them much new light on the kingdom of heaven. They thought they saw the light. To us has been given even more light. We ought to be able to see as no previous class has ever seen.

Hence the simile: We are to be something like the head of a household, who has in his home a storeroom; that is, a larder or a pantry. This room is full of provisions, to be drawn upon for family use, and especially, on occasions, for hospitality. It is never allowed to get empty. And it contains things new and old. On its shelves are provisions which can be kept indefinitely. They are basic. They do not turn stale. They do not decay. They are old, but they are always ready. And there are foods that are new, fresh, full of vitamins, specially palatable.

In Jesus' storehouse the old had a very large place. But He brought forth out of His treasures many things new. They were new to those to whom He spoke. "What is this? A new teaching!" the Capernaum congregation said. "We never saw it on this fashion," the same folk repeated later. "Never man

so spake," said the astonished officers who were sent to arrest Him. "The crowds were astonished at His teaching, for He taught them as one who had authority, and not as their scribes."

Now, unless we have something of that same balance, we shall not be His ideal for kingdom of heaven scribes. Unless we can make the old new; and make the new as compelling and staunch as the old, we shall not have His balance.

Remember that there is a difference between "old" and "recent." The Greek had two separate words for the two ideas, both of which are rendered in our English New Testament by "new." The "new" is that which has not previously been. The "recent" is that which has not long been.

The little child is both new and recent. He is still new when he has grown much older, but he is no longer recent. We are all new, but some of us are less recent than some of you.

The Psalmist has something of this thought, when he says, "A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night."

Peter is thinking similarly, when he writes: "Forget not this, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slow concerning His promise as some men count slowness."

The Fourth Gospel in its Prologue carries the new back into the eternity of the old: "In the beginning was the Word . . . and the Word was made flesh and dwelt among us, and we have seen His glory."

And in the first letter by the same author: "That which was from the beginning, which we have seen with our eyes and touched with our hands, and heard with our ears." "Jesus Christ, the same yesterday and today and forever"—the very old and the very new.

Once this continent was called the "New World." It really was one of the oldest "lands" on the planet, at least in spots. But by discovery it was a "new world," to the discoverers. And so they dotted it with names to emphasize its newness. They had a New England, a New Hampshire, a New York, a New Jersey, a New London, a New Britain, a New Orleans.

They tell of a man from the prairie states who made his first trip to New York, went out to Sandy Hook, saw for the first time the Atlantic Ocean—that he thought he had discovered the ocean. And, of course, he had discovered it for himself. It was new to him, though it was very old.

What I hope you will remember is this: It is not a new world to which you minister. That is, the situations are not new, the systems are not new; the problems, the distress, the wrongs, the cruelties, the inequalities, the selfishness, the sin, the inhumanity, the suggested panaceas—are not new. They have been forever of old.

But you are new—absolutely. And men, women, and children who need you are new. This is their first chance at life. It is your first chance. That is what makes the new world. Think of it in perspective, to see how new you are. Project your thought into "the beginning."

Sir James Jeans uses this illustration: "The age of the earth," he says, "is about two thousand million years. . . . We may perhaps best visualize a million as the number of letters in a fair-sized book—a book, say, of 500 pages, with 330 words on each page, and an average of six letters to a word. If we



take such a book to represent the age of the earth, then the whole of recorded human history will be represented by the last word in the book, and the whole Christian era by less than the last letter. Within the space of this last letter the Roman Empire rose and fell; Christianity has spread over the face of the earth; the countries of Western Europe have changed from the savage countries described by Cæsar to what they are today; more than sixty generations of men have lived and died. And the whole of your life or mine will be represented by less than the final full stop, or the dot on the smallest 'i' in the book."

Think every day of the patience of God. Talk every day with God about it. And then thank God for your own newness, and for your chance to make His truth, which is from ever of old, a new message to the new men and women of this new age. Thank Him for your trust, that to you is entrusted the good news of God to men. Good news is your message; and good news must be news, and it must be good. It is news, not because it is not old, but because its application is eternally new. And it is new because you are new and your opportunity is new, and the world of lives to which you minister is new.

It is sometimes said that a man is old only when he begins to live in the past. But there are some very young historians. I urge you to live a good deal in the past—not so much your own past, as in some of the past words and letters of this 500-page volume of the story of the old—God's old—"the old, old story." And that, only in order that you may be thrilled with the wonder of the new opportunity which is yours because you are new and all your fellow-men are new, and they need a new interpretation of God and His love and His law and His Son.

You are to be kingdom of heaven scribes. If your storehouse contains only the old, you will be an antique, or merely an antiquary. If it contains only the new, you will be scarcely more than a fad or a fashion, a passing sensation—if perhaps you arouse any attention at all.

But, if you are like your Master, Jesus Christ, you will keep the balance between old and new, and you will have a storehouse out of which you can draw continual stores of things new and old. You will be a Godsend to an age that desperately needs your balance—an age that is tremendously impressed with its own newness (which is really its own recentness), and often threatens to forget or ignore or ruthlessly to discard the old lessons, the old experience, the old religion, the old law of love, the old truth that a man gains his life by losing it, and that real greatness is found only in great service.

You will do your best to keep your storehouse filled. It cannot be filled like a gasoline tank with a pump and a hose, and a once-a-week visit to a filling station.

If you are to bring forth from your treasures, you must replenish your treasures. Stores must be re-stored. Like a library or a museum, your mind and your heart and your memory and your imagination and your distributing capacity must be renewed day by day, acquiring daily additions. And these additions can be made only by the hardest kind of work, and the most selfless devotion. You will be at this storing occupation many hours a week. They will be hours of meditation when you talk with God about all your problems and all the world problems; and no one interrupts you two. They will be hours of absorbing reading of the stores that other householders are offering.

You will read and read and read—and digest. They will be hours of intensive study of the Scriptures of the two Testaments which we call “Old and New,” in which there is a remarkable balance, and which offer an inexhaustible supply of principles and rules and precepts about faith and practice, about character and conduct.

And you will not need to hoard your treasures, or spend them sparingly for fear of an empty storehouse. You will offer with a lavish hand.

You will have stores of comfort for the comfortless; stores of wisdom for the unwise; of faith for the faltering; of truth for the doubting; of confidence for the wavering, and courage for those who need encouragement. They will be available every day, in every personal contact with personal folks.

“Therefore, every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.”

## (2)

### Sunday After Christmas.

**THEME:** *Life's December.*

THE REV. MARTIN SCHROEDER, D.D.

**SCRIPTURE:** Luke 2:22-32. **TEXT:** Luke 2:25.

**HYMNS:** To Thy Temple I Repair.—*Pleyel's Hymn*, 77,77.

Abide with Me.—*Eventide*, 10,10,10,10.

Little over a year ago a renowned educator in executive position in a middle western city saw fit to leave this world by his own hand. His last words, before the poison took effect, were, “A hundred years from now it will be all the same.” The winter of life had overtaken him without however achieving the aims he had visibly been striving for. Was he right in thinking that one hundred years from now the effect of his life would be all the same, no matter how and when and where the calendar of his life might give up its last leaf?

By way of contrast let us look at the character described in our text. He is a heretofore unknown person, but the record reveals that he was just and devout. He knew he had reached his life's December. His life's work was accomplished, except he had not seen “the consolation of Israel.” With that achieved, he is ready to mark off his last days, committing himself to his Maker, “Lord, now lettest Thou Thy servant depart in peace.”

We are living in the year's declining days. Some of us live in declining days all of their own. Let us call it their life's December. Of this December we may be conscious or not. Every day new names appear in the lists of the departed, and some of them most unexpectedly. Can you answer this moment what difference it will make, or whether “it will be all the same” how you pass through your

## LIFE'S DECEMBER

Let us look at

1. *Old Simeon's Life.* In order to see the consolation of Israel he had made it his rule to listen to the inner voice. His December, he was fully assured, should not pass except his eyes had seen God's means of salvation.

That day had now come. Joyfully he looks toward the end, to depart in peace. His life, his habits, his dreams were governed by this end.

2. *Life in General.* Life takes its direction from the end, not from the start. Every life is a thought of God projected into this earthly existence. No thought of God is shot at random, but like an arrow, it is aimed to reach an object. Few will deny the truth of Tennyson's concept,

That God which ever lives and loves,  
One God, one law, one element,  
And one far-off divine event  
To which the whole creation moves.

What is true of the whole cannot be thought so except by having confidence that each detail, inclusive man, is contributing toward that end. If there were no purpose, what would be the meaning of life? Would it not be worthless and chaotic?

3. *Man's Unique Position.* In spite of the fact that we may think of man as a thought of God, there are unnumbered souls who have never answered in their own mind the question what high point in their lives they are really waiting for. Some, of course, for want of an adequate answer, like the school head we have referred to, make an end of it all by laying hand upon themselves. They do not see the difference between man's high destiny and the other of plants and trees, and so for that reason a hundred years from now it will be to them all the same—so they think. They act as following a pre-determined course of nature like the planets or satellites whose circuit is mapped out for them.

But man is not so. He does not have to follow a line of least resistance without being conscious of a definite goal in view. He who cares for the birds in the air, the lilies in the field, and has numbered your very hair, will He leave your life without definite meaning, without purpose, without a significant December?

4. *Yourself.* How are you to know what word from your lips may describe, like in Simeon's case, your achievement in accordance with the higher will? The answer is contained in the fact whether you have found yourself, and whether you realize your special gift from God with which to contribute to your world's happiness. Only once do we meet the Simeon of our story in Holy Writ, but this one contact has given to millions of children of God a formula by which they can express their peace with their Maker. To treasure his words in the heart is a crowning and glorious possession while passing through one's December of life.

In God's household every creature seems to have his strong points. It may be illustrated among the birds. Look at the peacock, how beautiful; but you do not care for his voice. The nightingale is hardly seen as a motive for adorning great paintings or tapestries, but the quality of his voice has been used to apply his name to such as Jenny Lind, the Swedish nightingale. Watch the majestic flight of the eagle, the king among the birds, chosen to symbolize America. But just wait and see him on the ground and how awkward his movements seem to be. This law of compensation applies also to mankind. Each one of us has a talent which, if and when cultivated and expressed, makes us different from any one else. No one can articulate as well



as you can that thought of God which here on earth is called by your name. If you can temper that realization with a sense of responsibility and dependence upon God's grace, you have the chief requirements to approach the end of your days with a feeling of achievement, in kind similar to that of Simeon of old.

5. *The Grave and Beyond.* Such a December does not spell the end in life's calendar. It is an end, it is true, but only to make room for a new beginning, symbolized by the new year that is before us. That supreme moment in Simeon's life, occurring so late as far as we can see, became really the starting point of his existence in the history of mankind. Such lives are immortal in more sense than one. Such lives are not buried in graves. The something in them that we could not see nor touch, the something that we loved them for and remember by, the something that we felt in their presence, these things proceeding from the soul cannot be buried with the earth.

Whether numbered among the mighty of the earth whose names and works greet you from the shelves of every library, or whether they reached the end of their earthly abode in oblivion, they are the souls who felt the mystery of this world. Nothing could quench their faith and trust in the salvation prepared by God.

A hundred years from now, will it make a difference what you thought of God, and God thought of you? It is nearly that long ago when a consumptive English person prayed that he might be able to do something which would be of lasting benefit. One evening, shortly before his end, as he was walking in the garden, his soul was stirred by the setting sun, painting the sky in red and gold. Returning to his room he wrote. "Abide with me! Fast falls the evening," with that closing stanza,

Hold Thou Thy cross before my closing eyes,  
Shine through the gloom, and point me to the skies;  
Heaven's morning breaks, and earth's vain shadows flee;  
In life, in death, O Lord, abide with me!

As in Simeon's case, it was Henry Francis Lyte's swan song. Since his words became known, has it been "all the same" to people living through life's December? Let us pray, then, that your words and mine may express a thought of God and, likewise, be of lasting benefit. Then let December come and pass, but you will live on forever. Amen!

## SUNDAY SCHOOL LESSON

*Review: The Spread of Christianity in Southern Europe.*

LESSON: Heb. 2:1-4; 11:32-12:2.

GOLDEN TEXT: "The kingdom of the world is become the kingdom of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11:15.

DEVOTIONAL READING: Isa. 11:1-10.

INTER. & SR.: Why the Gospel Spread so Rapidly.

Y. P. & ADULTS: The Spread of the Gospel in Southern Europe.

This review lesson may take a number of profitable forms, one of which might be a map review, following the journeys of Paul. Another, prepare, in outline form, the schedule showing the date and place and circumstances of the

writing of the various Epistles to which reference has been made. Another, assign to different members of the class reporting on books studied during the quarter, giving the date of writing, the place of writing, the author and the circumstances of writing, the chief characteristics of the book and the principal lessons to be drawn therefrom. Discuss some of the more critical problems that attach themselves to the general missionary movement and the spread of the Christian faith, its conflict with other faiths, the underlying philosophy of the Christian missionary enterprise, the way in which the missionaries live and some of the problems which they face in their homes and family life.

## **EVENING SERMON**

**THEME:** *Flesh and Spirit.*

THE REV. S. PARKES CADMAN, D.D.

**TEXT:** "Zacchæus, make haste and come down, for today I must abide at thy house." Luke 19:5.

There has always been a severe struggle between the flesh and the spirit so strangely blended in us all. Modern thinkers of the materialistic school have endeavoured to reconcile this antagonism by asserting that the soul exists for the body and not the body for the soul. Their theory raises a momentous issue. Nothing less than life's actual values is at stake here. For if the soul within us is nothing more than an instrument of the body, it follows that the flesh is fundamental and the spirit incidental. On the other hand, if the body is subordinate to the soul, of course, the soul is our supreme concern. Whatever we do for the body and its necessities should be done with but one purpose: to develop in every possible way the higher endowments which forever separate man from the rest of the animal creation.

*Biblical Emphasis.* It is not surprising that Biblical religion places its emphasis on the soul, not on the body. Prophets and apostles are one in their treatment of the body as a means for which the soul is the end. They insist that the sole aim of human existence is the growth of its spiritual side. All honour, dignity, satisfaction and lasting good are inseparably connected with our soul's development in knowledge, lawfulness, freedom and virtue. Has not Christ laid down the final proposition on this matter: "What," said He, "shall it profit a man if he gain the whole world and lose his own soul?" What, indeed? Though individuals or nations could realize ambition's proudest dreams of power, and hold dominion over the globe itself, yet in themselves blind, insensate and dead to reason as to right, their outward and perishable conquests would only be a mockery of their inward slavery.

Multitudes of hard driven and perplexed people must have asked themselves why they should be seduced within at a critical moment of attack from without. Must this incessant mutiny of one's own faculties always be? No saint so candidly exposed his heart at this point as did the great apostle to the Gentiles. Despite his utter consecration to Christ, St. Paul became well nigh desperate under the ordeal he endured. The good he would, he did not, the evil he would not, he did. His cry has echoed in countless fighters in this interminable war: "O wretched man that I am, who shall deliver me?" Surely in this respect the apostle is a sterling example.

*Confession Indispensable.* If confession was indispensable to that battle-

scarred veteran of the Cross, it may well be indispensable to us. Those who enthrone the flesh and its demands, who sacrifice good life's essentials to pamper and adorn their mortal frames, who compass all things possible to them to cater to insatiable appetites and vanities, remind one of the idiot who threw away the jewel and placed its casket on a pedestal for his adoration. They have need to repeat the heart groan of one of Time's mightiest spirits: "Who shall deliver me from the body of this death." The rotting corpse strapped on the living self is a fitting symbol for flesh worshippers of every kind.

Nevertheless, St. Paul finds his solution of the problem in its darkest depths. At the fateful moment when he must be succoured or defeat is certain, he affirms that he can do all things through Christ who strengthens him. The historic response he afterwards made to life's insurgencies demonstrated that his Redeemer's aid was overwhelmingly efficient. After the Crucified and Risen Jesus entered St. Paul's soul, it became a veritable commonwealth of God. From that solitary, wandering, persecuted Jew proceeded the strength of the infant Church and of nations yet unborn. The enmity of body and spirit no longer distracted his energies. His purposes were concentrated because his personality was properly balanced, with love as its arbiter and service as its expression.

*Pagan Ideal.* I question if he was welcomed by the pagans of his day. Their ideal was a sound mind in a healthy body. They clung to comfortable material conditions, which left the mind unhampered in its thinking. Numerous wise and experienced interpreters of life have reiterated that pagan ideal.

As the evangelist of his century, Wesley abstained from social comforts and grateful intercourse. He passed, not unheeding yet unmoved, through scenes which would have detained a less devoted spirit. It was his business to herald the Gospel of reconciliation until the degraded, sensual and forsaken masses were raised by the indwelling of love divine, not only to decency, but to holiness. Mark that in this renunciation of things creditable in themselves, Wesley levelled the hills of difficulty, made the rough places plain, and entered into his Sabbath rest while joyfully facing cold, privation, hunger and riotous mobs.

This is the great tradition of Christ's chosen souls. To quote the late Bishop Gore, they faced the moral equivalent of mutilation as the price to be paid to get rid of sinful inclination. Because their Lord was in them, the body ceased to rebel. No one ever loved all things fair and winsome more unreservedly than St. Francis. Yet he speaks contemptuously of his body as "Brother Ass." How often it has been the source of asinine behaviour in the wise as well as the foolish.

*Scripture Warnings.* Regard the teachings of Holy Scripture as we will, yet they warn us that the body subjects the soul to grave perils. It has but to be made the predominant partner to work havoc with your fidelity and honour. "For to be carnally minded is death; but to be spiritually minded is life and peace."

When youth is exhorted to let its natural impulses flow freely it should reflect that by so doing it erects a terrible prison house for the soul. The bones of millions, and among them the mighty ones of earth, have rotted in that self-built dungeon. So do not be terrorized by the idea of repression. The finest humanity obtainable comes by restraint, not by license. Only as the flesh is subordinated can the spirit have freedom to soar upwards to truth, beauty,



purity and God. It is not the steam which pours through the locomotive's funnel that drives it, but the steam confined beneath the steel jackets of its cylinders.

If, then, you would be alert to the realisms of your being and to the music of the Infinite; if you would penetrate the movements of the Eternal and become a joyful doer of Heaven's Will, tame the hounds of lust, greed and vanity which once unleashed become the hounds of hell. Self-denial and self-control, based on verified self-knowledge, these by God's grace and direction lead your life to sovereign power. Lent exalts the monarchy of the Cross. To those who surrender the vainglories of their decaying bodies is given the golden key that opens the door of the king's palace. Can the surrender be made? Yes, and forever! You can do all things needful in Christ's enablement.

## MID-WEEK SERMON

**THEME:** *Living on Tiptoe.*

**TEXT:** Luke 2:38 (Goodspeed).

Our text is descriptive of two old people waiting in the Temple. The remarkable thing about them is that they saw God in a little Babe. We know only their names. "Who they were, no man knows; what they were, all men know."—Soldiers monument in Va.

**EXPECTATION IN LIFE.** Here are two living in expectation and finding life keen and zestful to the end. The early Christians lived in expectation of the return of our Lord, and it gave purpose and radiance to life. This will always be the result, when the expectations are worthy and high and based on assurance. Psychologists decry "wishful thinking." But our expectations should be more than dreaming. They should be based on past experience and knowledge. God had visited His people. Simeon and Anna believed God would again visit Israel. Today we are too ready to see the golden age in the past. This old couple were welcoming the Dayspring from on high. Our God is not dead. Live in expectation!

**ALWAYS INCLUDING OTHERS.** This great expectation was not selfish. It was not an expectation of fortune, of an easy job and a large salary, of a life of leisure unearned. It was an expectation of the coming of God. It was for all in Jerusalem, all—if they would! Life is communal. Our selfish expectations never bring true zest. Life is to be shared: burdens, sorrows, joys, expectations.

**OUR HIDDEN POSSIBILITIES.** Your expectations reveal your heart, v. 25. Simeon saw Jesus would help men to understand themselves. Note different reactions to this: rich young ruler; woman of Samaria. So great lives react on others. Jesus and ourselves in 1937. Our expectations. Our reactions. We may thwart God by the sheer dullness of our spirit. Our hopes may be small and thin. Let there be audacity in our expectations. Let us live on tiptoe.

## TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. U.: The Log of 1936. Deut. 8:1-5.  
LUTHER LEAGUE: 4. The New Year. Luke 13:6-9.

## SERMONS FOR SPECIAL DAYS

THEME: *The Challenge of Christ to Youth. (Evangelism.)*

THE REV. J. C. MASSEE, D.D., LL.D.

TEXT: "Come after me." Matt. 4:18b.

Outside the city of Rome is the chapel of "Quo Vadis." There they show you the impress of the Master's feet in a slab of glaze, as He met Peter fleeing from persecution. The legend is that as Peter saw the Lord with face toward Rome, he cried, "Quo Vadis, Domini?" To this the Lord answered, "I go to Rome to suffer again for those you have left to suffer alone." Repentant, Peter returned.

American youth is today everywhere asking of Christ, "Whither goest Thou, Lord?" If those who represent Him can reasonably answer that question for Christ, American youth, at least, will respond to Him, as youth always does respond to Him. "What's it all about?" young men are asking me as I preach.

Here is the answer: Jesus Christ stands in your path saying, "*Come after Me.*" And that is the word, both of divine invitation, and of royal imperative. It is a call to youth to find a new realm of life, the life more abundant, a new standard of ethical conduct, a new motive in action, a new basis for all human relationships. To respond to that call may mean now, as it did to the first group of four who heard it, the immediate leaving of profitable business, the rupture of closest human ties, the loss of social and religious standing, and the launching of life upon an adventure of faith incomparably thrilling.

*Jesus Lifts Life.* Life with Christ is as much higher than life without Him, as fishing for men is nobler business than fishing for fish. Christ deepens life's currents, broadens its horizons, enriches its experiences, and makes immortal its destiny. What, then, is involved in the call of Christ to youth?

First, Jesus is saying: *Come to Me! Get to Me!* Come away from all that hinders, beyond all creeds, all religious rituals; you must refuse the mandates of tradition, and deny the limits imposed by the authority of men if they stop you short of Me. All barriers of race, religion, nationality; of association, and organizations must be crossed. If need be, family ties must be severed, business interest must be ignored, life plans abandoned at all costs. "*Get to Me!*" There, imperial, imperative, He awaits your coming.

"*Come before Me.*" Judge life in *My* presence. Bring to the scales I hold, your judgments; measure with My yardstick, your character, your conduct. Here before Me assay anew your possessions, real and prospective. Review with Me your friendships and associations. Here revalue life. Make Him the Cataclystic agent in your life changes. By Him test your reactions and responses. Make His presence your life laboratory, accept His word as the acid test of truth, reality, right, duty, privilege.

Now come *after* Me. Submit your life to His Lordship. You must transfer the reins of authority to His hands. Jesus can neither save you nor use you unless He can control you. His is the voice of all authority in earth and in heaven. Forever must your relation to Him be that of man to Master, of servant to Lord, of soldier to commander.

It is all important that you should know and understand this. He presents His tenderest invitation to you as a yoke. Your highest glory must ever be that you are His bondservant. He must have, because you yield to Him, all you are, mind, heart, will, spirit, soul, body. Absolutely nothing must be withheld in the realm of character, of conduct, of influence.

Of course you may refuse so drastic a demand, you may turn aside to what seems an easier service, but if you come after Jesus it can only be in His way, under His will.

*Youth's Turn.* Now it is youth's turn to answer.

First, you must respond in the face of an almost universal refusal. He says, "Except you eat the flesh of the Son of Man, and drink His blood, you have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life." Unless you absorb and assimilate life as Christ Jesus reveals it there is no fellowship with God, no life eternal. At once, "Many went back and walked with Him no more." Then came the test for the twelve young men, His disciples, "Will you also go away?" Peter says, "Lord, thou hast the words of eternal life, to whom else shall we go?"

Can you meet this test? Do you dare? If there is any one else to whom you *can* go, then you cannot come after Him.

The second crisis: You must decide upon the testimony of an incredible evidence. After His resurrection, doubting Thomas demands a tangible proof that the Crucified One is alive. Evidence being submitted, in his historic answer, "My Lord and my God," he committed himself to this Lord forever more. You must decide to obey His summons, "Come after me." There is no point in following Him to the grave. *He* is alive. Because He lives, you also shall live, an expanded, reinforced and enriched life, and He is to be with you all the days till the end.

*What He Is.* Now, what is your answer to Him? You must respond to what He is. His greatest, most potent challenge to you is, "*Believe Me.*" What He is is His own mightiest appeal, His divinest authority. Your response to Him, to what He is, is inevitably the severest judge of what you are. I can submit to you no truer or more searching test of what you are, of what you will probably do, of what you will become, than your response to Him. And that response must be made within the inner recesses of your heart. We must say and choose:

"O Lord and Saviour of us all,  
Whate'er our name or sign,  
We own Thy sway, we hear Thy call,  
We test our lives by Thine!"

*What He Does.* You must respond also to what He does. He alone has the healing touch, to forgive our sins, to heal our sickness, to comfort our sorrows, to guide us in our perplexities, to quicken us into an immortal hope, and bring us to God. When the deaf hear, the blind see, the lame walk, the dead live, and the poor are quickened into hope and courage through the gospel of His redemption, then turn your soul's trust to Him and know that "This is that" promised by God to all men.

*The Jesus Way.* Finally: You must walk the Jesus way. The early group who followed Him were called "Men of the Way." His is the way of Holiness, a way of conquest. He owns and claims the right of possession of the whole



territory of your life. "You and your house." "You must bring your cattle, too." "Not a hoof shall be left behind." He claims the right of occupancy. You must let Him decide about your occupation, your friends, your place of residence, your manner of life. There must be no divided allegiance. "How can two walk together except they be agreed?"

Are the demands too great? Remember, "My yoke is easy, and my burden is light." Is the way untried, and therefore to be feared? Remember, "Lo, I am with you all the days." "I will never leave you nor forsake you."

"The Master has come and calls for you." "*Come after ME.*"

"Then into His hand went mine,  
And into my heart came He,  
So, I walk in the light divine  
The path I feared to see."

### THEME: *A Dynamic Discipleship. (Evangelism.)*

THE REV. A. EARL KERNAHAN, D.D.

TEXT: Matt. 26:46-58.

All the way from Naomi and Ruth to Jesus, sacred history throbs with the heartbeat of a spiritual friendship which will some day become universal. The only satisfactory explanation of Christian discipleship is friendship with Jesus.

"But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled." Matt. 26:56.

"But Peter followed him afar off unto the high priest's palace and went in and sat with the servants, to see the end." Matt. 26:58.

Peter is an interesting illustration of human nature at its worst and at its best. When Jesus was taken by the mob he quailed with fear. He even denied being a friend and follower of Christ. He surrendered completely to the weakness of the flesh. When he had an opportunity to reflect he could not refrain from the impulse to follow his Master to the home of the high priest. "He sat with the servants to see the end."

I. Spiritual friendship overcame fear. Human nature without a spiritual dynamic is always short-sighted and blind to future good. When Peter was in close contact with Christ he was willing to die with Him. When he was away from Christ, he even denied knowing Him.

This is a practical mysticism. Intimate communion with Christ energizes and makes bold. The history of the work of the apostles after Christ's death upon the Cross is a splendid illustration of the marvellous effect of His life and death upon His friends. It reaches on down through the years. St. Paul was transformed from an enemy to a disciple by the words, "Saul, Saul, why persecutest thou me."

God proposes to build His Kingdom through friendship.

There was more expansion in His Kingdom during the first two centuries after Jesus' life in the flesh than there had been all the way from Adam to Christ. The love of God for the human race came down and walked in the fields of Judea and Perea. God broke free from an abstract idea and stepped forth in a vibrant personality.

The writers of the New Testament were men who were impelled in their

work by love for Christ. The New Testament is largely a record of their deeds and thoughts under the influence of the personality of Jesus.

Christ banishes fear and liberates mind and hands for constructive service. He energizes the mind and gives artistry to the hand.

II. Love for Christ will conquer destructive influences. Self-respect is enhanced. Sacredness of life is magnified. The beauty of the home is safeguarded. The sublimity of personality is taught. Selfishness is tabooed. The development of the intellect is pursued. Man is exalted.

Human society becomes the main consideration among the friends of Christ. Social responsibility is established. He who would become greatest must become the servant of all.

When the disciples left the upper room and proceeded to spread love for Christ and His principles to the ends of the earth, every immoral and non-social influence started a battle which was sure to end in defeat.

III. Love for Christ becomes the dynamic of unique achievements. All the way from the conversion of the Roman Empire, during the first two centuries after Christ, to the signing of the Kellogg Pact, the men who have been most active in the moral and social achievements have been friends of Christ. They have been imbued with His Spirit.

The public school system is the product of the Christian Church. Every protective law that guards the virtue and sacredness of the home has been nurtured by the Church of Christ. Every institution that attempts to culture and exalt personality has secured its personnel of workers from the Christian environment.

The men and women who have accomplished great moral and social progress have looked to God.

IV. Love for Christ leads all of His followers to look into the face of God. Andrew met Jesus and at once brought Peter; when Philip got Nathaniel and the Samaritan woman brought the village out to meet Jesus.

This process has been going on ever since, just in proportion to the way in which Christ has been exalted. Christian love becomes especially dynamic when it is most active.

### **THEME: *Religion as Life. (Evangelism.)***

THE REV. JOHN BARLOW, D.D.

TEXT: Luke 10:30-36.

A short time ago an interesting conversation was reported in a weekly paper, on evangelical and modernist churches. The friendly criticism seemed to be this: the evangelical church laid all the emphasis on religion as a personal experience, faith in Christ and so forth. The modernist church laid all the emphasis on the social relationship of religion, but religion as an experience seemed to have dropped right out of it.

We can get religion, as we call it, but what are we going to do with it when we have gotten it? How are we going to relate it to the age in which we live? There appears to be a breakdown, a short circuit, between the Church and the world.

With over fifty million Protestant church members, there ought to be some

very decided impact on the world. Things seem to go on from day to day, from week to week, as though there were no churches and no religion. Many of us, even with our church membership, have little religion, and what little we have is of low vitality. We may talk about applying Christianity to social questions, but how much Christianity have we got to apply anywhere? One reason for our ineffectiveness is we have not taken our faith out into the world, and vigorously applied it to the practical concerns of our daily lives. Religion is like a tree, it must have branches in the sunshine, the air, there must be an upward look to God; but it must also have a downward growth, the roots must be in the soil, the common ways and things of men. Without such roots, no branches and genial sunshine can keep the tree alive.

There may be great light in the Church, but it does not seem to illuminate the world very much just now. Here is the trouble with us Christians; we hear sermons, offer prayers, sing hymns, have fine music; we gather every Sunday by millions for this, but what do we do? What difference does it all make to us as politicians, industrialists, citizens? How does the member of a church differ from the member of a club? "What do ye more than others?"

Now the parable of the Good Samaritan is an illustration and an explanation of some of the very things we are thinking about. There is no need to doubt the sincerity of the religion of the priest or the Levite. They had a great historic faith, they shared the national hope of their race, they were ministers in the temple of their God, but what did their religion do for the world, for the man who lay there on the roadside bleeding to death? Nothing at all. The priest and the Levite may just as well have been atheists or Philistines. They may have locked their religion up in the temple with the holy vestments they used. No wonder Jesus found this religion a dying thing; it had no roots in the common earth to keep it alive. Yet these two men were officials at the temple and, no doubt, faithfully performed their service there. Their religion was salt that never got into the earth; leaven that never got into the meal.

In the Samaritan we see the roots of the tree as well as the branches. He, too, was a religious man. He had a temple, a creed, a God. From the standpoint of what was orthodox and proper, it was a poor heretic sort of faith, yet it did something. However thin and withered the branches may be, it had sturdy roots in the earth of common need and suffering; it flowed out as healing water over the distress of this wounded man. It is just this sort of life that Jesus referred to when He said, "I will have mercy and not sacrifice." The priest and Levite offered sacrifice. The Samaritan showed mercy. The tragic breakdown of our religion is too often right there, in its contacts with the people and conditions of the world. It should be a flame of fire, a pillar of light. It should be a trumpet call, rallying the forces of righteousness against all iniquity in high places and low places, too, but it isn't. So we hear a number of people today talking about Jesus as an idealist, not to be taken too seriously; His teaching may fit a simple primitive age, but it's quite impracticable in our complicated civilization. Others look at Him and complain that while He talked much about the good life, He said nothing of a definite character about the way to live it.

No one has ever succeeded in reducing the moral ideals of Jesus to a set of rules. Even the Golden Rule is not a rule at all, it is a principle that fits the twentieth century as well as it did the first. Many people can obey rules, but



the salt must get into the earth. Our religion must relate itself to the affairs of the week, and all our contacts with men and women.

The Bishop of Liverpool said the other day: "I wonder what would happen if all Christians were for the next ten years to lay aside most of the religious interests and concerns that occupy them now, and concentrate upon Christ's law of love." Yes, I wonder what would happen?

A man is as big as the things that annoy him. Let us look at all our contacts with other people, in the home or in the factory, and ask how does the spirit of my Master affect me there? I know all this is trite, commonplace, but it is terribly urgent. I am tired to death of preaching comforting generalities. I want to see Christian people doing something beyond contributing to a church offertory. "Christ for the world," we sing. Yes, it's a beautiful hymn! But let us start today to do a little more; take Christ out into the world with us, for He can do nothing locked up in a church all week; the world is full of the sick who need a divine physician; through our hands He can touch them, through our lips He can speak the word of release and healing.

### THEME: *The Ministry of Jesus. (An Ordination Sermon.)*

THE REV. PAUL LEVI FOULK.

TEXT: "I have given you an example that ye should do as I have done."  
—John 13:15.

This text directs you to the Master Preacher. To pattern after the ministry of Jesus means climbing the highest peaks in the range of Christian service. As the pioneers in American history left their homes to blaze the trails over which white civilization should march to conquest in the New World, so Jesus left His heavenly home to mark the highway over which you must travel to have a successful ministry.

This is a great day for the preacher; if he believes his religion, knows his age, loves it, lives in it, thinks in the rhythm of its deeper movements, speaks its dialect, feels the thrill of its adventure and the pathos of its quest. Preaching today is simple, human, dipped and dyed in the colour of life; more artless, more intimate in appeal; but it proclaims the same gospel, which is as deep, powerful and rich as in all the past. May God melt your hearts with love, clear your minds with the bright vision of an emancipated faith, and touch your lips with celestial fire that you may preach the truth as it is in Christ, and as proclaimed by Jesus in Word and Deed.

One of the challenging phrases which here and there amid duller language shines like a sword flashed in sunlight is the simple motto of the Army and the Navy, "For the Honour of the Service." It suggests at once the nobleness of a great tradition, and the pride of an illustrious fellowship. It intimates to feeling as well as to thought that the compensations of service are in no mean or mercenary rewards, but in qualities of life, in stewardships of purpose, and in high experiences of more than common duty. "For the Honour of the Service," like a flag upon a coffin, will explain without detail, a soldier's heroism, a sailor's courage, immeasurable suffering, infinite labour and a lonely death. It is something of the spirit thus involved that should be vibrant in your every thought of the Christian ministry.

The clergyman who does not feel the profound compulsion, "Woe is unto me,

if I preach not the gospel," has no warrant for his ministry and no message. Wister, in his novel, *The Virginian*, has one of his characters say of the ministry: "A middlin' doctor is a pore thing, and a middlin' lawyer is a pore thing, but help me from a middlin' man of God." We are not middlin' men of God if we follow the example of Jesus in our ministry.

We should consider the source of the ministry of Jesus. John 3:16 says it so comprehensively that Luther called this verse "the little gospel." This is the dynamic behind the Christian ministry—God's love. As Christ was the agent of God, so we are the agents of the Divine, transmitters of His gospel, and the ambassadors of the King of kings in the courts of earth.

Jesus felt the divine urge so strongly that He gave oral expression to His feelings. At the age of twelve He said to His perplexed parents who found Him in the temple, "Wist ye not that I must be about my Father's business?" After He had healed Simon's wife's mother of the fever; then would those people have Him remain in their community, only to hear Jesus reply: "I must preach the gospel to other cities also, for therefore am I sent."

We should consider the spirit of the ministry of Jesus. Dr. Parker, in an address to preachers in City Temple, London, said: "A lady asked me, 'What is your hobby?' I replied, 'Preaching.' 'But apart from that?' she asked. There is nothing apart from that, all beauty, poetry, nature, love, history and the future are all involved in preaching. There is nothing apart. The preacher should never be away from his work, and never can be if his spirit is what it ought to be. Unless you make this preaching the very crown of your lives, you will be very poor preachers."

Jesus came to seek and to save. That was His Father's will. He had a lifetime job, twenty-four hours a day, seven days a week and fifty-two weeks a year. In the doing of His work He humbled Himself and became obedient unto death, even the death of the cross. We need His spirit in this respect. In cheerful obedience to God's will we shall bear in mind that in this war there is no discharge, and that the term of your enlistment is coterminous with death.

We should consider the service of the ministry of Jesus. His ministry was to individuals. To win men one by one was no idle song with Jesus. To preach means to reach each. No matter how small or large the congregation, our most effective ministry will be to the individual. But our ministry does not end with one individual. We are commissioned, as the disciples on Olivet. Begin at home, and then in ever widening circles unto the uttermost part of the earth.

When David Livingstone returned from Africa, he spoke to a group of ministerial students in London. He was worn and one arm hung limp by his side, the result of the lion attack. With fervour he asked: "Do you know what sustained me?" Then, without waiting for their answer, he supplied the answer: "Lo, I am with you always."

The test of our sermons will not be eloquence, nor learning, nor fine phrases, but the redemptive note that keeps in the fore the living Word of God to living men, through a sympathetic victorious life. When Henry van Dyke was asked if he did not find it hard to preach, he replied: "No, it is not hard to preach, but it is very hard to bring myself to the mood where one is fit to preach." Private prayer and careful preparation will be the Jacob's ladder upon which

we shall ascend to God for His message and by means of which we descend to deliver it.

We should consider the sacrifice of the ministry of Jesus. Unless the man in the pulpit has felt the deep injury and heartaches of humanity, unless he knows something of the rough places, the dangerous and gloomy stretches of the winding road, and something of the load men carry, he cannot minister to their needs, nor lead them in the better way. For men do not go to church to hear about science, art and man-made philosophies. Men attend church to hear a voice from heaven; they want the healing touch, and plead for the forgiving word, something that will give them assurance that they are not alone in the struggle for the good. Joseph Fort Newton, in his book, *The New Preaching*, writes: "The preacher must live with his people if he is to know their problems, and he must live with God if he is to solve them."

Once the disciples reminded Jesus that they had left all to follow Him, and implied "What do we get out of it?" Not until after the resurrection experiences and the enduement of the Holy Spirit at Pentecost did they receive the spirit that no longer asked, "What do we get?" but "What can we give?"

Jesus never courted recognition. Perhaps the most dramatic moment of His life was when He knelt in the shadows within the Garden of Gethsemane. Human weakness pleading that the cup of sorrow might be withdrawn. Then, rising to conquer in the dignity of deity, He added, "Nevertheless, not my will, but thine be done." Often in the ministry one is tempted to plead that burdens be lifted, horizons be cleared, but to go no further is failure. That prayer of Jesus must be completed, if you would climb Calvary and enjoy the Easter dawn.

As a preacher, Jesus had but one text, one sermon, one subject. That was the story of His life; the truth made real in His daily contacts, and vivid by His arresting personality.

Concerning a clergyman who had been retired from earthly service this tribute was spoken: "He left every church better than he found it, and in every community where he lived there will be sweet memories of a beautiful life of service." What finer epitaph could any one desire?

Phillips Brooks is numbered among the great modern preachers. An artist has tried to interpret the secret of his ministry. He has Phillips Brooks in an attitude of earnest appeal and a hooded figure of Christ a little behind; His hand is on the shoulder of His messenger. Christ bids us go forth. He will encourage us, strengthen us; yea, He will uphold us. Pattern your ministry after the ministry of Jesus, who has given us an example. Make these sentiments expressed in the hymn be your daily prayer:

"O use me, Lord, even me,  
Just as Thou wilt, and when and where,  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share." Amen.

**THEME: *That All Might Understand. (Good Friday.)***

THE REV. JOHN BENJAMIN MAGEE, D.D.

**TEXT:** "It was written in Hebrew, and Greek, and Latin." John 19:20.

He who approaches the cross from any standpoint must either be very bold



or very needy. John Milton tried it at twenty-one when he wrote his poem, "The Passion," but left it unfinished, with this note appended, "This subject the author finding to be above the years he had when he wrote it, and nothing satisfied with what was begun, left it unfinished." He had written a year earlier "An Ode on the Morning of Christ's Nativity." But that were a different theme. And though he could rise to the unparalleled heights of "Paradise Lost," he felt himself insufficient for "The Cross." Though libraries have been written about it, and unnumbered sermons have been preached upon it, like Mt. Everest, it rises still higher and higher and beyond the complete attainment of man.

The cross belongs peculiarly to Christianity, and though there are those who would try to find parallels in other ancient religions, they have found it not. It is the one absolutely unique thing about this religion. This towering emblem of faith presents a strange paradox. We have a cross, and we have it not. We claim it and yet, neglecting it, are hardly worthy of it. We have reduced it to the impotency of a symbol, an emblem, an ornament, a doctrine. And we have so covered it with theories and beliefs and explanations that even those who say they own it, yet could not tell why, nor tell what it really means. Many who might resent any neglect of it by the minister, yet never testify or witness to its power in their own lives. And a pitiful few ever feel any demand from it by way of sacrifice. And so it has become less than a stumblingblock or foolishness to the modern generation, it has become an object of indifference and ignorance.

In Coningsby Dawson's *The Glory of the Trenches*, he tells us of three crosses. The first he encountered among a heap of ruins. It had once been a wayside shrine. But now, there was nothing left of the trees which surrounded it, nor of the altar itself. He himself saw a foot protruding, and thinking at first that it might be a wounded soldier he climbed up to examine it, and found "like one three weeks dead, the naked body of Christ." An exploding shell had wrenched it free from its cross. The crown of thorns was tilted upon the head. The body was shell-marked.

The second cross had once been a similar shrine. It stood at the direct enfilade of the enemy, who kept its neighbourhood cleaned by machine-gun bullets. The woods about it were blackened and blasted. Each morning some fresh tragedy was there, as some poor wounded wretch had dragged himself up there in the night to die. Their glazed eyes seemed to say, "Lord, remember me when thou comest into thy kingdom." The third cross was that of the boys themselves. The willing sacrifice, sometimes given so nonchalantly, as they sang their jingling tunes and marched up to die.

One might well ask which, if any of these crosses, is yours? The one wrenched out of place and flung ruthlessly to one side, a pile of débris, forgotten; or the one to which a dying man might drag himself and find peace; or the one less visible and real, but which lies at the centre of a deed well done and a sacrifice gladly made. And yet, if any of these, what connection may it have with the first cross which marked the way of man from sin to God.

The Cross is not only a paradox but an enigma. It says in the story how the Roman governor, Pontius Pilate, caused a saying to be written, "In Hebrew, in Greek, and Latin," and ordered it nailed above the head of the crucified. He purposefully had it translated into the three languages so that any

one who might pass by could read it and understand. And for that reason the world should understand better the meaning of the cross. For it has been written in Hebrew, and Greek, and Latin, and German, and English, and every other tongue and dialect, so that "a wayfaring man though a fool might not err." But alas! Those have become dead languages to many today. Those who pass by, pass by. They do not even see, to say nothing of reading and understanding. Even to the modern pulpit the cross has become little more than a figure of speech or a relic of bygone days.

The translation of those words depends upon our view of the cross. We may not be able to read either the Hebrew or the Greek or the Latin, but though we cannot read what Pilate wrote there, we can read what the Man on the Cross wrote there. Let us take a moment to see what men have discovered in that wondrous thing.

First there was the man who made it. He who hewed it from the tree, and spat upon his hands as he sweated out the huge beam. Perhaps he was a slave whipped to his task. Or yet again some woodsman who made his living by hewing crosses may have hacked away at it, saying within himself, "Another poor fellow has to die, and you, old tree, must be an involuntary instrument to bring it about. Little did you think when you stood so tall and handsome there in the forest that some day you would be cut down for this. Well, so it goes." And yet that rough-handed man might have known for whom it was intended, and may have said within himself, "I'll make it smooth so it wont chaff his back. Didn't He heal my wife. And to think that I must be the one to make His cross for Him." Perhaps it was sheer drudgery. Perhaps it was a fiendish delight. But the folks who are making crosses today, mostly do not think at all, nor stop to consider nor to care.

Then there was the man who carried the loathsome thing up Calvary's hill in place of Him who had fallen under it. He may have been prodded to it with spears. He felt it was no concern of his. He was a stranger just passing by, and why should they pick on him? Little did he realize that before that brief journey would be ended that a whole new world would open to him. Did he hear a whispered blessing as he trod up that hill? Did he feel the weight as nothing because of the partner who staggered by his side? Something happened to Simon, for he saw something in that cross that nobody else ever saw. Did he not become father of Alexander and Rufus, two of the gospel messengers? Had he not told them again and again of what happened that day as he walked toward the place of execution? He might not have known any of the languages of the cross save one, and that the whispered language of love, by the man who was to die.

Then there were the soldiers who nailed the victim to the beam. Like any other soldier, they were under orders. They had done this thing before. This strangely passive man was to them only another victim. Soldiers expect to see men die. Moreover, there would be an added prize when their work was done; they were to have His clothes. What did they see there? Did He speak softly to them between His groans? Did they ever have an after-thought? It may be true that they pitched their dice and gambled for His seamless dress, but did not their boisterous laughter turn to sighs of pity at the sight of one who only prayed forgiveness upon them? They were Romans, and might read the Latin, but was that all they saw?

And yonder stood the priests who condemned the dying man. To them He was only an obstacle removed, an enemy silenced, an agitator put where He belonged. How the world loves to muzzle the man who will not conform. This man was a dangerous heretic; a man who would misguide the people; an enemy to the established order. As they laughed at Him and watched the cross from a safe distance, was there anything at all which made them wonder if they were wrong? How easy it is to take sides against one who disagrees with all our traditions and customs. The world in every age demands conformity, conformity, conformity. And if the revolutionary is silenced it is satisfied that he was wrong and the old way was right. And the danger is that even today there are those within the priesthood who do not see anything extraordinary about the cross or the man upon it.

Another view was had by the people who watched it from afar. To most of them it was but another crucifixion, and a conclusive proof that the great Galilean prophet was only a man, after all. To many, He was a fanatic. To others, He was a disappointment. To Judas, looking on from a tree across the valley, He was something different than he had looked for, but just what He had said He was. To Peter, the sight of that cross was like a cold knife plunged into his cowardly heart. To Mary Magdalene, there was more than Pilate or any one else could name; she saw her Lord upon the cross. And that other silent figure weeping there beheld only her son, her Jesus, of whom the angels had sung, and for whom she had had such hopes. But she probably did not see more than her own boy, because of the tears which blinded her eyes. Would it not be something to dream about to see in the cross what those watching people saw, who saw the Master die?

But among all who saw the cross that day, the man who died upon it was the only one who saw it for what it was. Was it merely an instrument of execution? No. Was it an act of sacrifice? No. Was it passive non-resistance demonstrating its power? No. Was it an expiation to satisfy some exacting God whose government demanded satisfaction? No. It was the one point at which God could demonstrate how far He Himself would be willing to go to save a world from its sins. It was a picture of suffering God. It was the supreme achievement of the ages. And the language He read there was not that of men, but of God. One has written:

"He is the builder of the roads, the breaker of the bars,  
The one forever hurling back the curse—  
The nail-torn Christus pressing toward the stars,  
The hero of the battling universe."—(*Markham.*)

And now from this far off age we, too, become spectators of the cross. And what do we see there? Can we read that legend written by the Roman's hand? What do you see in it, my friend? What do I see in that man upon the cross? Here we do not need to imagine. We know. And alas, we were fit members of that crowd who could look with such unconcern upon the murder of a Christ. But here and there is one who, like Mary of Magdala, sees more distinctly and understands, because the cross has entered into their own heart.

There are some things which any one can understand about the cross if he comes as one who has been crucified with Him. Nothing is ever the same when measured by the cross. We are not the same, our neighbours are not the



same, life's problems are not the same, the world is not the same, and we enter into the business of life with a new enthusiasm. A good test of this might be made when we lift our voices in criticism of another. Most of us are like Shylock, carrying about with us a pair of scales and a knife, ready to take our pound of flesh nearest someone's heart. But before we do it, remember the cross, and Him who died upon it, and somehow it tempers our brutal act.

Another way to understand the cross is to measure our sufferings in the light of it. Such reflections will cause us to forget our own pain and sublimate it to some high purpose. No one becomes filled with self-pity when they stand in the shadow of the cross. Somehow the intensest suffering becomes a means to some higher good when the man on the cross looks down upon us. It was Katherine Mansfield, the English writer, who was dying of tuberculosis, who said, "There is no limit to human suffering. When one thinks, 'Now I have touched the bottom of the sea, now I can go no deeper,' one goes deeper." And her final word was, "Suffering must become love." And that is it. The cross turns suffering to love, and it becomes divine.

Or let us measure our sacrifices by the cross. We think we give. We talk of what we give. We like to have the world know what we give. But all gifts dwindle into insignificance when placed by the side of the cross. Ask yourself what you have ever given, Christian, and as you think of Him who gave all you will cry, "Nothing. I have given nothing."

But since we think so much today of economic problems and social responsibilities, let us drag them all to Calvary, and plunge them into the light of that great deed, and war and peace, temperance, child labour, social justice and all the rest, will find a speedy solution in the everlasting love and mercy of the Man of Sorrows. And apart from His offerings upon these things there can be no solution.

The enigma of the cross is answered in this, "He saved others, himself he cannot save." And when we turn our energies to the saving of others at whatever cost to ourselves, society will need no other answer than that.

Our main difficulty today is in trying to save ourselves.

Let us not be foolish enough to believe that Jesus wanted to die. He wanted to live. He was only thirty-three, and conscious of a mastery over life that no one else possessed. Of course He wanted to live. Why should He deliberately die? He wished to succeed. He wished to make the world believe He had succeeded. His dreams and hopes were not so far different than ours. He wanted what any man wants. But He knew that to have what He wanted was to miss what He would prefer at some future date.

That day as He hung upon the cross He read something written there which no other man could see. Yonder through His misty eyes He could see the priests and people as they cried, "Save thyself and come down from the cross." Why not? What hurt would it do? He saw their proud, gleaming, cruel eyes, and He would like to make them eat those words. Why wouldn't it be a really great stroke, and win the multitudes to Him if He should come down from the cross?

Suddenly, perhaps He imagined it was done. There was the empty cross. There were the two thieves still hanging. Here were His bloody hands and feet to show that He had been nailed there. The priests gaped, the people knelt before Him. See, He had proved it. He had come down and saved

Himself. Then He began to see something else in that dying which demanded that He should not play the coward. Was He not there to complete what He started out to do? Couldn't He stand a taunt? Was He unwilling to die to prove His saying, that "He who would save his life must lose it"? No. Never. He would hold His ground. And He gritted His teeth, and clenched His stiff fingers over the nails, and hung on until He was dead. He saved others, Himself He could not save.

When will our world stop trying to save itself? When will the Church cease saving itself? We have all concluded that to come down proves divinity more than staying up. Be a good fellow. Go with the crowd. Conform. And down we come. We have set about saving our own skins, and as a result we can't save anybody else.

During the training of army chaplains for the World War, at Louisville, Kentucky, a group of the men had been put through the physical examination preliminary to their commission. One of them was passed, but when he learned that within six weeks he probably would be in the front line trenches he said to some of his buddies, "I did not tell the doctor I have a bad knee. I presume I ought to be honest about that, and let him know." And he did. And shortly we saw him leave for home, unwanted. Bad knees have caused many a man to weaken at the cross. Saving one's self has become the pastime of modern Christians. And that is why they cannot translate the language of the cross.

Paul wrote, "God forbid that I should glory save in the cross." To him, it was the cross of Jesus. And around that radiant symbol of divine sacrifice hymns and oratorios have been sung, poems have been written, pictures have been painted, dramas have been played, and time has not dimmed the lustre of its light. And the modern Church can do nothing better than to lift it high that all the world may see and understand its meaning. Not until its mysteries are all made clear to the diversified peoples of the earth today will the kingdom of Christ come upon the earth.

But I glory in quite another cross, or should. Jesus' cross made Jesus what He was. My cross, my cross will make me what I ought to be. Mine is a mean little cross as compared to His. It is obscure and unlighted, but it is my cross. And if I am crucified upon it, it means a great deal to me. Why should I try to come down from it? He did not come down from His. Would I be more divine were I to prove that I can cast my cross away; or would I be more divine by sticking to it until I am dead?

A minister to whom I had fortunately uttered this phrase told me but a few weeks ago how he had come to a place of utter despair. He felt that to go on were impossible, and so had decided to end everything. Arising in the middle of the night, he plunged through the darkness, dressed in his pajamas, and found himself walking the ties of the railroad track. On and on he went through the night. Suddenly this phrase came to him, "He stayed upon his cross until He was dead." He could not shake it off. It seemed to keep time with the rhythm of his feet. "He stayed on the cross until He was dead." And telling me the story of it, he said, "I could stand it no longer. I turned about and went back to bed. And I wish to let you know, sir, that that phrase saved my life." He stuck to his cross and, losing his life, he saved it.

What better can any of us do than that? Not as a stoic, but as a Christian.

In spite of the world's taunts; in spite of human aspirations; in spite of defeats; in spite of suffering; I shall stick to my cross, my cross, until I am dead.

"And it was written in Hebrew, and Greek, and Latin." Yes, and in my language, too!

### THEME: *Religion. (Whitsunday.)*

RT. REV. ARTHUR W. BROOKS, *Bishop of Apostolic Episcopal Church.*

*(The mystical concept of religion as expressed in Liturgy—that form of worship which centres around the Holy Eucharist as a sacrifice, according to the Eastern Church idea, which might interest the Protestant Evangelical Brethren.)*

TEXT: Acts 2:28.

These words form a part of the sermon delivered by St. Peter the Apostle on the Day of Pentecost, which in the Church Calendar is often called Whitsunday. That occasion is known historically as the birthday of the Christian Church.

In these days when the Christian religion is being attacked there are those who challenge the divine authority of the Church, who deny the Divinity of Christ and the grace of the Holy Sacraments, doing all they can to destroy faith. It is time that we ask, "WHAT IS RELIGION?"

We clergy may deserve some criticism, some churches have departed from the proper field of religion and have engaged in social-political activities. But regardless of these exceptions, we generally believe the true Church has remained true to her task—to propagate the religion of Christ for the salvation of mankind.

Every time we come to the Holy Altar and begin the Divine Liturgy I think of the purpose of our assembly. It is the Lord's Day, hallowed as the day of rest and worship by Christians for centuries, because they have deemed the Divine Lord and Saviour of mankind worthy of such honour, and because they believe it is not only a privilege but a duty to Worship the Everlasting God. Christians do not deny to the Jews or Mohammedans their distinctive days of rest and worship. It is not a question of what day; but is the designated day religiously observed, according to the customs and traditions of the religion professed.

Among Christians the Lord's Day is not religiously kept as it should be. Protestant churches generally are not more than half-filled on the average Sunday morning. This is due to a mistaken notion among the rank and file of Protestant Church members who do not understand that the Church of Christ is a Divine institution; that the Lord's Day is a day of obligation, binding upon conscience. They feel that attendance upon Divine worship is purely optional. They do not realize that the worship of God is a holy obligation by Divine command. They have drifted into making the Lord's Day a secularized day of all kinds of social activities. Their indifference is not due to thoughtlessness, but to an attitude of mind toward God, the Church, and toward religion.

Religion is the acknowledgment of one's obligations to God, accompanied by a feeling of reverence, acts of devotion and service, and the acceptance of and performance of moral laws.



While most of our people in this age have a conscious sense of the existence of God, and readily admit that they believe in Him and trust Him, so large a percentage of the American population give no expression to this belief.

About 50% of the American people claim connection with organized religion. When one considers the millions who are enrolled as members of the various religious bodies, as compared with the average attendance at the principal worship service, there is much to be done to urge Christians to return to the churches.

We need a "back to the Church movement." But unless the attitude of Christian people in general can be changed in regard to their obligations as Christians, particularly the holy obligation of reverent participation in the corporate worship of the congregation on the Lord's Day, Christianity must decline.

This decline of Christianity, as a vital influence upon the lives of professed Christians, is due to the wrong ideas people have regarding the functions of the Church. The emphasis put upon the brilliant preaching of some master pulpit orator may be partly responsible for it. It may be that "current topics" too often discussed in the pulpit has given the impression that churchgoing is largely a matter of hearing someone talk. There is truly the place for a sermon in the Liturgy, but no sermon can ever take the place of the reverent worship embodied in the Liturgy, participated in by minister and people.

Those who regularly attend worship on the Lord's Day actually believe it to be their solemn obligation to do so. This is the way to be active in giving expression to their acknowledgment of God. This is the vital and focal centre of the religion they profess; and that by participation in worship, the Liturgy of the Divine Word and Holy Sacraments, grace is imparted to their souls from God and they receive Divine help from heaven for the pilgrimage that leads to life everlasting.

There can be no substitute for reverent worship for the earnest Christian conscious of man's obligation to God. From the very first century of Christianity the baptized of the flock of Christ assembled in the designated place for worship and the mystical rite called "the breaking of bread" or the Eucharist, in obedience to the Lord's command. This was deemed to be an obligation binding upon those who professed Christ's religion. Worship was apparently the means of contact with God, and this Holy Rite the mystical channel of grace.

The early Christians felt the necessity of offering sacrifice to God, through Jesus Christ, and that sacrifice was embodied in the Liturgy, the central act and climax of which was the Eucharistic rite. For centuries the Holy Mystery, the Mass, the Holy Eucharist was the centre of the public devotions of Christians, almost universally. Even to this day, the highest act of worship among the majority of Christians in the East and West, is the Liturgy of the Holy Eucharist.

From the view-point of those who held to the ancient Orthodox Eastern Apostolic faith and order, Christian worship must be not only an act of faith but involves an act of sacrifice, which centres around the Great Sacrifice of Christ, which in the Liturgy is made real and a truly mystical sacrifice participated in by the priest at the altar and the faithful in the congregation. It is believed that by means not seen with human eye the Real Presence taber-

nacles with the devout and faithful and imparts grace and benediction, and that the Holy Sacrament is one and the same and of identical substance and nature as when Christ instituted it in the Upper Room. He was made known to His Apostles "by the breaking of bread" after the Resurrection. He said, "Lo! I am with you always, even unto the consummation of the world." Nothing could be more inspiring to the faithful engaged in the worship of God than the conviction of His Holy Presence, and surely, as He said, "this do in remembrance of Me," no act could more readily recall His love and great sacrifice upon the Cross for the salvation of mankind.

"Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance." What better way could these promises be fulfilled than in the reverent and holy act of religion—the worship of God in the mystical rite of the Eucharist in the Presence of Christ who, though unseen with human eye, is in substance united with His Church?

**THEME: *The Unpardonable Sin. (Pentecost or Trinity.)***

THE REV. WILLIAM CARTER, D.D., LL.D.

**TEXTS:** Eph. 4:30; Matt. 12:31; Mark 3:28-29.

What is the Unpardonable Sin? Two of the texts I have selected definitely say that it is blasphemy against the Holy Ghost. What is blasphemy? It is saying foul, fallacious, rebellious and lying things against the Godhead. It is arrogating to ourselves the powers of the Godhead and damning souls to hell with our own foul tongues. It is doing "despite," or despicable things, to "the Spirit of grace." See Heb. 10:29, where the marginal reference is directly to Matt. 12:31.

Separate the texts into their three main parts. The first one is, of course, a tender exhortation, without any threat whatever, but with a great and glorious fact and promise stated: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

That ought to cheer all our hearts and make, even the most sinful and rebellious, sensitively soft and yielding to the tender, loving appeal of the Holy Spirit.

The other two divisions should also keep us in this same state of mind, towards the doctrine, with relation to the other two Persons of the Trinity.

The first of these two divisions is: "*All manner of sin and blasphemy shall be forgiven unto men.*" The second consideration is: "*But blasphemy against the Holy Ghost shall not be forgiven unto man.*" That is a plain statement of an awful fact but, remember, it is tempered by what Christ has said concerning the Father and the Son; and also by the tender, pleading "Overtone" of the first text: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Now, let us look more closely at the first division of the last two texts. "All manner of sin and blasphemy shall be forgiven unto men, whether it be against the Father, or against the Son." That seems incredible, but it's true! "The Lord is not slack concerning His promise, as some men count slackness," the Word says, in II Peter 3:9, "but is longsuffering to usward, not willing that *any* should perish, but that all should come to repentance."

David speaks of God in the 103rd Psalm as one "who forgiveth *all* thine

iniquities," and that means all, as to the sum total, all as to length of time. Heb. 10:17 makes this very specific, where it says: "And their sins and iniquities will I remember *no more*."

Balaam, the prophet of God, who was tempted to curse, in God's name, those whom God had commanded him to bless, is mentioned, at length, in Numbers 22, 23 and 24. He was tempted by the proffer of place, position and power, made by Balak, the Moabitish King; and he would have cursed Israel instead of blessing them, as God had commanded, had it not been for his ass. What a blessed Providence it was that when Balaam was about to make an ass of himself, the ass objected! It would be a blessed Providence today if all men about to make asses of themselves had asses to protest the indignity about to be offered the poor animals!

The story of Balaam can be found in these three chapters in Numbers, in Deuteronomy, Joshua, Jude and Revelation. God forgave him, but man did not. In Numbers 22:34, Balaam cries out, "I have sinned," and begged that he might go back to his own house. God granted his request and freely forgave him his blasphemous plan, but Israel did not. In Joshua 13:22, we find that Israel sought him out and killed him for his perfidy.

Peter blasphemed against his Lord and Master, the night of His betrayal. When Christ turned forgiving eyes upon him, "Peter went out and wept bitterly." We must repent before we can be redeemed.

Paul acknowledged that he was a blasphemer against both God and Jesus Christ, but he tells us also how he was forgiven, in I Tim. 1:13-14.

The Holy Spirit is the representative of both the Father and the Son. "He proceedeth from the Father through the Son." That is the statement of the doctrine of the Holy Spirit. He is, therefore, in a very special sense, the glory and loving responsibility of both Father and Son, and they are very insistent that His glory shall be recognized and His power reverently regarded. Since He will not speak of, or for Himself, the Father and the Son are determined to speak for Him. He seldom speaks, save through others.

"He shall not speak of Himself," says Christ. No, never of Himself; always of others! Is it any wonder that God the Father and God the Son, then, should be determined to speak for Him?

"He shall glorify Me," says Christ. "He shall not speak of Himself; but whatsoever He shall hear, that shall He speak." It was the Spirit, working for God the Father, that came upon Moses, Joshua, Gideon, Samuel and David, enabling them to do such mighty works and glorify the Father's Name, as well as carrying the Father's message to others who were to do His will.

"You may say what you please about Us; you may revile Us, blaspheme Us, say all manner of evil against Us and we will forgive, if you repent and ask for forgiveness. But, if you revile the Holy Ghost; if you blaspheme against Him; if you do 'despite,' or despicable, malevolent and malicious things against Him, We will never forgive you in earth, or heaven, or hell!"

This is a most terrible threat. We do not have to do these things. We have been warned against them.

But, of course, if we will not listen, we become our own executioners. We shut ourselves, *wilfully*, out from the covenant of grace; we *refuse* the sacrifice for sin of Jesus Christ our Lord. What is left? That same passage, in Heb. 10:26-27, tells us very plainly: There is nothing left "but a certain fear-



ful looking for of judgment and fiery indignation which shall devour the adversaries." Listen to what God says through His apostle, in Heb. 6:4-6. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

That is the dirge of The Unpardonable Sin. The refrain is: "No Place for Repentance!" "No Place for Repentance!" and to cap the climax irrevocably, the writer, under God, goes on to give Esau as an example, in Heb. 12:17, who "found no place for repentance, though he sought it carefully with tears!"

In the final passage that I have to quote on The Unpardonable Sin there is a choice offered. There is no softening of the fact of the irrevocability of this awful sin, but there is a way of escape offered. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

The very Spirit whom you have been flouting, thereby bringing this threat of death upon yourself, will aid you. Though you may have been flouting Him, neglecting Him without openly defying and blaspheming Him, He will help you in all your difficulties and acknowledged infirmities, even as Paul says in Rom. 8:26: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for, as we ought, but the Spirit, itself, maketh intercession for us, with groanings which cannot be uttered. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those who love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God."

### THEME: *The Pattern in the Mount. (Baccalaureate.)*

THE REV. GEORGE WELLS ARMS, D.D.

TEXT: Heb. 8:5.

The Words of God teach us that there is a mount of vision and a workshop of accomplishment; that there is an ideal and a real; and that the supreme purpose of every life is to make the ideal real. Every time we pray, "on earth as in heaven," we pray that we may do all things according to the pattern shown us in the mount.

Every life needs its mount of vision—an aim, an ideal, a plan. Our plan determines our character. There are those who say they can build without a plan, which is true in part. It depends on what we build. To make a one-room shack no one needs a plan; but to build a sky-scraper one must have a blue print to the last detail. If we are content with a life that will be no more than a shack, we do not need a pattern; but to build high and lofty and well it is necessary to go into the mount.

Even God Himself had a plan when He made this world. There is a lot of half-baked education today that denies this teaching that the whole universe is a result of plan. This is just as likely as it were likely that a man could set up the Standard Dictionary by stirring a font of type with a stick.

There is only one conclusion, and that is that behind it all there is a divine intelligence, which means a plan.

This plan cannot be consistently confined to the bare materialism of the universe, but is most of all for those that dwell therein. The cosmos is the mere platform for the enactment of the drama of humanity, where the Lord Jesus Christ Himself is the chief actor, setting forth the love of God, revealing the Father, bringing back man to His image, purchasing us with His blood, and leading us forth by the power of His resurrection. Any scheme or social order that leaves Jesus out is doomed to failure. In Him is the consummation of the age. This is the eternal Gospel of Redemption.

It is needless to say that with such a God and Father these words of the text become His words to us. He has a plan for each life, and He never commands us to live according to that pattern without a willingness to reveal that pattern unto us, nor without the desire to furnish the necessary material. He plans the details as well as the frame work. He says, "See thou do ALL things," which means that I must not only copy the big outstanding features, which everyone can see, but the hidden details, which do not attract public notice. When the blue print is given to the mechanic it is not enough that he copy the main features, but the cotter-pin and the timer and the ignition points—"the things that are under the hood," which are the power that make the machine go. And our lives are worthwhile in proportion to our faithfulness to the heavenly vision, and are determined by what we are "under the hood." This is why we pray, "Thy will be done."

The secret of perpetual youth is to dwell in the mount of vision. The lives that have attained have always been the lives of vision.

The home, the school, the church are mounts where the pattern has been graciously revealed unto us. Out of the home many have been kept by the example of a godly mother and a noble father. The college days will never be forgotten. To graduate with only a diploma, and never to have received the vision here is to have failed utterly. The church offers the purer atmosphere and the broader vision the higher we climb. We can do things in the plain of Sodom and Gomorrah, which we could never do in Hebron; and whether we choose to live in Sodom or Hebron will determine whether we will be a Lot or an Abraham.

But God's mount, where His pattern is, is that great cluster in the New Testament which forms one mighty peak. It is the Mount of Transfiguration where we behold His glory. There we see not only the Peasant of Galilee, and the Teacher, not merely the Man, but the Deity of Our Lord. Not to have seen this is never to have been there. Then on the slopes of Olivet we see His humanity in the agony of the bloody sweat of Gethsemane. On Calvary we behold the Lamb of God, the forgiveness of sins, our only hope, and the hope of this world. On the Mount of the Ascension we behold Christ victorious, glorious, reigning and coming.

He is the pattern! No matter what your calling, whether clerk, merchant, lawyer, doctor, nurse, missionary, minister—He is the pattern. If, in any walk you cannot make Him so, shun it, it is not of God. Let us FOLLOW HIM!

**THEME: *Conquest. (Baccalaureate.)***

THE REV. WILSON GRIFFIN COLE, D.D.

TEXT: "... we are more than conquerors." Rom. 8:37.

Milton, the blind! Beethoven, the deaf! Byron, the lame!—subnormal in physical equipment—abnormal in soul achievement! These conquerors were not favourites in the race for distinctive contributions to the progress of man, yet they finished as surprise victors. But the hour of acknowledged achievement by the success worshipping multitude was not their hour of conquest. Their big hour was the time when their ponderous impediments ceased to be determining factors in their environment. Whether they later received the plaudits of the populace or remained unrecognized, would not add or detract from the greatness of their soul conquest. For the finest conquest of which the soul of man is capable is, not to force the grudging world to award the prize of victory in spite of blindness, deafness, lameness, but to see paradise with sight gone, to hear sublime harmonies with ears stopped, to walk steadily and straight, with deformed feet.

The reality of conquest is too often confused with the recognition of conquest. Few of the blind and deaf and lame will ever win a permanent place in the hall of fame. But a company, which no man can number, from the hindered and handicapped portions of humanity, have lived uncrushed and undefeated when the garlands of the multitudes have been awarded to the swift and the strong.

Ordinary people can be fired with the possibility of victory. Sacrifice and endurance are accepted readily if there is a chance to win. Even the money-purposed pugilist can match in capacity for suffering the noblest heroes of service, if there is hope of defeating his antagonist. Ambitious youths can always be lured by the promise of distinctive success and will willingly curb impulses to pleasure and ease. So strong is the will to win that, in recruiting volunteers under any banner or for any purpose, the leader must promise decisive victory as inevitable.

Even the followers of Christ, who taught the world how to lose victoriously, have often been given promissory notes of triumph in material currency. In the game the world plays for preferment of place and possession of power, the Church has frequently called its children to win the coveted prizes, or wrest them from the unholy grip of the winners. Yet the genius of Christianity is not the power to fire men to their best by the promise of a recognized triumph, but to do their best when defeat is inevitable, and remain victors in soul when defeat is experienced. Such triumph on the real battlefield of man, the field of personality, has unfortunately never appealed to the masses who demand heroes that fly across the Atlantic, not merely attempt the feat; who demand leaders to get elected, not merely to stand for the right, "As God gives them to see the right;" who demand generals to rout the enemy, not merely fight valiantly.

The few discerning souls, who saw the unconquerable in the conquered, and sensed the triumph of truth in the defeat of human controls, and remembered Christ's declaration that the way to save life was to lose it, began preaching to the world a strangely new kind of conquest. It was the conquest of the inner life, the control and direction of good-willed impulses from which mas-



tery a leaven would permeate all society, and change men to kindly, brotherly children of the Father.

Frederick Nietzsche, the philosopher of power, discerned clearly the antagonism of the philosophy of Jesus to his proposal of hero morality and a superman-centred society. He blamed Christianity for the exaltation of pity and self-sacrifice, the principle of readiness to lose the sentimental comforting of broken lives. He shook with anger as he accused Jesus as a prophet of weakness, as a teacher of plebian philosophies, which fastened on the Western World a life of descent and decadence. But the choleric professor of Prussia was unnecessarily incensed at the Christ's thought-pattern of rightness and love as superior to power. For not only his own nation, but all the governments of the nineteenth century were built on the strong-arm policy, of philosophers like Nietzsche rather than the banner of love.

Jesus' way of life is not offered as an excuse for failure and a consolation for weaklings. It is a philosophy for living founded on the fundamental reality of God, whose essence is love, whose activity is good-willed. It does not provide for ephemeral victories, but lays the plans for houses that stand when the storms and floods of changing fads have swept the Nietzsches buildings of supermen off their unstable foundations of incohering sand. Truly it is God-like to be unconquered by victory. The souls of the Greek slaves did not bow to their Roman conquerors. The intrepid missionary of the first century was unconquered by mobs, by courts, by ship-wrecks, by imprisonment. "We are more than conquerors," Paul cried, when learned the secret of triumph in defeat.

The goal set before the clear-seeing followers of the Galilean, the man who in soul was triumphant when the rabble revelled in his death, is the conquest of *the self*, remaining right when wronged, loving when hated, active when there is no reward, joy in a last place finish, when the race was run nobly.

Such a goal is too little understood in the current acceptance of first place as an index of first quality. This first place goal is one of the fallacies of the god of progress. If God is Father, and all people belong to His family, then winning of prizes is not the true objective for living. For such an objective depends on some members of the family losing. One cannot be up unless some one is down. One cannot sit at the head of the table in social recognition unless others take lower grade places. There can be an elite company with a plebeian group. There cannot be the four hundred unless there is also the four hundred thousand. Winners are made possible by losers. The rich rise because the poor fall. Obviously a victory that is possible, only through others' defeats, lacks satisfaction to the sensitive soul. And if the defeated are kin and loved, victory carries a sting.

Jesus as a philosopher and thinker replaces the dominance over others by the dominance over self in the interest of others. No peak of human ambition rises above this summit of the conquest of the souls.

**THEME:** *Growing Up. (Baccalaureate.)*

PRESIDENT FREDERICK W. RAYMOND, D.D., DEFIANCE COLLEGE.

**TEXT:** "When I was a child I spake as a child, I felt as a child, I thought

as a child. Now that I am become a man I have put away childish things." I Cor. 13:11.

The man who could say that was saying, "I have made life's great transitions. I have grown up." He had passed safely and successfully through life's great physical changes, not only; he had the speech and vocabulary of maturity. He had the emotions of an adult. He had a mature philosophy of life. He was done with childish ways and childish things. He had put them behind him. He was grown up—an adult—a *man*.

There are some of the traits of childhood that ought to be retained. Jesus set a little child in the midst and said, "except ye become as a little child, ye cannot enter the Kingdom of Heaven." Teachableness, trust, reverence, capacity for growth, are some of these finer qualities that ought never to be done away. So youth is a time of visions, enthusiasm, ideals and initiative. These are the hope of the world.

But it is tragic when childish ways are carried on. A mature person with the stature of a child is handicapped in an adult world. An adult, with the speech, the feelings, the arguments of a child, has no large place in a world of mature persons, and is fitted to exert no very profound influence.

A part of the process of growing up consists in forgetting and unlearning some things that were once believed to be true. Life is a process of unlearning, as well as of learning. Many of the ideas our fathers held and for which past generations have contended have had to give way before advancing knowledge.

But there are outgrown ideas that still have wide vogue that will have to be put away if you are to grow up—or if the world is to grow up, *e. g.*, there is the idea that selfishness is the way to success, that life consists in getting for one's own selfish ends all that is to be had at any cost. That idea dies hard. But it will have to die. There is the idea that society can be built up by ruthless, cut-throat competition. That dies hard, too. But we are slowly learning that the will to coöperate, the will to serve, is the condition of all true and lasting success. There is ample illustration in current history, *e. g.*, Jane Addams. There is the idea that the building up of great armaments in the assertion of a narrow nationalism—"patriotism"—is the way both to national greatness and to peace. But preparation for war brings war, as anybody forty years old ought to know. That idea, stated in terms of "national defense" or "national honour," dies hard. There is the idea that you can have a better world—or even a better college—by law alone;—that you can bring the Kingdom of Heaven to earth by legislation. Not while you have the present brand of legislators or the current brand of citizenship can you look for any such heavenly results from the legislation of politicians.

To grow up means to accept the growing knowledge of the universe in which you live, and to grow a faith in God that corresponds with, and is ample for, your growing knowledge. We live in a world of incomplete knowledge. There have been periods when new discoveries have shaken the world. Copernicus' discoveries of the laws of our solar system shook the very foundations. He waited twelve years to give his book to the world—because of threats from those who asserted his views did not agree with scripture. Every new discovery makes difficulty for those earnest souls who fear to let

go of old ideas and even old forms of faith. But this is an essential part of the growing up—spiritually as well as intellectually.

*Conclusion:* Seniors: You have spent four years in a college of liberal arts. This is a part of what it should have done for you. It ought to have set your minds and spirits free to weigh evidence and know the truth. This is not the end, but the Commencement.

In the classroom of Dr. William Newton Clarke one day an obstreperous and not over-courteous student asked the privilege of reading a newspaper clipping. The privilege was granted. The clipping stated a conclusion on the subject under discussion quite contrary to that which the teacher had just stated. "You may not recognize this, Doctor Clarke," said the student, "but this is a quotation from something you said some years ago. It is the opposite of what you have just said." "I did not recognize the quotation and I do not now recall the occasion, but I thank you for reading it to me. It gives me evidence that I am alive!"

Oliver Wendell Holmes has gathered up the truth of this text in a familiar figure out of the world of nature. He says, what I have been trying to say, in "The Chambered Nautilus."

"Year after year beheld the silent toil  
That spread his lustrous coil;  
Still, as the spiral grew,  
He left his last year's dwelling for the new.  
Stole with soft step its shining archway through—  
Built up its idle door,  
Stretched in his last-found home, and  
Knew the old no more."

"Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast  
Till thou at length art free,  
Leaving thine outgrown shell by  
Life's unresting sea—."

When I was a child, I spake as a child, I felt as a child, I thought as a child. Now that I am become a man I have put away childish things.

**THEME:** *The Art of Living. (Baccalaureate.)*

THE REV. WILBOUR E. SAUNDERS, D.D.

**TEXT:** I Cor. 12 and 13.

Paul was writing to a group of Christians on the art of living. The Thirteenth Chapter of First Corinthians has been called the matchless lyric poem of love. I am not sure that I like to have that masterpiece of spiritual insight called Poetry. If you mean by that term, literature which pierces to the innermost core and meaning of things, then poetry is a proper designation. But, if by poetry you imply that it is fanciful and unpractical, though beautiful, I do not want it to be called Poetry. Paul means to be taken very seriously. He is giving a program for life. He is discussing the Art of Living.

Folks are very serious in these days about living. Life itself, in the sense of the mere fact of existence, has become less important than getting out of



life all that it holds. One of the prominent playwrights of our day has described this feeling about life by likening living to a handful of sand escaping slowly between the fingers despite our efforts to hold it. This is the way that many people have come to think about life. Among cruder folk this has meant an hysterical grabbing for pleasure and possessions. Among the more thoughtful the result has been a search for the Art of Living. Many of the all too apparent evils of our generation are traceable to this root. For some, personal morals have become a dismal swamp of muck and mire as people have frantically clutched for that which they have mistaken for the good to be squeezed out of life. In its mildest form it has produced a delirious plunging into the search for pleasure. In its more serious aspect it has made crime our costliest national extravagance.

One summer I sat of a clear evening beneath the brilliance of a Vermont sky. There were three of us present, a school teacher, a doctor and a clergyman. Unexpectedly and without preliminary comment the physician said, "See here, what is the purpose of our lives, what are we to live for?" That is the question which many folk in our world are asking, the riddle we are stumblingly trying to solve.

I visited a new Junior High School. There was a model apartment for the teaching of domestic science. There was a machine shop with spotless mechanical devices of every conceivable sort. There was a theatre provided with all the professional necessities. Yet as I walked out of the building I could not help but question whether even such wonderful equipment can solve the real problem for youth.

Now, the Art of Living was just what Paul was talking about when he began, "And yet shew I unto you a more excellent way" and concluded with the summary, "But now abideth faith, hope and love." Faith, hope and love are a trilogy that has a unity. These are not separate entities. It is not faith *and* hope *and* love but these three *together* present a view of life, a formula for living. Faith is the basic attitude. Hope the controlling motive. Love the technique of execution.

A Yale professor described the life of our era in these terms, "What then shall we say of an epoch in which men's industry grows ever fiercer, while doubt of the good of the economic system becomes ever more insistent?—of an epoch in which knowledge grows from more to more while faith in the ultimate meaning of that knowledge becomes weaker and weaker? What shall we say of an epoch in which the means of artistic expression become ever more complicated and refined, only to leave us haunted by the feeling that there is less and less of significance to express." Let me repeat some of these phrases. "Doubt of the good of the economic system ever more insistent! Faith in the ultimate meaning of knowledge weaker and weaker! Haunted by the feeling that there is less and less of significance to express!" Faith, hope, love—these three? No! If this be a true picture of the life of our generation it is living based on reason, the denial of the dreams of life and selfishness!

But you may say, "I cannot understand such analysis of our corporate life." Then let me bring you an illustration from individual living. Walter Lippman is a high minded individual whose citizenship is of the finest type, but one who is fairly the personification of the spirit that says "keep your feet on

the ground, be reasonable, do not throw life away in dreams." Listen, then, to a description of life from his pen. "Life today is only a field for careers, an arena of talent, an ordeal by trial and error and a risky speculation." Let me repeat! "Life a field for careers? An arena for talent?" Is this life based on faith, hope, love—these three?

Paul found his famous trilogy in the life of Jesus of Nazareth. He was a disciple of the great man of Galilee. Jesus lived in triumphant faith that the force behind the universe is friendly. He called it "Father." Jesus threw his whole life unreservedly into the hope that humanity may achieve an abounding life in what he termed the Kingdom of God. Jesus' way of living was love of which his life is a perfect example and his death upon the cross, the epitome.

As we stand at the cross roads in these days of confusion and dismay, the cry is "show us the way out of our tumult and distress into abundant and victorious living." I protest that the solution of our difficulties lies in the secret of life enunciated by Paul and illustrated in word and life by Jesus, the Christ. "And yet shew I unto you a more excellent way." Faith, hope, love—these three!

**THEME: *Rolling Away the Stone. (Temperance.)***

THE REV. HERBERT WHITING VIRGIN, D.D., LL.D.

**TEXT:** "Jesus saith, Take ye away the stone" (*Amer. Version*). John 11:39.

While the Lord brings about final results, He will not do for us what we can do for ourselves. The Saviour made haste slowly, to come to Mary and Martha, and to restore Lazarus. Note His command!

I. *A Material View*—"Take Ye." Great supernatural work is made to depend upon as small a thing as this. "Take ye away the stone." He will not do it. *Until our hands do their utmost, His do not move.*

a. Do you want to see Lazarus up again? Do we love our brother enough to want to help restore him? Do we want to see death rolled back and life brought in? Do we want to see society sweetened and made clean? Do you want to help your brother get a job? Do you want him to get on his feet?

b. If so, have you rolled away the stone? You reply, "It is too great for me to roll away." Have you helped others at *that task*? Perhaps you reply, "I have taken a course in the university, majoring on social problems, and I did cadet work while taking the course. And then! Well, since then I have read much on economic and social questions, keeping abreast of developments. And then! Well, then I have *talked* to people about these questions, in season and out of season. And then! And then!" Why are you saying, "And then! It is annoying."

c. Doubtless! For I note that many who read and talk are sometimes impracticable, idealistic, theorists, who dream, at least that much can be said for them,—who accept others' dreams which they have read—and let it go at that, while the Son of God is saying to such, "*I have a task to perform*, a great task, and it cannot be done, because you sit and read, and reading, sometimes weep, or stand and talk—but you do not bend your back to roll away the stone." I feel a nausea, when I hear people descant on the serious

conditions of the hour, weep over the hard times of their brother, and then stay in a comfortable, feathered nest, or do everything they can to keep it feathered, and put not themselves out one whit, to relieve the situation.

d. Until God sees us in dead earnest, bending our backs, leaving out "our dainty love and slothful sympathy, and taking a two-handed grip of all manner of obstructions, He will not move." He will not move! God cannot be deceived. "God is not mocked. Whatsoever we sow, that we shall reap." A famous reformer who ran for office, is a splendid theorist, he has a fertile brain in working out idealistic dreams, offering utopian plans for the material redemption of his fellows. While he proposes to tax big capital, to provide for his brother man, his wife does fairly well in real estate. But that same game is played by a lot of idealistic preachers and idealistic members in the pew. Christ sternly says, "Play the game. Roll away the stone! Put your shoulders to the task, and heaven!"

II. *A Moral View.* (1) There are grave moral problems confronting us. What are we going to do about it—Have a "talk feast"—Weep over it! The avowed wets and the dewey gentlemen who assisted us at the rout of prohibition promised us: 1. The elimination of bootlegging. 2. The suppression of crime. 3. A return of respect for law. 4. Re-employment for the unemployed millions. 5. The stopping of juvenile drinking.

At the risk of repetition, I remind you of The Congressional Record of the 73d Congress, 2d Session, containing newspaper reports of conditions in Chicago. "Shocking evidence of how Chicago's high-school girls and boys, children ranging between 13 and 18 years of age, are being lured into depravity by saloonkeepers, who flagrantly violate the law by plying child patrons with liquor. . . . Sprawled on the floor and asleep at the long tables, were a dozen young boys and nearly as many girls. Some were obviously 14 and 15 years old. . . . These children were students of Lake View High School. . . . A Lake View senior is taking tickets at the door. The reporters encountered two boys and a girl, the latter about 15, drinking at the bar. The barkeep was serving them straight whiskey. . . . Like the Parnell, this saloon has no permit. Both operate in dry territory. . . . Chicago's present-day saloons are causing delinquency among young girls to an extent never equaled even in the days of segregated vice."

*Saloons Rule Our Communities.* "Under the old liquor laws, minors were protected; saloons were not permitted in residential districts, nor in close proximity to schools, churches, colleges, etc. Now the wets are in the saddle, and are riding the people. They recognize no liberty but their own, and resent any restrictions on their traffic. Cities like Evanston, seat of Northwestern University, and other educational centres throughout the State, protected formerly by special charters, are compelled to hold elections to protect themselves under local option."

Published statements from the school authorities of Los Angeles: "Liquor dealers are selling to minors."—*Frank Bouelle, Supt. of City Schools, Los Angeles.* "Thirty per cent of the patrons of beer and wine parlours are under 21 years of age."—*G. M. Hoyt, Head Co-ordinator of the Division of Attendance and Employment of Minors.* "Apparently the liquor dealers consider school localities as particularly good fields for business."—*George W. McDill, President of the Los Angeles Board of Education.*



"The Board of Education is greatly alarmed by reason of the rapidly increasing use of alcoholic liquors by young people of all ages in our schools since the repeal of the Eighteenth Amendment."—*Unanimous action of the Los Angeles Board of Education.*

"Bacchus says, bring in the women and children, because morality is out-moded. Mammon cries, keep out the bootleggers, because revenue is all that counts. And this is the temperance which was to come to pass after the repeal of the Eighteenth Amendment."—*Editorial, Los Angeles Times.* "A saloon, masquerading as a lunch stand, adjacent to the (Sacramento) high school campus and catering exclusively to students. Two pretty 17-year-old girl students acting as runners for bootleggers, delivering liquor to students on the school grounds, and busily soliciting their booze trade. Drunken students in school; and wild parties at which liquor flows freely, arranged by the girl runners and staged by the bootleggers. These charges were made by Neil McAllister, and Harris Whitebeck, head of the Police Juvenile Bureau."—*Los Angeles Examiner.*

"A communication from Deets Pickett, Secretary of the Methodist Episcopal Board of Temperance, Washington, informs us that the first statistical returns from leading American cities, justify the prediction that arrests for drunkenness in 350 cities this year will exceed by a quarter of a million the number of such arrests during the worst year of prohibition."

When the Lord said, "Take ye away the stone," He meant any and every obstruction that stands between Christ and the quickening of dead souls, dead families, dead cities, dead nations, a dead world.

a. Have you become callous and indifferent to the grave moral situation in which we find ourselves? This is no time for hand-wringing and head-shaking. This is the time for action. I have always believed in a militant Christianity. I am not a pacifist from any angle. I believe in Theodore Roosevelt's pronouncement, "Pass-a-fist."

b. My mature judgment is that Christianity has lost ground, not because it has not the solution of the problems of the hour, but because the masses of Christians are respectable apologists, following the paths of least resistance, and refusing to pay a price for their convictions. England has outstripped us in recovery, and is fast gaining commercial ascendancy; but Japan is running England a great race, and in some respects is outstripping her, due to the low wage scale of Japanese employees. Do you imagine that intelligent workmen in Japan do not know that their standards of living are lower? But while they know, the appeal to national pride and prestige has made them suffer loss of physical comforts and their rights, for national precedence. That which causes Japanese workmen to find glory in suffering, we, for a much higher reason, should be willing to go them one better, in heroic self-denial and effort, to redeem a nation from a startling and serious situation.

c. Let's uncover the grave of immorality. The task is homely, dirty, and hard work. You had better take off your gloves and put on old clothes. Nothing dignified about it, but it is a man's task. Think of it! Christ is back of you, watching and waiting. If we knew the power that worketh in us, and the power that worketh for us, there would be less talking, more working, and things that seem to be, from the point of unbelief and panic-strickenness, almost too big to attempt, would be seen to be natural and obvious.

III. *A Spiritual View.* I beg to talk to you briefly about the part you are to play in taking away the stone, as to the spiritual needs of your fellows.

(1) Would it be a palpable absurdity for any one to say, "I do love my brother sincerely," and yet leave that brother, liable at any time to pass away unsaved, without using every means to bring him to a knowledge of his lost condition? What would any one think of a man who saw his friend asleep in a burning house, stupefied by the smoke, and not rouse him to a sense of his danger, and help him to escape? You would be branded a coward and shunned, did you not do your best. But the other! Your effort is needed to roll away the stone, that Christ may do the rest.

(2) Years ago, I scanned the territory within thirty or forty miles of my pastorate, to note any untouched or abandoned fields, and finding one, where preaching had not been heard for years, I camped in a tent, with my family, and began preaching Christ, in an abandoned church house.

People began coming in numbers, and soon there was a seeming spirit of revival. After an unusually passionate prayer for the lost, on the part of a man who had lived forty years in that immediate neighbourhood, I asked him whether he knew Mr. ———; he replied that "he did, and that the man had lived in the community some seventeen years." I asked whether he had ever spoken to the man about his soul. He never had. I said, "Don't you think you had better cease crying about the lost, and *go to them and urge them to accept Christ?*" Christ is saying, "Do your part, and I'll do mine."

### THEME: *Can You Say "Shibboleth"? (A Sermon on Citizenship.)*

THE REV. C. IRVING BENSON, D.D.

TEXT: Judges 12:6.

*The word shibboleth has an interesting history. It has come to mean the watchword of a party or society. In these days of shibboleths, catch-words and parrot cries, truth is obscured. There are some earnest people who condemn all others who do not subscribe to their particular form of words. Unspeakable misery and persecution have been inflicted because men have not conceded each other the right to think differently and express themselves differently.*

This is one of the bad old stories of the Bible. It belongs to a day when human life was cheap—a hard, rough world unsoftened by the kindness of Christ. We must not make the mistake of judging it by our standards of justice and mercy. Remember then that we are going back to a primitive period thousands of years ago.

There was continual strife between the clan of Ephraim on the west side of Jordan, and the men of Gilead on the East. They quarrelled for no good reason except the love of quarrelling. Jephthah had led the Gileadites in battle and gained a spectacular victory over the Ammonites. When the Ephraimites saw the fame of Jephthah and the glory of his victory, they were peeved because he had not asked them to join in the fray. It was not the fight they had missed that annoyed them, but the glory they could not share. Jephthah pointed out that he had sought help from them, and "only when they refused had he gone out alone."

*The Pass Word.* For this imaginary slight upon their honour the men of

Ephraim picked a quarrel with the men of Gilead and marched to battle against them. They soon had cause to rue their rashness, for the Gileadites smote them hip and thigh. Those who were not killed fled for their lives. But between them and their home lay the river Jordan. Jephthah sent a detachment of his troops to hold the fords of Jordan against the retreating fugitives.

The Gileadites and Ephraimites were cousins and not easily distinguishable. So the Ephraimites pretended to be Gileadites. The guards were in a quandary—how were they to avoid slaying their own people who might wish to cross the river?—how were they to make sure that the enemy did not pass themselves off as Gileadites and escape?

They decided on a pass-word to distinguish friend from foe. When any one came to the fords and said, "Let me pass over," the men on guard asked him, "Art thou an Ephraimite?" And if he said, "No!" they demanded him to "say shibboleth!" And if he pronounced it sibboleth, they knew he was an Ephraimite and slew him on the spot. The dropping of an aspirate pronounced his doom.

*Test of Sobriety.* The word "shibboleth" has become proverbial. It has come to have a specialized meaning in English and is used as the watchword of a party or society. There are some earnest people who condemn all others who are not able to use their particular form of words. It is true in social, political and religious life. There are those who say, "You say my creed, say my shibboleth, or else you cannot be saved."

In these days of shibboleths, catch-words and labels, truth is obscured. Great principles like capital and labour become the mere parrot cries of parties. Phrases like "the brotherhood of man," "the rights of the individual," "equality of opportunity," "democratic government," tend to lose their rich and comprehensive meaning. They thin out into mere partisan mottoes or become the expression of an ill-balanced sentiment.

*Religious Intolerance.* But the wrongness of making shibboleths a test appears in religion. What unspeakable misery, persecution and suffering have been inflicted because men have not conceded each other the right to think differently and express themselves in differing form and phrase. The rack, the stake and the thumbscrew are the means whereby men have been compelled to think alike.

A great theologian like John Calvin had Michael Servetus burned at the stake in Geneva because he defined the doctrine of the Trinity differently. So men have taken one religious idea and made it the sole test of religion.

Two much-used shibboleths of our time are Fundamentalist and Modernist. There is not the slightest doubt that these catch-words conjure up in many minds the spectacle of devout men defending the Bible from sceptical attacks, and in many other minds of thoughtful, courageous men delivering faith from the mummy-folds of superstitions. But the fact is, that every man who is both religious and rational, is both a Fundamentalist and a Modernist. There are some things in the Christian faith that are absolutely fundamental. On the other hand, we live in a modern world, and we ought to approach and interpret the Christian faith in the light of modern knowledge.

*Biblical Criticism.* Take, for example, our attitude to the Bible. The Bible is the word of God to me as absolutely as it was to my grandmother, for it answers to the deepest needs of my soul, and I know that God speaks to me



from its pages as He does not from any other book in the world. Yet our understanding of the Book differs.

Some people insist that you must hold their theory of the Holy Spirit, the Second Coming, the Lost Tribes, etc., and their attitude seems to say:

"We are the chosen few:  
All others will be damned."

They remind me of the old woman who said there were only two "sound" people in the kirk, "the meenister and masel, and sometimes a' hev doots aboot the meenister."

*Catch-words.* There is a danger of turning great words like the Cross, Conversion, Atonement, into party shibboleths. Men seize on one aspect and proclaim it as the fundamental. "Hold what we hold, speak as we speak; or 'Anathema'—thus the spirit of intolerance thunders.

I believe in creeds as a testimony, not as a test. Religion is not a creed, it is a life.

Do not allow yourself to be side-tracked by mottoes, catch-words, party-cries, either in religion or politics. See life steadily and see it whole.

"Be more afraid of the littleness than of the largeness of life," said Phillips Brooks. I may content against wrong principles, yet have compassion and kindness towards persons. I may condemn wrong and yet see the good mixed up with the wrong and be quick to have fellowship with that right. As Dean Inge says: "There is no better maxim than this: 'Personalize your sympathies and depersonalize your antipathies.'"

*The Acid Test.* I have interpreted this word shibboleth as it has passed into proverbial use. But originally it had a vital significance.

Those Ephraimites were not slain because the Gileadites thought it a crime to drop the aspirate; but their blood dyed the Jordan because it was Ephraimite blood. They were not linguistic pursuits; and they slew men by the thousand not because they mispronounced a word, but because that mispronunciation revealed to which tribe they belonged. The trivial matter of articulation was a means of determining the all-important point, whether they spoke truth or falsehood who professed themselves clansmen.

There are some things that reveal us. There are God's shibboleths and man's. "If any man have not the spirit of Christ, he is none of His." That is the acid test.

The Christian ought to have a different accent, above all he ought to have a distinctive spirit. We cannot be like the schoolboy who told his vicar that he wanted to be a Christian like his father, because no one would ever know that he was one!

### THEME: *The Prodigal Son.*

THE REV. GORDON W. MATTICE, D.D.

TEXT: Luke 15:11-32.

This parable has been called "the most divinely tender and most humanly touching story ever told," and "the Gospel within the Gospel," and the best short story in any literature.

I. *Desire for Self-assertion and Experience*, (Verses 11 to 12.) The prod-

*igal* is a universal figure. When we have seen the prodigal, we have become acquainted with ourselves. Dr. John Hutton points out the significance of the fact that "two" is used. Humanity may be divided into two groups. See how this parable develops in terms of two—of contrast.

Two sons—the older and younger.

Two journeys—out, in.

Two resolves—to go, to come.

Two abodes—home, far country.

Two requests—give me, make me.

Two beginnings—to be in want, to be merry.

Two blunders—took all, lost all.

Two conclusions—came to self, came to father.

Two conditions—isolation (none gave), association (feast made).

Two banquets—the world's, the father's.

The prodigal desired something that is sought by all normal people, self-assertion and experience. This is not to be regretted, provided it is desired for wholesome purposes. When we become creatures of desire, rather than of judgment, we become prodigal. How are you using the liberty God has given you? Does it lead you to an abundant life, or to the far country of "forgetfulness of God?" God allows us freedom of choice. God gives to everyone of us what the Father gave to the prodigal son. Thus we determine our own destiny.

II. *The Far Country.* (Verses 13 to 16.) When we see the prodigal gathering the portion of goods and taking his journey into the far country, we know him to be desirous of self-assertion. He had an adventurous spirit. The next few verses reveal his other side. He lacked inner control. His theme song was, "The grass is always greener in the other fellow's yard." His home, family, friends, meant little to him. We note that "He wasted his substance with riotous living. This, then, was the far country he had chosen. There is always a famine there. Read Jeremiah 2:13. There was the famine of loss of honour, purity, integrity. There was poverty of character. Note the famine suggested in the words, "No man gave unto him." Genuine friendships are not made and cemented in sin. Where the spirit of Christianity abounds it cannot be said, "No man gave unto him."

He who began by making sin a servant to minister to his wants, now becomes its bond servant. He sells himself into slavery. The determining factor in any man's career is the man himself. **YOU ARE WHAT YOU ARE JUST NOW, BECAUSE YOU HAVE DETERMINED IT.**

III. *The Resolve for Reformation.* (Verses 17 to 20a.) Read Psalm 51, the parable is enacted in real life one thousand years before Christ. It is encouraging to read the words, "He came unto himself." No matter how low he sank, recovery was possible. The Gospel of Redemption had not lost its power. He had been acting in an unnatural, insane way. Sin is a species of insanity. He could still picture the old home. He still remembered that he was his father's son. No prodigal is hopeless. Read Isa. 59:1. He recognizes that he has sinned. Vs. 19-20.) He pleads no excuses. He acts upon his resolution. He follows through. We can keep our resolves for reformation only as God gives us power. Moral reformation is always the joint work of God and man. Let no man fool himself into thinking he can win this battle

alone. He may make his resolutions, but only partnership with Christ assures success.

IV. *The Return to the Father.* (Verses 20-22; Jer. 18:1-12.) Picture the prodigal along the homeward way. What thoughts must have possessed him? Would the father receive him? It was the mission of Jesus to reveal a true picture of God. Father in the parable is God. Human fatherhood is used here to interpret the divine. It is difficult to find among the utterances of Jesus a more beautiful and complete picture of God than that portrayed in this parable.

Jesus gives us two glimpses of the Father here. One when the son leaves home, the other when he comes back. In the first instance the tolerance of the Father is exhibited when the son insisted on having his own way, and suggests the solemn truth that God will not coerce a soul into obedience. The second, the royal reception reveals the fact that God has pardon, love and a welcome for those who return to Him.

The father gave the son symbols of restoration. 1. A robe, the best one, Job 29:15. 2. A ring, the symbol of authority, a token of favour, a seal, Gen. 41:42. 3. Shoes, slaves never wear shoes or sandals, only a son is permitted them. Ponder the transformation from servitude to sonship; from poverty to riches; from sorrow to rejoicing; from sinfulness to righteousness; from uselessness to usefulness; from death into life.

The transformed life becomes a witness for God. Charles Kingsley once said, "If you wish your neighbours to see what God is like, let them see what God can make you like." Return to your Heavenly Father! You will find Him waiting.

V. *The Banquet in the Father's House.* (Verses 23-24.) In the far country, away from the father's home, is famine and want. In the shelter of the home is a banquet. Contrast with the banquet the world offers. Sit down, and what follows? The world's banquet grows scantier and coarser; you drink, but it only parches your throat. You are sitting amid the gilded relics of corruption. Garments are moth eaten, gold and silver is red with rust. You are surrounded by the dead. But—in the home, there is spread another banquet. The fair linen cloth, the broken bread and sacramental wine, remind us of the table which God provides in the wilderness of life. (John 6:26-58.)

The life story of the prodigal is simply that of one who accepted the world's invitation. "The feast in the father's house indicates the joy of a forgiving God over a forgiven man, and the joy of a forgiven man in the forgiving God." The new life begins with the feast.

On the campus of Northwestern University stands the medical school. One of its departments is referred to as "the place of another chance." This is the department of physical therapy, where the maimed and injured are restored to usefulness. I like to think of the Holy Communion as the Church's department of physical therapy, the place of beginning again. Come as did the prodigal. He will not reject, but rather, seeing you afar off, will cover your own unworthiness with His own white robe.

VI. *The Refusal to Make Room for the Son.* (Verses 25-32.) This is the story of the brother who did not go away from home. He shared neither the father's grief over the loss of the prodigal nor his joy in his return. The fact of his return made him angry. His anger was born of envy and hate. Envy



is an old sin. The first murderous club was in the hand of an envious man. (Gen. 4:1-16.)

Though the brother had repented of his sin, he would not welcome him home again. He never reached an attitude of love for his father. It was not joyous partnership, but conscript toil. The son never says, "Father." He refers to his brother as "thy son." Do you know your Heavenly Father?

The elder brother needed the joy to be found in the father's house. His heart was forlorn of love. His life was restless, unsatisfied, hungry. Everyone was joyous but he. He missed the additional blessing that his father stood ready to give. He was a lonely man. Do you realize what you are missing by refusing to enter the Father's house? Enter now, before it is too late. (Matt. 25:1-13.)

Our story ends with the prodigal at home with his father, but the elder brother is outside. He shut himself out. He would not go in. He was barred from heaven by his lovelessness. Let not this study of the parable end with any of us left OUTSIDE.

### THEME: *The Shock Troops of Peace. (Armistice.)*

THE REV. EDMUND B. CHAFFEE, D.D., *Editor of "The Presbyterian Tribune."*

Some time ago the English statesman, Winston Churchill, wrote these sobering words:

"All that happened in the four years of the Great War was only a prelude to what was preparing for the fifth year. The campaign of the year 1919 would have witnessed an immense accession to the power of destruction. Had the Germans retained the morale to make good their retreat to the Rhine, they would have been assaulted in the summer of 1919 with forces and by methods incomparably more prodigious than any yet employed. Thousands of aeroplanes would have shattered their cities. Scores of thousands of cannon would have blasted their front. . . . Poison gases of incredible malignity, against which only a recent mask, which the Germans could not obtain in time was proof, would have stifled all resistance and paralyzed all life on the hostile front subjected to attack. No doubt the Germans, too, had their plans. . . .

"The campaign of 1919 was never fought; but its ideas go marching along. In every army they are being explored, elaborated, refined under the surface of peace; and should war come again to the world it is not with the weapons and agencies prepared for 1919 that it will be fought, but with developments and extensions of them which will be incomparably more formidable and fatal."

Faced with such an Armageddon with its outcome of barbarism, the religious man must ask whether his religion has any meaning for a world like this, for a day when inventive genius has given us such power over the forces of nature that we can translate our hatreds into the most ruthless destruction the race has ever seen. The history of organized religion at least does not give an encouraging answer. The failure of our religious forces in the wars of the past makes us bow our heads in shame. While our churches have continuously given lip service to the cause of peace, they have supported every particular and specific war that this country has fought. They had a large part in the war of the Revolution. They supported the Civil War on both sides of the border. In the Spanish-American War one of the Philadelphia pastors said: "More right-

eous is this war than the war for independence . . . and the Civil War . . . because in this war we are fighting for the freedom of those who are bound to us by no other ties than those of common humanity." Our American churches came up to the Great War with a love for peace in general, but with a willingness to fight any particular war the Government might declare.

Some of us well remember those days when an outstanding religious leader like Lyman Abbott was commending the National Security League as "the best peace society in the United States." We remember how patriotism was identified with Christianity and peace-lover and pacifist became terms of reproach. We remember how great souls like Robert E. Speer were excoriated in the press because they did not breathe enough threatenings and slaughter, and we saw those great souls one by one capitulate to the madness. We heard words from our revered religious leaders that left us sick at heart and made us doubt our own sanity. We were told that every church should be a recruiting station. Some of us learned in those trying days that the moral leadership of our moral leaders could be highly immoral. Great Christian names lost their magic appeal, for we saw that the flag meant more to them than the cross. But why consider this religious record further. Religious and Christian leaders failed, and failed lamentably. Church organizations failed still more.

But perhaps I am not quite fair. There were those who kept the faith. There was a remnant that did not join the pack. There were a few who did not bow the knee to Baal or throw their children to Moloch. Norman Thomas was one. John Haynes Holmes was another. And there was Billy Fincke and Nevin Sayre, Paul Jones and a few others. These men have a right to be proud of their war record. To their work is due the fact that 13,000 ministers in this country declare that they will never participate in or bless another war.

However, the record of religion and religious leaders in the years 1914-1918 is already made. We must let the dead bury their dead. Those of us who are sincerely trying to bring our religion to bear upon the crisis before the western world must ask what we are going to do about war now? What can we do to prevent the suicide of civilization? What will we do if war comes, as it may in these very 1930's?

Before us who are trying to follow according as light has been given us the way of life laid down by the Galilean Carpenter one of His sayings stands out: "Ye shall know the truth, and the truth shall make you free." Not entirely, but to a large extent, war threatens the world today because delusions are so prevalent among us. It is the first duty of Christian lovers of peace to dispel these delusions about war.

Mankind is the only species, with the possible exception of the ant, which fights its own kind. We may well recognize value in species struggling against species, but there is nothing in nature to show that the species is strengthened by groups of the same species murdering each other. Moreover, war does not help to breed better human beings. The effect upon the species is that which would occur in cattle if they were persistently and continually bred from the worst instead of the best. The biological effect of war is to breed a scrubby humanity. It is quite possible that the downfall of the various nations, nations like Spain which have had wealth, prestige and power, has been due to their destructive wars, wars which left only the unfit to reproduce their kind. War is a biological curse.

Again it is our religious duty to help men and women understand the real causes of war. I am not one who believes that all war is due to the money power or some other vaguely defined influence, but I am convinced that the vast majority of modern wars are economic in their origin. Nations fight today for raw materials, for opportunities for investment, and above all for markets. American entrance into the Great War was primarily a business matter. As Thomas Lamont, of the House of Morgan, once boasted: "Our firm had never for a moment been neutral; we did not know how to be. From the very start we did everything we could to contribute to the cause of the Allies." And it must be remembered that by the close of 1916 the bankers were in a bad way. The allies had overdrawn their account to the tune of \$500,000,000. The only way the bankers could save their money and their debtors' credit was by getting the United States into the war, and thus pass the burden on to Uncle Sam. As Woodrow Wilson, in a burst of candour at the close of the war, put it: "Does not every man know, does not every woman know, nay I say does not every child know that wars are commercial in their origin?" A cablegram which was made public by the Senate Munitions Investigating Committee gives the sordid truth. On March 5, 1917, this cable was sent by our ambassador to Great Britain, Walter Hines Page, to Woodrow Wilson:

"The pressure of this approaching crisis, I am certain, has gone beyond the ability of the Morgan financial agency for the British and French Governments. . . . It is not improbable that the only way of maintaining our present pre-eminent trade position and averting a panic is by declaring war on Germany . . . pressing danger that the Franco-American and Anglo-American exchange will be greatly disturbed; the inevitable consequences will be that orders by all the Allied governments will be reduced to the lowest possible amount, and that transatlantic trade will practically come to an end.

"The result of such a stoppage will be a panic in the United States. . . . We shall soon reach this condition unless we take quick action to prevent it. Great Britain and France must have a credit in the United States which will be large enough to prevent the collapse of world trade and the whole financial structure of Europe.

"If the United States declares war against Germany, the greatest help we could give Great Britain and the Allies would be such a credit. If we should adopt this policy, an excellent plan would be for our Government to make a large investment in a Franco-British loan. Another plan would be to guarantee such a loan. A great advantage would be that all the money would be kept in the United States.

"We could keep on with our trade and increase it, till the war ends, and after the war Europe would purchase food and an enormous supply of materials with which to equip her peace industries. We should thus reap the profit of an uninterrupted and perhaps an enlarging trade over a number of years, and we should hold their securities in payment."

It will help us and it will dampen our enthusiasm for modern war to remember that modern wars are very largely miserable struggles for bean-cake and oil.

A third delusion needs to be dispelled. That is the false idea of patriotism. True patriotism says, "I will give my all for the good of my country. I will help to make her such a force for good that all nations will love her." The



false patriotism says: "My country is the greatest, the biggest, the bravest in the world. We'll fight the world any time to prove it." This jingoistic spirit must be dispelled. We must cease to make our patriotism a religion which means more to us than our Christianity. We must have done with this idea of the God-State. We must have done with the idea that a man must give up his conscience, his sense of right, and speak if the state says speak, keep silent if it says be still, kill when it says kill. We must have done with the idea "My country, right or wrong," and substitute for it my country when she is right; if not right, all my power to make her right.

There is still a fourth error which must be unmasked. Men are still deluded into thinking that preparedness for war will prevent war. No amount of preparedness can prevent war. If we prepare, the other nations also prepare. The logic is continuous preparation until all that we have goes into war preparation and life itself becomes a burden. It is as General F. P. Crozier, of the British Army, has well put it: "No race in armaments can avert war. The reverse is the case. Our old slogan, 'If you want peace, prepare for war,' is as dead and out of date as the dull military minds, duds we call them, which still hold to it. It is utter rubbish."

"Ye shall know the truth, and the truth shall make you free." It is a primary duty upon the followers of Jesus of Nazareth to expose the lies upon which wars are founded. Among the most tenacious and dangerous of these lies these four stand out. It is a lie that war is necessary and good for the race. It is a lie that wars are really fought for such noble causes as democracy and justice and truth. Today they are fought for commercial supremacy. It is a lie that one serves his country best by killing other men for her. It is the most crass and subtle lie of all that preparedness for war prevents war. Humanity today is perishing for lack of knowledge. One of the greatest blows we can give to war is to show it up for what it is, stupidity, lust, cruelty and hatred raised to the nth power.

It has become increasingly clear that the Master's words, "Put up the sword, for he that takes the sword shall perish with the sword," "Resist not him that is evil," and all the rest cannot be lightly brushed aside. It is increasingly clear that the record of Jesus' life and teaching gives no indication that He justified war, but rather that He forbade it to His followers.

Moreover, this attitude toward violence seems to have been followed by Paul, the great interpreter of Jesus. For Paul said: "Pay back to no man evil for evil." And again, in a striking passage, he said, "If thine enemy hunger, feed him; if he thirst, give him to drink, for by so doing thou shalt heap coals of fire upon his head." Such seems to have been the doctrine of the early disciples.

It was also the doctrine of the early Christian Church, for in the period between the death of Jesus in 29 A.D. and the nationalizing of Christianity by the Roman Empire in 325, we have ample testimony that Christian leaders considered war utterly unchristian. In the first century Maximillian was brought before the pro-consul to be enrolled as a soldier. He testified: "I am a Christian and cannot fight." It was ordered that he be enrolled, but he refused to serve. He was executed. Marcellus was a centurion in the legion called Trajana. He became a Christian and refused to serve any longer. It is not lawful, he said, for a Christian to bear arms for any earthly consideration. He also was put to death. The record is clear, case after case. Justin Martyr

and Tatian talk of soldiers and Christians as distinct characters; and Tatian says that the Christians declined even military commands. Clement of Alexandria calls his Christian contemporaries the "Followers of Peace," and expressly tells us, "that the Followers of Peace used none of the implements of war." Lactantius, another early Christian, says expressly, "It can never be lawful for a righteous man to go to war." As far as our evidence goes, we find little indication that those early followers of Christ tried to reconcile war and Christianity. Even after Christianity had spread over almost the whole of the known world, Tertullian, in speaking of a part of the Roman armies, including more than one-third of the standing legions of Rome, distinctly informs us that "not a Christian could be found amongst them."

But I would not rest my own conviction that war and Christianity are irreconcilable on the passages I have quoted or any others that we might find. Go deeper than all this to the very heart of the ethic of Jesus. The central teaching of the Son of Man was love. "Thou shalt love thy neighbour as thyself." "By this shall all men know that ye are my disciples, if ye have love one to another." No act can be a Christlike or a Christian act which proceeds from hatred. In the teaching of Jesus of Nazareth there is found the hard saying, "Love your enemies." It comes down to this that any act which cannot be done in a spirit of love is not and cannot be Christian. The test for you and for me as we face the awful problem of war must be at this very point. We must ask ourselves some such question as this: "Can I bomb and bayonet, maim and murder, lie and steal, torture children and starve the old in a spirit of love and kindness?" It is hard to see more than one and reasonable answer to this question. War requires hatred. It is conceived in hatred. It is born in hatred. It spawns hatred. The spirit of Christ is the spirit of love. The spirit of war is the spirit of hate. No matter what the cost, we have no message worth preaching to this day and generation which does not utterly renounce and condemn war and the sins which lead to it.

Nor are we oblivious to what this may mean. The position we have taken will not be easy or safe. It may mean stringing up by the thumbs, as was done to Norman Thomas' brother Evan in Leavenworth prison. It may mean incarceration in a psychopathic ward, as was done to some of our conscientious objectors. It may mean death. If our Christianity is not as rugged as that of the early Church, then surely we have lost the way. As in that day the basic issue was Christ or Cæsar, so in our day we may have to choose between the flag and the cross. It will be a bitter choice, but if patriotism means more to us than Christianity, then there is no message in our Christian gospel, for that gospel is addressed to all men, no matter what their race or their colour. And the Christian message is first, last and always the message of love.

My Christian brothers, the time has come when we must decide what Christ really means to us. World courts, leagues of nations, conferences for disarmament, Kellogg pacts, all these have failed or are failing. We are never going to stop war until a sufficient number of us stand up and say to one another and say to our governments, "No matter for what purpose you beat the war drums, we will not follow." Only thus can war be stopped; only thus can Christ be King. Nothing short of this gospel can save the world. Dare we preach it? I answer, there is nothing else worth preaching. The Master calls us to be the shock troops of peace. Who follows in His train?

**THEME: *Final Victory Has Not Come. (Armistice.)***

THE REV. GEORGE CAMERON, D.D.

"We are the dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved, and now we lie  
In Flanders fields."

In our observance of the 18th anniversary of the signing of the Armistice on November 11, 1918, at which time all guns were silenced in the World War, we must think first and last of those of our fallen comrades, whose bodies we left in the soil of France.

At the thick of the battle our eyes were filled with the tears of anxiety and bewilderment, and our vision was beclouded with the dust of uncertainty. Yet in our zeal for victory we were willing to give our all. Now that eighteen years have passed since those benighted days, the mists have cleared and our horizon is lifted; and into our hearts have come the most searching questions.

*An Officer Writes.* An American officer wrote in August, 1918:

. . . "My company is expected to protect the right flank of the position and to counter attack at sight of the first enemy. In war some units have to be sacrificed for the safety of the rest, and this post has fallen to us, and will be executed gladly as one contribution to the final victory. . . . I want you, in case I am killed, to be brave and remember that one could not have wished a better way to die than for a righteous cause and one's country."

But the "final victory" for which he thought he was fighting has not come. The peace which we expected and which we promised our loved ones has not materialized. Today there is quite as much hatred, malice and suspicion among men and nations as there was back in the days of 1914. The millennium has been delayed. The world was not made safe for democracy.

*Poverty and Want.* This land, as millions have recently experienced, has never known such devastating want and poverty as during the past five years; and there is little doubt that the great depression is the direct result of the economic dislocation caused by the World War. All this in face of the fact that we were one of the victorious nations. Our destitution emphasizes the truthfulness of the statement of the Duke of Wellington that "Nothing except a battle lost can be half so melancholy as a battle won."

We ask ourselves is this the kind of victory we sacrificed for? Is this the kind of world our loved ones fought to preserve? Have we not made a terrible mistake, one that is blasphemous and a mockery in the light of the supreme sacrifice made by the soldiers who died in the World War? Did we not lie to them when we told them by their death they would make this world a warless world? Then in the midst of war propaganda, our eyes were dimmed to the truth.

But now we can see. We can understand now, unless the intervening years have despoiled our consciences and robbed our memory of sacred promises. Now that the mists have been lifted we can see that we cannot continue to fight for and pray for the success of the kind of world for which the World War was fought, except by breaking faith with those to whom our sacred promises were made.

The voices of our dead have been stilled, but their spirits haunt us this very



minute, pleading that our social order may be purged of its corruption that others might be spared from worthless sacrifice.

*No Perfect Political State.* The main idea which caused the World War still lives with us with tremendous vigour. It is the idea of political and economic perfection.

After the World War the Allies began to think that their political and social economy must be the ideal state. Having that assurance because of their victory, no serious thought was given to cleansing our society and government of corruption.

*Spiritual Maxim.* Forthwith the ideal of political and social perfection began to plague us; and, in that state of arrogance, we soon plunged ourselves into one of the worst periods of starvation the world has ever known. "The soul that sinneth shall die," is a spiritual maxim that is as old as the human conscience; and it applies as truly to governments as to individuals.

As long as war is part of the programme of this world it has no righteous claim to immortality and perfection. As long as men fight mortal battles, killing and maiming each other, the world will be restless and imperfect. All the brains of kings and potentates cannot justify, nor can political philosophers ever justify wholesale murder legalized by the state. And, as long as there is the possibility of war, we must set ourselves assiduously to undertake the task of blotting war from the face of the earth.

*The Origin of War.* War is not the cause, but the result of our barbarian state, a state in which we find thievery in governmental contracts, racketeering in munitions, profiteering in governmental work, a cut-throat competition and a merciless exploitation of human personality. All these indicate a godless nation; and, as long as such an unchristian condition exists war is inevitable.

The evils of war have their roots in an unchristian social order that gives birth in diverse ways to deprivation and want. Degradation of personality, which arises out of deprivation and want, gives rise to restlessness among men and nations; and nothing will placate the anger of men except the bloody sacrifices of war, and still more war.

Where there is unrelieved human suffering there comes, as there ought to come, the seeds of revolution; and, unless those to whom power and authority are given, see the evil day in the offing and right the wrongs laid upon a helpless humanity, revolution comes with all its ghastly horrors, wars succeed wars, and the blackness of the night becomes the scourge of the day.

*The Curse of Heaven.* No man has a right, in the light of the principles of the Kingdom of Christ, to rise in success upon the spilt blood of his brothers. If the armaments industry has nursed the war programme of the world, sowing the seeds of strife, then their profits are the "profits of blood."

The very curse of heaven is upon such gold, and whether you and I preach righteousness or not, the cry of the dead is ceaseless and their haunting vigilance eternal. Their voices will not be stilled. If we let the cry go unheeded we are traitors to them and their cause. The path of horror is to go where their spirits lead, even though it leads us, as it led them, to a rendezvous with death.

*The Unknown Soldier.* I was present at the dedication of the tomb of the unknown soldier in the Arlington National Cemetery. Many illustrious orators, soldiers and statesmen were there that day to pay their dutiful homage to

the deeds of the brave and lay a wreath of honour upon the grave of the unknown who represented them all.

Today I do not remember a single word spoken on that memorable day by the distinguished speakers. Books are full of such speeches as they made; and history is against the hope that the messages would be put into practice. But one thing I well remember: the thing I saw.

I saw the spirit of the dead hero rise to life, come through the white marble tomb, and plead with me, with the other ministers of the Gospel present; I saw him on bended knee of supplication, imploring the President of the United States; I saw him kneel before the chief of our military staff, before every captain of industry, before all the political philosophers, before all the men in places of trust, beseeching them that they would eradicate hypocrisy, greed and selfishness from the hearts of men, through the power of Christ, and through His name purify all the relationships of men that this world might be a warless world.

Nor will that spirit be silenced! I hear his pleadings in this church today as plain as ever. He calls each of us even unto a rendezvous with death, if that be necessary, that the scourge of war may be eradicated from this world. Lies he will not listen to. He takes into his spiritual battle only those upon whose shield is written "Honest and Honour."

Here is our symbol of genuine patriotism, the Cross of Christ. Christ it was who first showed the way of peace. The unknown soldier follows in His footsteps. Only in His direction lies the pathway of honour and peace. And none but the truly brave and courageous can travel it. But theirs is the only genuine joy, happiness, and honour.

Here, too, is the symbol of our national ideals, the stars and stripes. Notice upon it the stars to guide us. As the stars at night guide the mariner across the trackless deep, may the stars of our flag guide us to the Christ in whose light we may see light and in whose pathway we may not stumble. How weak do men seem in the presence of His powerful leadership.

Beside Him all the leaders of the earth of all time are weaklings. He it was who said, "Verily I say unto you, Ye shall not see me, until the time comes when you shall say, Blessed is he that cometh in the name of the Lord." The world will rid itself of war when all men become soldiers in His army, and acknowledge Him as Lord of lords and King of kings.

### THEME: *Three Worthy Ambitions. (Father's Day.)*

THE REV. MARION GERARD GOSSELINK, D.D.

TEXT: "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Psa. 37:4.

There are three worthy ambitions which cover the range of human endeavour. They are the three sides of the triangle of a well-regulated life.

I. The first ambition is **TO HAVE SOMETHING**. Splendid ambition! One of the primal instincts. The purpose to possess, if not abused, is a moulding factor for good in life. A great many people want money. It is a worthy ambition, but if it makes a miser or a spendthrift, it is a curse.

There is the desire to have friends. Friendships of the true sort are oases

on life's journey. They bless and elevate. Seek them for mutual help and satisfaction.

The ambition to have a home is a worthy one. The longing for comforts and conveniences is fine if it arises from the desire to eliminate waste or to save time for other endeavour.

The highest ambition of many is to secure an education. Never before has it been so easy to obtain, and never before has it been so necessary that there shall be trained thinkers and leaders.

Splendid as all these ambitions are, they are impoverished unless they are dominated by the one great ambition to have the riches of God. That is the dynamic; the transforming power which gives the vital touch to human instruments.

II. The second worthy ambition is **TO DO SOMETHING**. The urge of this ambition has given the world its great men and women. It has kept people awake, and prevented them from sinking to the level of the brute. Creative effort is part of the divine spark in man.

Today we measure the urge to do in terms of service. Given a great emergency, the heart of humanity beats in sympathy and its practical hand is outstretched in service to the needy and suffering. But in the humdrum revolution of the earth, filled with ordinary tasks, these things are easily forgotten. We are too busy with our own affairs. We will do our part in the future.

What shall we do? The text suggests, "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." After we have accepted the riches which God offers; after we have experienced salvation through Jesus Christ the Lord; we shall find our delight in Him. His presence shall be with us. His hand, the leading instrument in our lives. Pleasant association spent in quiet fellowship and communion with Him. Also an active manifestation of that delight in the use of the talents and riches He has given.

Money, to be of use, must be put in circulation. So with the riches that God has given to an individual soul. He wants us to put our efforts behind His programme. He needs us in His Kingdom tasks. No matter how small our contribution may seem in our own eyes, He asks and demands it. Don't stand back because you think your offer too insignificant. Jesus asks that you give your all. Remember what He did with the lad's gift of the loaves and fishes; He fed the multitudes. All that God requires is **OUR BEST**.

III. We may have everything our hearts desire; we may do all of the generous kindly acts; and yet we will fail if we have not the ambition **TO BE**.

Character is what we want. Pile all the accomplishments of mankind, all of his possessions, and all of his learning in one scale of the balance, and character in the other, and character will far outbalance them. "What shall a man give in exchange for his character?"

Goethe said, "If you would create something, you must **BE** something." How true! Ambition which counts should be noble, true, pure, and trustworthy. That is the real value. Everything else is mere dross beside the pure gold of a refined and redeemed character.

The ambition to be like Christ is the supreme longing for any one to have. The noble souls of the past had this as their consuming passion. David says, "I shall be satisfied, when I awake in thy likeness." He and countless others have made everything else secondary to the one dominating ambition, "God-



likeness." That longing will be satisfied, for Paul assures us that "we shall be like Him, for we shall see Him as He is." However, all of this depends upon our desires and ambitions. Where are we laying the emphasis? If we delight ourselves in the Lord, He will give us the desires of our hearts.

If we desire to have, He will give.

If we desire to serve, He will help us.

If we desire to be like Him, we shall see Him as He is.

These are three worthy ambitions. There are no higher. Grant that they are ours, and that they may find their fulfilment in Him.

**THEME:** *Money and the Life Worth Living.*

*(Stewardship or Every Member Visitation.)*

THE REV. HENRY H. BARSTOW, D.D.

**SCRIPTURE:** Luke 12:13-21. **TEXT:** Luke 12:15.

I. INTRODUCTION: "Is life worth living?" With poverty, suffering, defeat, and seeming hopelessness, the question is no longer one of theory or theology, but of stark and tragic realism. Granted that life, even under present circumstances, may be made worth living, the questions then arise, "What particular kinds of life are not worth living, and what kind is worth living?"

II. DISCUSSION: 1. *Two Kinds of Life Not Worth Living.* In the passage from Luke two kinds of life not worth living are suggested. The first is indicated by the man who is financially out of luck, the second by the man financially in luck. The former came to Jesus and said, "Master, bid my brother divide the inheritance with me." Life was not worth living without that money. Granted the justice of his case and the hardship of his situation, one cannot blame him too much. Christ came directly to the fallacy in his attitude and that of all who allow life's troubles to affect life's attitudes. As the text puts it, "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Life is not made up of things, be they abundant or lacking. "Keep yourselves," is the keyword here; "you are more important than things."

Christ then passes on to show the perils of material abundance, the temptations of the man in luck financially. In this searching parable He lifts the whole question of life above the level of property and places it on the level of personality. As men judge, the rich man was in luck. As Christ judged, he was a fool, not because he was rich but because he built life on riches.

Both these men centered their thought of a life worthwhile on money and what it represents in this world. One had it; the other did not. Both missed the main things that make life worthwhile. The *London Tidbits* offered a prize for the best definition of money. Among hundreds that came in response to the offer, this one was chosen as the prize winner: "Money is an instrument that can buy you everything but happiness and pay your fare to every place but heaven." Happiness and heaven! Surely they represent more vital interests than money can buy, and money fails when it tries to buy them. Nevertheless their acquisition depends probably more upon the way men use money as a tool in the building of life than upon any other one thing.

The trouble with these two men, and all others whom they represent today, is not merely their possession or lack of money. It is the attitude they have

toward life as affected by money. The first man's bad luck with money made him pity himself, which utterly shut out all thought of others through absorption in his own misfortune. The second man's good luck made him at once seek ways of larger self-indulgence that resulted in forgetfulness of God and the issues of real living. The central sin of each was self-seeking interest displacing self-giving interest. A life lived for self is not worth living, whether it be endowed with much possessions, or with little or none. Christ did not belittle money nor man's need of what it can buy. He just refused to let it displace the higher values within the man himself. Money is a valuable means of living an unselfishly useful life; but such a life can be lived richly without it. The difference is well illustrated by the old-time funnel and the lawn sprinkler. The one draws everything toward itself; the other spreads refreshment and blessing on all around it.

2. *The One Life Worth Living.* Christ Himself reveals what makes life worth living. He was a good man. We cannot succeed perhaps to the full measure that He attained, but we can have a purpose that way as good as His. God does not measure us so much by our attainment as by the sincerity of our purpose. A little child may draw a picture of a horse. It does the best it can, but the result is not even a good cartoon. Add twenty years of practice and study, and it will produce perhaps a result worthy of publication. Transfer that process to character building and Christian serving, with Christ as the model and master, and a life worth living is assured.

Then He was a good friend. That quality shows in everything He did and said. Always He was giving someone a helping hand or a bracing word. Often His words held the note of criticism and even rebuke, but always with the accent of goodwill and human interest, never of bitterness or personal enmity.

A good man. A good friend. He made such a success of living out those points of character that the world is still trying to find out how He did it and seeking gropingly to do something like it. His life was the most worthwhile ever lived.

The second way in which Christ reveals a life worth living is by His teachings. He merely taught what He lived. Conversely He lived what He taught. The last word in human philosophy, morals and religion, He pictured life as God sees it. He cradled the eternal Kingdom of God in the heart of a little child and, from that beginning, nurtured in the spirit of humility, obedience and service, He developed His whole system of worthwhile living.

Six great thoughts dominated His own life and sum up His teachings. They are the real fundamentals of Christianity: God as His Father; Men as His brothers; Himself as Son of God and Saviour of men; Life as service; The Kingdom of God on earth; The life after death with the consequences of righteousness and sin.

Not one can be omitted and Christianity remain Christian. They are not merely doctrines to believe. They are motives for living. Not one of them offers a chance for selfish living. Every one of them puts up a stiff challenge to a life worthwhile. They are the true basis of human redemption, righteousness, peace and happiness. They are His contribution to human life as ruling ideas. They make an all-sufficient creed for the Church, on which if all churches would unite their own courts would be cleared of immeasurable rub-

bish and their hands freed for the task He entrusted to them. They are the programme of a world made safe for humanity.

III. CONCLUSION: *The Guarantee of a Life Worthwhile*. Christ's final emphasis in this parable falls on the last point mentioned, the life after death. Men today are giving this supreme fact of life but scant attention. Among certain intellectual groups it is the vogue to discount it completely. The "man on the street," like the two men in the parable, simply is not thinking anything about it. No wonder such men sometimes question if life is worthwhile with life for them symbolized and horizoned by the illusory dollar. The heir out of luck was a fool because he allowed the loss of money to embitter and belittle his spirit, an attitude likely to become permanently fixed. The rich barn-builder was a fool because he forgot that this life is so short and the next one so long. The business man who is far-sighted as well as hard-headed discounts some present losses in the interest of later and larger gains. Christ puts the same thought into terms of life as a whole in His great challenge to faith: "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it."

### THEME: *The Master's Way*.

THE REV. TIMOTHY V. PESHKOFF, D.D.,  
*The Church of All Nations, N. Y. C.*

TEXT: "He that is not with Me is against Me." Matt. 12:30.

Our text commands confidence and absolute faith in the supreme power of God. John the Baptist said of Jesus, "He that cometh from above is above all," John 3:31. The only way to account for Christ is that He came from above and is the Master of us all.

I. *The Leaders of Sin*. We find that our world today is full of drifters, "double-minded" men, hypocrites, and impostors. Millions reject the call of the Master and choose to follow the impostors of this world, who promise them a heaven on earth. Modern leaders call them the "Masses." These masses of people live by hearsay and derive their knowledge almost entirely from the men on the street. Today they would hail Jesus and tomorrow Stalin. Inspired by Karl Marx, Nietzsche, or Lenin, the European leaders of the masses, Hitler, Mussolini, and Stalin, have established dictatorships over the greater part of Europe, based on selfish greed, wickedness, and false principles. All three dictators are former Marxists, yet they hate each other, and are feverishly preparing for war against each other.

In 1919, Lenin created the Third International to help the dictators of Russia maintain the dictatorship. Then came the famous declaration from the Russian dictator's office, "Those who are not with us are against us." It was then that the war on the Russian population began. By means of a reign of terror carried out with the aid of a great army, and the most elaborate secret service system, the G. P. U., they have been able to impose on the Russian people the cruelest experiment the world has ever seen. The order given by Lenin, which is still standing today, is "In order to bring in peace, you must split open a man's skull." The whole world now knows that Christ is crucified in Russia. They want peace, yet they maintain the greatest army in the world.



The world dreads the three European dictators. Their influence spreads in other countries, and they are the source of inspiration of the greatest sins of our time: imperialistic war; racial, religious, and class hatred; selfish political greed; and the general corruption of the future generation; all of which is in direct opposition to the ideals of Biblical truth, and the teachings of our Master.

II. *Are They Blind?* Amid the general breakdown, demoralization, confusion, and uncertainty of our time, it seems as though our Master, Jesus Christ, is forgotten even by some of our ministers, religious leaders, and liberal professors, who seek their inspiration from other sources than the Bible.

In June, 1934, in Chicago, a Socialist Ministers' Conference adopted the following statement in their resolution: "It might be that under Communism a real religion, perhaps in a different form, would have a better opportunity to develop." Are they blind? Don't they see how the Communists are treating religion in Russia? E. Stanley Jones, in his recent book, "Christ's Alternative to Communism," says, "The Communists of Russia saw that the Protestant Churches of Russia were about to sweep the country, just before the Revolution, for their ideas fitted into many of the things under the new regime. They organized coöperatives, they gave themselves to the total uplift of the life of the people, until, in the early days of the Revolution these people were held up as models for the Communistic youth to emulate. Then the Communists became frightened—this was dangerous. They forbade the Church having any part whatever in the social reconstruction."

Another part of the resolution adopted by the Socialist Ministers' Conference reads: "In fact the Conference was inclined to feel that there is nothing in the Marxian theory of surplus value or the idea of the class struggle which followers of Jesus must reject . . ." The Russian progressor, Nicholas Berdyaev, a former Marxist, in his book, "Christianity and the Class War," tells us exactly how incompatible are the Marxian theories with the ideals of Jesus.

In the *Christian Herald* for September, 1935, G. N. Fletcher, in the article, "Christianity Replaces Communism in Kiangsi," describes a certain minister who made the following statement to his young people, "The only way to get world brotherhood is to adopt Communist methods. The Communist way is the Christian way." But Dr. G. W. Shepard, who served in Kiangsi, China, for fifteen years as a medical Christian minister, says, "Communists brought blood, hate, strife, poverty, disease, and death to Kiangsi, China. In some homes not a living creature was left. The 'Brotherhood' of Communism liquidated them all." Evidently the Communist method in China is the same as that in Russia. Shall we, in the Churches, therefore, recommend to our young people that they join the American League against War and Fascism, and to adopt the Communist Method, or shall we recommend to them the Master's way to attain to the Kingdom of God?

III. *Need of Strong Spiritual Leadership.* We cannot altogether condemn the radical preachers of our day. There is a great deal of economic injustice, political and social corruption, fear of Fascism, class war, poverty, and unemployment, which are not in accord with the principles of Jesus' teachings. Wealth concentrated in unchristian hands makes it possible for one class to become economic dictators of whole communities. Unchristian methods destroy the faith of the people in the leaders of our time. A Christian realizes

that God has given enough for all, but we have not yet learned stewardship. The Communists in Russia today are worshipping the machine. They reduce man in his highest manifestations and his deepest spiritual experiences as subordinate to the function of the class which must condition both his contemplation and his creative work. Russian Communism does not offer anything new to the American mind. The American people have more than a hundred years' experience in governing themselves. They were pioneers in modern democratic government. They are today pioneers, in industry, invention, in exploration, in their systems of public education. Americans need a new view of Christian stewardship. America needs to re-discover Christ and attain a deeper spiritual conviction of stewardship.

The history of Christianity shows us that in every country, in almost every generation, attempts have been made to destroy the Christian religion, but they have all failed. Prof. Edwin Lewis says, "The Christian faith can never be seriously hurt by any attack launched against it from without. Its only real enemies are those who are supposed to be its friends."

IV. *The Hope of the World.* The Apostle Paul, in his Epistle to the Romans, says, "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken. So shall thy seed be." When everything else fails us in this world, in most cases we go to God, and pray to Him for help. As the Prophet Jeremiah said, "There is hope in thine end." After all our modern economic, social, and political experiments without God, we must re-discover Jesus.

Prof. Edwin Lewis, of Drew Theological Seminary, declared God the Hope of the World in his recent book, "A Christian Manifesto." It is one of the most powerful, and most sincere testimonies for Christ. Professor Lewis points out Jesus as the Master of all ages and the Hope of the World.

Dr. E. Stanley Jones in his book, "Christ's Alternative to Communism," gives all due credit to the Russian Communist dictators, yet he puts the ideals of Jesus above all. "We expect," the author says, "Christianity to outlast atheist Communism because it has a deeper and more meaningful universe and a firmer ground for believing in man. The Marxian method gets quicker results, quicker but questionable. For the time being the Russian dictators succeed, but in the end a St. Helena awaits the system imposed and the imposers. They that take the sword shall perish with the sword," said Jesus.

Returning from Marx to the Church of Christ, Prof. N Berdyaev said, "The true Church of Christ has never been corrupted by worldly interests and knows nothing of classes; when a man comes to Her in quest of spiritual food and eternal life he ceases to be noble, king, bourgeois, capitalist or proletarian, all fading honours are cast aside, for no attribute of caste or class has any value in the eyes of God." So this former atheist believes that king or peasant, capitalist or proletarian, can find Jesus in our modern Churches, if he really wants to find Him.

An old Greek philosopher, Archimedes, said, "Give me a place on which I may stand and I will move the world." For centuries this famous phrase has been an inspiration to many dreamers. Jesus Christ discovered the place where He could stand, and He has been standing there since His Resurrection, and says: "Come unto Me all ye that labour and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of Me; for I am meek and

lowly in heart. For My yoke is easy and My burden is light." These commanding words of our Master are in harmony with the Commandments of God our Creator, Who said, "Thou shalt love the Lord, Thy God, with all thy heart and with all thy strength."

**THEME: *The Wonderful Christ.***

THE REV. WILLIAM EDWARD BIEDERWOLF, D.D.

TEXT: Isaiah 9:6.

Nearly two thousand years ago, on a night the world has been pleased to call Christmas, a Jewish maiden went down into the mysterious land of motherhood and came back with a child, and to this child was given a Name; "For unto us a child is born; unto us a Son is given. . . . And His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."

We shall concern ourselves this morning only about the first of these names—Wonderful! Just one out of the five—one in fact out of the two hundred and fifty-six to be found here and there throughout the Word of God.

Wonderful! What an appropriate name it is! The world has been filled with wonders—wonders of nature, wonders of workmanship, wonders of personality—but Jesus Christ towers unique, supernatural, and transcendent above them all. He is the world's one Great Wonder.

We might talk of His Wonderful Birth and the mystery of His two natures that made Him both human and divine, a helpless Babe and the Ruler of the universe.

We might talk of His Wonderful Death—not the wonders attending it, but the wonder that it wrought—reconciling God and man and furnishing the world a super-human solution for the problem of its sin.

We might talk of His Wonderful Resurrection—of the grave that could not hold Him—the undeniable fact, the evidence indisputable that "declared Him to be the Son of God with power," and made Him "the first fruits of them that sleep in Him."

We might talk of His Wonderful Ascension, when gravitation stepped aside perforce and let Him through to "the glory that was His before the world began."

We might talk of His Wonderful Return—and thank God He is coming soon—coming in the clouds with power and great glory, when we shall be caught up to meet Him, and "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God, the Father."

Of these five wonderful things we might talk, but there are five others which I have thought to emphasize this morning.

1. *He Was Wonderful in His Character*,—the Sinless Glory of His Life.

He was the only impenitent man that ever lived. He prayed for others and said, "Father, forgive them," but He never prayed for Himself and said, "Father, forgive Me," for there was nothing in all His life for which He needed to be forgiven.

The worst thing His enemies could say about Him was that He received sinners and ate with them, that He let a sinful woman touch His garment, and that He did good on the Sabbath Day.



"Which of you," He said, "convinceth Me of sin?" Wonderful Character.

2. *He Was Wonderful in His Teaching*—the depth, the authoritativeness, the finality of His ethical pronouncements.

How deep! So deep their depths have never yet been sounded.

And yet how simple! So simple a child need not go astray.

How authoritative! "He taught them," says Matthew, "as one having authority."

When the officers of the law went out to arrest Him they came back without Him. And what did they say?

"He shot His way," like an outlawed bandit, "through the crowd of us and escaped?" No.

"He was surrounded by an army we dared not attack?" No.

"We bound Him fast in a prison tower to await your pleasure?" No.

What did they say? They said, "Never man spake like this man."

3. *He Was Wonderful in His Works*,—His unique mastery over the forces of nature.

Why should one ever doubt the miracle, considering who Jesus was? You tell me that God could not make His voice vocal on earth, and yet you will tune in over WMBQ and listen to a symphony orchestra over in Australia, four thousand miles away.

Do you know that if I were speaking now before a microphone my voice would be heard in California before you heard it in the rear of this room?

Do you know they dropped a pin before the microphone of the National Broadcasting Company and sent the sound around the world by way of Patagonia in less than a quarter of a second, and so amplified it that it became the sound of the thundering cannon on the battle front?

And yet people will stumble and take offence at miracles such as the Bible tells us Jesus performed every day!

And He was always working miracles, not to astonish the people by His power, but for the good He might do for them. He gave sight to the blind, speech to the dumb, hearing to the deaf and reason to the mentally deranged. He cleansed the leper; He healed the sick, and He raised the dead. God must have been incarnate in the man who could do such things. Wonderful works?

4. *He Was Wonderful in His Influence*—His impact upon the life of the world.

The biggest proof that Christ was divine is to be found in what Christianity has done for the world. To account for its wonderful influence in any other way is a historical impossibility. You might as well try to illuminate a golden sunset with a tallow candle—to paint a Sistine Madonna with a charcoal pencil.

Wonderful influence.

5. *He Was Wonderful in His Personal Claims*—the sublimity of His self-consciousness. He never for a single second wavered in the sublime self-consciousness of who He was. He claimed divine knowledge. He said, "No man knoweth the Father but the Son and he to whomsoever the Son will reveal Him." He claimed divine power. He said, "Whatsoever things the Father doeth, these also doeth the Son likewise." He claimed divine authority. He said, "The Father judgeth no man, but hath committed all judgment unto the Son." He claimed divine worship. He said, "All men should honour the Son even as they honour the Father." He claimed, in fact, to be equal with

God. He said, "He that hath seen me, hath seen the Father." "I and the Father are one." He claimed to be eternal. He said He existed before Abraham was born. "Before Abraham was, I am," He said. Wonderful self-consciousness.

The problem of Jesus is twofold; How to account for Him—that's philosophical. What shall I do with Him?—that's practical. We've finished with the first; what about the second?

"What shall I then do with Jesus who is called the Christ?" said Pilate. Pilate faced that question. And I must face it. And you must face it, too.

What are you going to do when your conscience walks out in front of you and points its accusing finger in your face?

What are you going to do when the undertaker comes and takes the measure for the little shroud?

What are you going to do in the night of despair when the stars are dead?

What are you going to do when the shadows gather about you, and the last grain is running through the hour-glass of your life and you realize that you are close to the Great Divide?

What are you going to do when you stand in the bright light of the Great White Throne when the leaves of the judgment book unfold?

I have looked as if in a dream through the gates of heaven. I stood, as it were, by an angel's side who was there to guard the way. And as I stood there the spirit of a rich man came and tried to get admission. But the angel pointed to his gold and said, "We pave our streets with stuff like that; you haven't enough to buy even a glimpse into the celestial city." And then a moral man came and told the angel who he was, told him of his morality and talked of the good works he had done. But the angel said, "Not of works, lest any man should boast; you can't come in." Then came the spirit of another man and laid before the angel his respectability, his reputation, and talked of the good name he had borne among his neighbours. But the angel shook his head and said, "There is none other name under heaven given among men whereby we must be saved but the name of Jesus." And then there came the spirit of another one, and this one said,

"Nothing in my hands I bring;  
Simply to the Cross I cling."

And the gates of heaven rolled back and the angel cried, "Unto you is administered an abundant entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ." And I saw One whose face and form I could not mistake, and He ascended the throne, and the vast throngs whom no man could number took off their crowns and cast them at His feet, and they waved their palms, and I heard them cry, and they said, "*Wonderful; Counselor; the Mighty God. The Everlasting Father; Prince of Peace!*"

"All hail the power of Jesus' Name,  
Let angels prostrate fall:  
Bring forth the royal diadem  
And crown Him Lord of all!"

Have you crowned Him Lord of all in your life?  
 Will you crown Him Lord like that this Christmas morning?  
 And may God help you to do it.

**THEME: *Some Contrasts Between the Religious Conceptions and Culture of the East and West.***

SIDNEY L. GULICK, D.D.

**TEXTS:** "In the beginning . . ." Gen. 1:1. "God so loved . . ." John 3:16. "And I saw a new heaven . . ." Rev. 21:1.

*(These extracts from Doctor Gulick's address are given here to help readers in forming a perspective and concept as a working basis for approach to Foreign Mission study and work.—EDITOR)*

The familiar words of the above texts present the basal elements in Christian conception of the universe and of life, God, Nature, man, Christ, sin, salvation. These conceptions with their postulates, implications, and interpretations, derived from Hebrew and Christian prophets and from Greek thinkers, constitute the warp and woof of the civilization of the West.

For an insight into the corresponding basal conceptions of the religions and culture of the East, the student may well begin with a visit to the colossal statue of the Buddha at Kamakura, Japan, said to be the most impressive expression of Buddhist faith anywhere in Asia. There it has sat for over 700 years in undisturbed quiet, representing Sakyamuni's supreme achievement as he sat under the bo tree when he attained the great illumination. At that moment, wholly absorbed in ecstatic meditation he achieved Nirvana. Tidal waves have washed away the temples built over the statue. Conflagrations have burned others to ashes. Earthquakes have destroyed still others. But none of these calamities of the physical world have disturbed its peace.

This statue symbolizes the great discovery that the outer world of time and sense and things is essentially unreal, ephemeral, the evil product of an ignorant, disordered mind, and that the true goal of man's life is to banish all illusions and to know reality by becoming one with the Absolute. Millions through the centuries have worshipped before that statue and burned incense on its altar. Thousands of such statues all over Asia express this, the deepest and most earnest aspiration of thoughtful Asiatics for more than two milleniums. They have sought escape from the miserable, meaningless, ephemeral world of trouble, suffering, sorrow, old age and death. They have longed for the great illumination, the emancipation from illusion, yearned for Nirvana—for cessation of personal consciousness through complete union with the Absolute.

The symbol of the West is the crucifix, or simply the Cross, found throughout Christendom, because it stands for the important conceptions, ideals, and doctrines of the Christian's Faith.

What is the fundamental evil from which Orientals and Occidentals seek salvation? To the Oriental, this is a world of suffering, sorrow, disease, and death. Transitoriness and unreality characterize everything. Frustration confronts every man's aspiration and effort, and escape is the greatest need. To the Christian, the fundamental evil of the world is sin—sin against God and against man. Suffering is a consequence of sin. From Genesis to Revelation



sin and salvation are the central theme. Sin, in this sense, is practically unknown to the Oriental—a strange idea, in fact logically impossible. The Oriental achieves salvation through detachment, suppression of desire and mystic contemplation. To him the world and all therein is unreal, even man himself is unreal. Through ignorance man is enmeshed in a fundamental illusion whereby he believes in the reality of things he sees and of himself. He develops desires, ambitions, selfish activities, which but add to his woes. Let him discover the unreality, and he rises above it.

Salvation to the West is from sin itself and its consequences, which comes through the redeeming work of God in and through the crucified and risen Christ, His unique Son, Who declared God's suffering love for His sinning children and God's forgiving grace, which brings man into fellowship with God the Father, making them into new creatures with new ideals, new interests. Christians become co-workers with God and Christ in building up on earth God's Kingdom of justice, righteousness, brotherliness, truth, purity, joy, peace, which ideals they incarnate in their own lives, and they look forward to an Eternal life of harmony with God and man, hid with Christ in God.

The Cross is the simple yet adequate symbol of this entire system. Earnest Christians follow the example of their Lord in His sacrificial, and loving service to fellow men.

The two symbols represent two distinct systems of ideas, ideals and endeavours of earnest men of the East and the West; indeed, of two distinct types of culture and civilization, for religion gives colour and tone to the entire culture of which it is a part. These two great systems of faith and life have directed the trends of the two main streams of civilization, giving to each stream its distinctive features.

*Main contrasts:* 1. Orientals look inward, excel in introspection, intuition, mysticism, and metaphysics. Occidentals look forward, excel in physics, nature-study and science.

2. Orientals emphasize Unity as the underlying principle, and regard all finite matter as unreal and meaningless. The Occidental dwells on the practical.

3. Orientals regard human personality as invalid as basis for interpreting the Absolute. Occidentals stress and exalt personality, from which they infer infinite personality—God, from Whom all persons are derived.

4. Orientals make *feeling* the spring-board of their thinking, and happiness consists in cessation of pain. They emphasize pleasant relationships with fellowman as the highest virtue. Occidentals emphasize the *will*, and truthfulness, sincerity and honesty.

5. Orientals value human life lightly; we value it highly.

6. To the East, salvation comes from within, from man's unaided effort. To the West, salvation comes from the Saviour, the all-wise God of love, in which the sinner must coöperate.

7. The Oriental values the individual lightly, and lives under political despotism; the Occidental values the individual and prospers under democratic rule.

8. To the Oriental there is no revelation possible. To the Occidental, revelation is an established fact, which tends to bring sinful men into right relationship with God. The Orient is generally pessimistic, the West, optimistic.

Contrasts between the East and West cannot be drawn so sharply in an

accurate picture, because all are human beings. Not all Orientals are religious mystics; not all Occidentals are Christians. The long ages of comparative isolation of the East and West have ended, and the peoples are in intimate, practical, political and intellectual contact. Each is finding elements in the other's culture that are admirable. We are learning from each other, and both are profiting by the process. Under the law of the survival of the fittest a universal culture is arising, comprising the best of each. Mankind has fairly started on the long road to convergent evolution, and the permanently valuable achievements of each race and people will ultimately become the possession of all, adding greatly to the richness and interest of life.

The question is, What will be the fundamental and undergirding conceptions of the coming world civilization? Will they be those of the pessimist; illusion and frustration in a meaningless, ephemeral, miserable world without a personal God who cares for men? The true goal, personal extinction? Or, will the coming world-civilization be characterized by hope and joy, and endless growth and achievement, based on faith in an infinite, absolute and perfect Person, or Super-Person, the Everliving and Ever-active Creator of all things, in an especial sense the Heavenly Father of all men? Will the coming world-culture hold out for human striving a goal beyond this earthly life, with opportunity for ever-increasing perfection in fellowship and coöperation with the Infinite Personal Reality?

From the standpoint of the Christian, the latter would seem to be the only possible answer. The Christian world-view and the Christian pattern of life seem to have a survival possessed by none other. Moreover, the way in which not only hundreds of thousands of Orientals in India, China, and Japan have already definitely and conscientiously accepted Christian ideals and practices but also millions of men and women without open acknowledgement and probably unconsciously have adopted the Christian conceptions of the universe, of man and of society, is truly amazing. The old Oriental faiths are adopting from Christianity many of its fundamental concepts and ideals of human nature and of ethical religion. A friend writes from Japan, "By and large Japanese Buddhism is no longer trying to escape from this world. It has taken the cue from Christianity and is now endeavouring to build a better world. In the larger cities all of the Buddhist sects have launched all kinds of social welfare projects and even in the towns and villages Buddhist temples have started day-nurseries and village improvements. . . . Christianity has given Buddhism not only a new world-outlook but a new cosmic outlook, which has lifted it out of its dark view of things."

"I am not a specialist in this field, but I would say that the Christian impact on Japanese Buddhism has given it a more or less personal God. Mr. Tomomatsu, one of the outstanding Buddhist leaders in Japan today, recently gave a series of radio talks which made a tremendous impression (later published in book form and became a best seller), and his ideals and vocabulary were so near Christian that you would not have known that he was a Buddhist priest. You would have thought he was a Christian pastor."

(Obviously, such a view of World-Christian progress as Doctor Gulick here portrays must stimulate the interest and activity in Foreign Mission endeavour in any congregation or group where the picture is made clear.—*Editor*)

**THEME:** *The Eternal Christ in a Changing World. (New Year.)*

THE REV. FRANK Q. CROCKETT, D.D.

**TEXT:** Isa. 42:4; John 8:58; Heb. 13:8.

Some recent writer with a touch of wit has said that a certain superficial type of thinker would almost convince us that the Nineteenth Century invented change. It is probably true that there have been more changes in the world in the past one hundred years from a technological standpoint than in any one thousand years in history. The entire tempo of life has been changed, and its temper as well. For mental stability, and sanity, we need to have our thinking, our hopes and loves, and life's choices moored to something, or better still, SOMEONE that is untouched by change "that those things which cannot be shaken may remain."

To Jesus the problem was a simple one. Having moored His life in the will of the Father, he went about doing good with the happy, care-free abandon of a child in His Father's House, to Him nothing could happen apart from His Father's love and care. He taught His followers to rise above the whims and foibles of Time and Circumstance; to seek first the Kingdom, putting first things first and leaving the minor details of life to sink into their proper relationship. The Apostle Paul had caught and understood his Master's secret and taught that "in Him all things consist, or are held together."

Modern Man is bewildered, and as Dr. J. B. Gambrell used to say, knows a lot of things that are not so. He has every reason to be disturbed and he who strives "to see life steadily and to see it whole" finds much to shake him from the lethargy and complacency that normally dog his steps. Many of his old anchorages have been swept away and he has none to take their places. Reinhold Niebuhr says that when man once convinces himself that there is not a Power without himself that makes for righteousness, he can not free himself from either arrogance or despair.

In the winter of 1929 the bubble burst on Wall Street and we are still hearing the reverberations of that giant explosion and to this day we are getting some of the soap in our eyes. The crash not only deflated our financial and economic structure but has made its impression on the thought and spirit of our time. No longer is man quite so sure of himself and his future, and for the godless and anti-Christian elements in the current picture, the mood is one of gloomy pessimism, ranging from a bitter cynicism to a courageous paganism.

The turmoil, more general than most of us would care to admit, going on in America today, is just a phrase in the movement of a changing world order that is going on around the entire face of the globe. Modern science has made the world a much smaller place.

My purpose this morning is to cause you to realize, with a new passion, *if I may*, the fact that the race lives in a shifting, changing, and uncertain world. We may, ostrich like, bury our heads in the sand of time and say, "Tain't so," but the fact remains. The crying need of the hour is for courageous spirits, who have the ability to face a changing world order, moving before our very eyes with kaleidoscopic rapidity.

If God be God and the Book be true, He has given to us the high, holy privilege of transforming this world in all its shifting scenes until it and the



race that inhabits it, shall be a thing of joy and beauty forever, through the ceaseless cycles of time and eternity. That is our hope and the challenge of the hour.

*The Needs of Men Do Not Change.* The pastor of my boyhood days used to say that the Sun still rises and sets in the same old way. The analogy is of course partial. The human family may change its outward trappings; the very world on which he stands may change its course but the *genus homo* remains the same. Only the frame is changed, the picture remains identical from age to age. In the rapidly changing scenes of contemporary life, we do well to remind ourselves that the essential needs and experiences of the race can never change so long as men are men. The two terminals of life shall ever be the cradle and the grave. We can at least be dogmatic in the assertion that there is but one way of entrance on this scene of magnificent action. From the cradle to the grave—from the borrowed manger to the borrowed tomb!

The poet Byron has described man as a "Thou pendulum betwixt a smile and a tear." Thus indeed Life appears to oscillate between victory and defeat, joy and sorrow, hope and fear, sin and holiness. All of life seems to be caught in a ceaseless tide with its ebb and flow, the cycle of the seasons and the economic prosperity are no more certain and definite than the wavering in the spirit of man. Since man won his first victory over the forces or circumstances that surrounded him to the latest triumphs, the human spirit has thrilled to the joyous note of achievement. And yet victory for the one means defeat for another. Time and circumstance bring their shifting pictures of joy and sorrow. A quaint passage in that odd book Ecclesiastes comes often to mind, "In the time of prosperity be joyful, but in the day of adversity consider, for the Lord hath set the one over against the other to the end that man should find nothing after him." Man needs the comforting hand of a religious experience to sustain him in those tragic moments in which life tumbles in like the child's playhouse in the sand.

We are alternately torn between our experience of hope and fear. When life is radiant with hope, how bright the scene appears! But on the morrow when the clear vision of hope has become clouded, when idealism and romanticism have waned a bit, and grim realism with its stern countenance rears her ugly face, how craven fear grips us in her fiendish grasp! No, *the needs of men have not changed!* Man, the creature of both time and eternity, still has the essential or elemental needs that were those of his forbears.

All of this has been said to drive home one dominant fact, *sin remains.* What a world this would be, were it not for the slimy trail of the serpent and the hiss of hate that mars man's dealings with man! This world would indeed be paradise, but for the fact and the poison of sin. We were being told of late years that modern man was losing his concern for sin. But the pendulum seems now to be swinging. Our age needs, as few ages in the race's checkered progress have needed, to hear again the authoritative note, voiced by one long ago beside Jordan's turbulent waters, "Behold the Lamb of God which taketh away the sin of the world."

*The Timeless Unchanging Christ Amid an Ever Changing World Order.* My purpose is to emphasize the central reality in our Christian faith; a vision of the ever-living and changeless Christ, who said, "Before Abraham

was, I am." His being and person are in no wise dependent upon our views of the facts. He is, whether we realize it or not. Opinion never alters fact. On the other hand, if we begin to whittle down on our estimate of Him, His person and work, we will in time arrive at the position of the modern Humanists, who are offering to the world a Godless and Christless religion. Man is indeed coming, and should come, into a larger inheritance than has been his, but Humanity as an abstraction can never mean to the aching heart, what Faith in the Living God as revealed in the Divine Son has meant through nineteen long centuries.

On the other hand, should this age and generation come to realize anew the full meaning and power of our Christ, it will go out as did the first century Christians with a new joy and a new passion for social righteousness and personal soul-winning. We are not just whistling to keep up our courage. Who of us stands ready to say that the hand of our Lord has been shortened that it cannot save? Our Christ is still "the same yesterday, and today, and forever."

His Word is timeless and unchanging. It is conceivable and a few principles or statements of the apostles may in the shifting scenes of life's drama of history lose some of their immediate significance. At least we can say in the present generation, "The women do not keep silence in the churches." But it is inconceivable that Time should find anachronisms in the words of Him who boldly said, with no touch of braggadocia, "Heaven and earth shall pass away, but My word shall not."

The timeless element in his message is evident to the most casual and superficial reader. A Jewish lad, a university student who was occupying a bunk almost touching mine at Fort Sheridan, Illinois, in the summer of 1918, could hardly lay aside a New Testament he had picked up in the Y. M. C. A. hut, he was so fascinated with it. One day, with beaming face, he said to those of us about him, "I've never read anything like this!" It was a discovery indeed to him. Time and familiarity may have dulled to a degree with the best of us, the freshness and timeless charm of the words of Jesus, the unchanging One. His words seem to rise above time. He is not offering a code or rules or practices. He is stating principles that have become the background of all lasting codes.

As important as the Person and Word of our Master are to the aspirations of the human family, we have yet to mention the outstanding phase of the Timeless Christ in His relation to the sons of men, and that is His work. In the consideration of any life, this is the chief concern. All else is interesting but non-essential. What our hands find to do offers the clue to our value to ourselves and our generation.

We count ourselves among those who accept His words at their face value. They are not subject to discount. We refuse to be convinced that they refer to any other man than the person of our Glorious, Eternal, Unchanging Lord and Saviour. These verses strike us as almost the words of an eye witness that followed him beside the Galilean shores, "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break and the smoking flax shall he not quench; he shall bring forth judgment unto truth." Despite all the gloom and darkness of the present moment, we can rest

our weary souls in steady thought that "he shall bring forth judgment into truth, and set judgment or righteousness in the earth."

Our only Task is to follow Him! "The victory of Christ is inevitable. He will yet have his way with this hard old world to the confounding of all unkindness, all uncleanness. Ultimately every tyranny shall fall, every Bastile crumble. One Spirit commands the scene, explaining while it prophesies the triumph of Love—the Spirit of the Eternal Christ. In the great, noisy, murky foundry of the world a Bell is somehow being cast that shall ring His Praises alone—

"Ring in the valiant man, the free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be."



## JUNIOR SERMONS

**THEME:** *The Alarm Clock Within.*

THE REV. JOSEPH D. RYAN.

**TEXT:** "He came to himself." Luke 15:17.

"Bob, get up! Do you know what time it is? It is eleven o'clock. Didn't you hear the alarm?"

Bob raised up in bed, rubbed his eyes, and yawned. "Yes, I heard the alarm, but I was so sleepy that I forgot all about it and before I knew it I was asleep again."

"Bob! Oh, Bob! It is almost time for church. You should have been up an hour ago. Get up!" It was father's voice.

Sleepy Bob was barely in time to accompany the family to church. Just as they were starting mother said to Bob, "If you would get up when the alarm goes off, you would feel better and get more work done. But if you turn over and go back to sleep the alarm does you no good."

Each morning he stayed in bed several minutes after hearing the call to get up. When the alarm would go off Bob would merely turn over and go to sleep again. He persisted in this practice so much that many mornings he did not hear the alarm at all.

Bob was also having some other difficulties. When the teacher was not looking, Bob peeped into his textbook and copied some of the answers. When Bob saw his paper marked "A" and when he saw the teacher's smile of approval, he blushed and his conscience hurt him. There was an aching inside that would not stop for some time. A few days later Bob had an "exam" in another subject. Again he copied. Again there was a voice inside of him that said, "You did wrong." Bob finally succeeded in forgetting and it was easier this time than before.

Justice is always meted out to wrongdoers. Bob had a long spell of sickness and had time to think over his life. Like the Prodigal Son, "he came to himself." One Sunday he called mother and father into his room and told them all his misdeeds, adding, "I am sorry and mean now to live straight with God's help."

Then mother looked at him tenderly and said, "Bob, it never pays to turn over and go back to sleep when the alarm goes off. Always heed the voice of conscience when it warns you of wrong."

Bob knew well what she meant.

**THEME:** *Counterfeits.*

THE REV. JOSEPH D. RYAN.

**TEXT:** "The tree is known by its fruits." Matt. 12:33.

Willie had a savings bank. Several times a week he would take his bank down from the mantelpiece and proudly drop into it pennies, nickels, dimes. Willie was learning thrift, for since he had been using his savings bank he had not spent so much for candy, chewing gum and shows.

One day mother said, "Here, Willie, take this fifty cents and go to the grocery store and get the items listed on this piece of paper. Whatever change is left you may have for yourself to put into your bank."

Willie trotted to the grocery store and gave the list to the grocer.

"Here, son, is your order—and here is the change—seventeen cents."

Willie had not expected so much, so he was overjoyed to think of having some candy and at the same time making an addition to his bank.

"Mister, I want six cents worth of candy." Willie indicated the kind desired, and the grocer gave it to him.

He must now hurry home with the groceries for mother. As he went along the street eating his candy he kept feeling the coins in his pocket—a dime and a penny. Once Willie took out the penny, examined it and then placed it back. He felt his dime, then looked at it. Something queer! Oh, well, that was just the way it was made. Though the dime seemed a bit different from other dimes, he thought no more about it. Upon arrival at home he went at once to the kitchen and gave the packages of groceries to mother. "How much did you have left over?" mother asked. "Seventeen cents, but I spent six cents for candy. Want a piece, mother?"

"Well, you will have eleven cents for your bank," suggested mother.

With that Willie went for his bank. Again he examined the questionable dime, but dropped it with the penny into the small opening. Eleven cents more added to his already growing bank. As the days passed Willie earned pennies, nickels, and dimes. Just three weeks after Willie's trip to the grocery store he discovered that his precious bank was full. He obtained mother's permission to take it to the public bank to deposit the money in his savings account. Off he rushed.

Proudly he entered the bank, set his precious container before the banker. Willie noticed as he counted that he picked up a dime, examined it. "Willie," he said, "here is one coin we cannot accept. It is counterfeit."

He handed the deposit book and the coin back to Willie. It was the dime the grocer had given him. "So this is a counterfeit!" Willie exclaimed, "it looks genuine, it was among genuine coins, but is no good."

"Yes, Willie, counterfeits can be among genuine coins or people, but still they are counterfeits and will be separated from the genuine."

### THEME: *Peggy.*

THE REV. JOSEPH D. RYAN.

TEXT: "How can I except some one shall guide me." Acts 8:31.

Peggy was always the life of the party. One evening Peggy's friends gathered in the parlor to spend the evening. There were people of various ages—grandparents, mothers, fathers and young people like Peggy in their early twenties. Soon the crowd was playing guessing games. Peggy was usually the first to win. She felt a sense of pride in guessing Disraeli as the English statesman; Bacon, the writer; Magellan, the sailor; Luther, the reformer. She was the first to announce authors, books, events.

"Peggy, if you will leave the room again we will try to find a character that will not be so easy for you," one of the older men suggested.

As she stood before the group again a man started, "Guess Who. He was

a leader of the people, was celebrated for his meekness, a lawmaker, never permitted to enter the place he most desired because of one sin."

"Hammurabi."

"No. Guess again. He passed forty days on a mount, received tables of stone."

"Hadrian. He had a great deal of stone collections."

"No."

"I give up." For the first time she was beaten.

"Moses!" the crowd shouted.

"Moses? Why, he delivered the Sermon on the Mount."

A few of the young people laughed, but on most of the older faces there was a solemn expression that made Peggy uncomfortable.

After the party was over Peggy went to her room, lay down on the bed and began to cry. A few minutes later she heard a knock at the door. Mrs. Williams entered. "I thought you might be alone. Why, child, are you weeping?"

"I can't help it. I know every one in the parlor must have been shocked at my ignorance of the Bible."

"But, Peg, do not let this ignorance continue another day. The Bible is God's Word given to show us how to live. It is God's way of revealing His will to us. You are pretty and popular, but you should know your Bible. You cannot live a full Christian life without a knowledge of the Book."

"I know it. I shall get a Bible tomorrow, and God being my Helper, I shall spend one hour with it every day and I mean to pray as I read."

### THEME: *Boys' Promises.*

THE REV. JOSEPH D. RYAN.

TEXT: "The Lord is not slack concerning His promises." II Pet. 3:9.

One day grandfather and William were in the orchard. "Oh, grandpa," William exclaimed, "you will have a bountiful crop of apples this year! See how white the trees are with blossoms?"

"Yes," grandfather answered, "if the trees keep their promises. But if they are like some boys I know there will not be many. Blossoms are only the trees' promises, just as the promises boys make are only blossoms. Sometimes the frost kills the blossoms, hence there is no fruit. Sometimes boys make promises, but play or something else nips the promises in the bud and there is no result."

William knew what he meant. He remembered forgetting to make a promise good regarding work which grandmother had asked him to do. He also remembered promising mother that he would pray every night but he had been too sleepy. He called to mind other unkept promises.

"I see. Then you think that when I promise to be a better boy I am only like the blossoms on the trees which may or may not produce fruit."

"Correct," answered grandfather, noticing the thoughtful look on William's face.

Then they started for the house. As they were going William said, "Grandfather, hereafter I will show you that promises are sacred and that when I make a promise I will stick to it."

"Do that, William," he answered, pleased with the lesson he had taught.



A few weeks later some boys in the community came to see William. Since this day was warmer than usual, a boy suggested to the others, "Let's all go in swimmin'." The suggestion had hardly been made before all the boys were at the pool. A few seconds later they were stripped and ready to "plunge in."

"I'll not go in, fellows," William announced.

"Come on, be a sport. We're all goin' in!" they shouted to him as they dived into the water.

"No," was William's reply, "I promised grandmother that I would not go into the water, and I'd sooner lose my right arm than break a promise."

"Oh, come on, no one will know it."

"That may be, but I would know it and my conscience would hurt me for violating a promise." Despite all their coaxings he did not go into the water. William's promises were like blossoms that bore fruit.

### THEME: *Bricks in the Wall.*

TEXT: "The Spirit himself beareth witness with our spirit, that we are children of God." Rom. 8:16.

There is an interesting story of a mission church, the Odcombe Methodist Mission, Yeovil, where the usual cornerstone is a panel made up entirely of numbered bricks. Each native family who wanted to have a numbered brick in the panel paid one pound to the church fund, and the bricks were numbered from 1 up to 100, each number representing one family who loved the church enough to do a real work for it, and to make possible the fund for abundant work.

The centre of the panel is a reproduction of Copping's "The Hope of the World."

As we read this story, we are reminded how much it is like our homes and the characters we build while we are growing up. First our fathers and mothers lay the foundation for our characters, then other children help us some, then we start to Sunday School, then to public school, and then to church. If each one of the persons who help us build our characters would ask to have a brick numbered for them, we would have a very concrete picture of all the help we have received in making us what we are. Of course, they all paid more than a pound in money, because a pound is about \$5.00, and that does not go very far toward making a boy or girl into a fine, upright man or woman of whom the "Spirit of God can bear witness that they are children of God."

Suppose we try making a chart sometime, showing all the things that have been done for us to help us grow into what we are, and number them like bricks in the wall of the Mission Church. Who do you suppose would have the largest number in their favour? We don't have to guess long, because Jesus Christ is responsible for the teaching of your mother, your father, the Church, the Sunday School, the day school, well, just most everything that you know and are. He paid the biggest price for making us what we are. Yes, He gave His life for us on the Cross, and He is waiting for us when we are through learning here. All He asks is that "The Spirit Himself beareth witness with our own spirit, that we are children of God."—W.

**THEME: *Gods Aplenty.*****TEXT:** Exodus 20.

(Ask the audience to recite the Ten Commandments, and then read Exodus 20, either in unison, or have members of the audience read one at a time.)

How many of us can put into words, what we mean when we use the word "God"? Let us try to put it into words. (Give opportunity for expression to as many as desire to give definition of word "God.") When you think about the answers we have received, you will find that it is pretty much what is in our minds and hearts the most. Of course, when we say the word "God" we think we know what we mean, but when we read the First Commandment, and find that God is what "we love more than anything else on earth," we get a somewhat clearer picture of what is meant by the term.

Let us examine ourselves, and admit honestly just what it is that we love the most on earth, what we love second best, and third best, and so on. We find it hard to be honest, because we think such information is hidden where no one will know it. You may be right in thinking that it is hidden, but not for very long. God; who is the only one who really cares enough about us to give His life for us, knows it about as soon as we know it, and our friends and neighbours will soon find out, because we will talk about it and spend the most time on it.

It is difficult to keep our secrets from any one who sees much of us, because what we *do* tells so much more about us than what we *say*. For instance, it does not do us very much good to say "We love God," and then spend all our time and money on other things that will not help us very much. It does no good to say "We love our neighbours," and then turn about and beat them out of money, quarrel with them, and refuse to help them when they need us.

I once knew a little girl who made a list of all the girls and boys she liked and those she did not like, and then she went through the list and crossed off all those she did not like. I think it would be a pretty good idea for all of us, young and old, to make a written list of all the things we love and spend time on, and when we see they keep us away from "loving God" just to cross them off the list as something that does not matter. This might help us to see more clearly how many "gods" we really are worshipping, instead of the one "real, loving God," who watches over us from day to day, and is waiting for us to come back to Him when He calls us.—W.

**THEME: *God's Spotlight.*****TEXT:** "God shall be thine everlasting light." Isa. 60:20b.

Light from the sun, light from electric bulbs in our homes or on the street, light from lamps, light from candles, is something we are all familiar with. Even small boys and girls, who may not understand some of the advantages of good light, know how much more happy they feel when all is light and bright about them. Many of the older boys and girls can recall how much annoyed they were when poorly lighted streets or rooms made all sorts of shadowy forms appear about them.

Light forms a sort of radiance about the object or person covered with the light. When I light this candle (light candle) and set it up here, it sheds only a small circle of light, but it does as well as its inner power will allow it to do. Now let us turn on this spotlight which is connected up with a large power

house, and see how much greater the glow of light, and how much wider the circle of light than with the little candle.

It is just so with us. When we read the story of today's Scripture lesson, we are not quite sure of its meaning to us, but when we think about ourselves as the little candle, just trying to do the best we can with the friendly power inside of us, we know we are shedding some light that everyone about us can see. But we are not satisfied to be little candles, when it is possible to connect our lives with a great power plant of light, and become real SPOTLIGHTS of radiance.

How can we achieve this connection? By learning about God, His love for you personally, His plans for you to serve your fellowman and Him, His desire that you earn a place with Him in everlasting life. You can learn this in Sunday School, in Church, in school, in your home—in fact, just any where you are and look, because God is everywhere about us, just as light is everywhere about us when the sun is shining. There are shadows, of course, because sometimes we lose contact with God and His love, but these shadows will disappear just as soon as we do our part again. God is always there, it is we who lose our way. See, if I blow on this little candle light, how it flickers and then a little draft and it disappears from our sight. A desire on our part to have it shed light again (re-light the candle), will bring it back. When you find yourself flicker a little, just tell God that you want to continue shedding light, and He will help you with His constant power.—W.

### **THEME: *Time-Keepers in Life.***

**TEXT:** "And that very same hour I looked upon him." Acts 22:13.

(Speaker presents a clock, with face large enough for audience to see numerals on the face and the hands.)

Everyone here knows what this is. Yes, it is a clock, an instrument to help us in our daily activity, by keeping us informed of the passing of time, reminding us that it is time to do this and that, get up in the morning, eat our breakfast, prepare for school.

Of course, we understand that there are wheels back of this face, which keeps it going, or in some of the newer clocks, electric current keeps them going. But, there are two things in plain sight here that are necessary if this instrument is to be of use to us, the face with the numerals and the hands. Without either of these, the works would not help us much in telling the hour of the day.

We are just like that ourselves. We all possess something that makes it possible for us to keep going, but there must be some definite direction to what we do in order to have it count in our favour. That something we all need is the Divine Spirit of Jesus Christ, which makes us different from other animals. Let me see if I can illustrate with this clock, how necessary it is to have a guiding force. Now this clock is of some definite use, but see what happens when I remove the hour hand. We can still tell that it is twenty minutes after an hour, but how do we know what hour? Suppose you had been out playing, and you began to wonder about something to eat. You come in and look at this clock. Would it help you much? Now let me remove the minute hand, and see how much use the clock is. Not very much. Certainly, it is still running, but who can tell what time it is by looking upon its face?



This is just about what happens when we take away from any boy or girl or any man or woman the Divine Spirit which directs lives from hour to hour. When the Spirit of Christ dwells within us, we do that which we are here to do, we help others and we help ourselves, and day by day we grow more like the Master whom we are following. But—something happens, and we decide that it is not worthwhile to continue going to Sunday School or Church, or saying our prayers. We are going to do as we please. What do we find? Well, something that is just about as useless as the clock here without hands, something that just goes about on two legs, doing a lot of things but accomplishing nothing worthwhile for any one.

Let us put back the hands on the clock, and see what happens. Assuredly, the clock is again a welcome possession, it is good for something. Let us draw back into the Sunday School, the Church, and the prayer circle, the boys and girls and men and women who have lost their directing force, and see what happens to them. Yes, they will be just like our Scripture lesson says (here continue the reading of Acts 22:14-15).—W.

### THEME: *Weedy Talk.*

TEXT: "And God saw that it was good." Gen. 1:18.

In the very first chapter of your Bible is the story of how God made the earth, all the creatures upon the earth, including man. Some of the things in the story you can understand, some not without special study, but we all have some idea of gardens, and how things grow in them. When we see beautiful trees, flowers, and lawns, we can join God in His statement "that it was good." When we see a lovely girl or a fine, manly boy, we can repeat and understand that "God saw and it was good."

Mary and Charles Davis lived in the city, and they wanted a garden. After much hard work, and long saving of money, mother and father Davis became the owners of a little home in the country, where they could have a nice garden for Mary and Charles. They all worked and learned, because mother and dad did not know all about seeds and gardening, but they made up for it with long hours of loving and painstaking work, and what a garden they had! When school was out, and the days became warm, Mary and Charles begged to go to Aunt Jane's house for a visit. When dad's vacation finally came, off they all went to Aunt Jane's house, and they stayed the full time. But—like the story of God making the earth, the vacation was finally all completed, and our four friends started for home. Much of the conversation on the way home was about the garden and the nice flowers they would have, and the good vegetables they would eat.

Mary and Charles reached the garden first, when they got home. By the time mother and dad joined them, Mary was crying and Charles was digging things up with the toe of his shoe. You have guessed it, the whole garden was grown over with weeds, and vines. Where had they come from? Suppose you ask your dad or mother! The seeds were in the ground, and the warm sunshine and rain had made big plants of them, while there was no one at home to pull them up. Oh, yes, after some hours of work, the weeds were pulled up, but they had done the mischief.

The second day after Mary and Charles came home, mother overheard them

talking and saying some things she had never heard them say. She called them to her and asked them about the things she had heard. They hung their heads, but Mary sulked and said, "All the girls and boys at Aunt Jane's talk like that." Charles soon added, "Oh, what's the difference, mother, all the kids do it?" Mother took Mary and Charles by the hand and went out into the garden with them. She told them a story about a lovely garden that had been their joy, "all had seen that it was good" before leaving. Then upon their return, they found their vacation and rest from watchful care had caused the unsightly thing they found on their return. She told them how she knew of a little girl and a little boy, whom God loved and knew they were good, had grown over with weeds in their talk, just like the garden. She wondered how long it would take to pull the weeds out of their conversation again? Soon Mary and Charles saw themselves in the story, and they promised to help pull the weeds out of their talk, just as they had out of the garden.

Mother and dad and Mary and Charles all knew that it would require long and watchful care to clear the conversation of "weedy talk," but they all set their hearts on it, because they all wanted "God to see and say that it was good."

### THEME: *A Preacher's Difficulty.*

THE REV. MASON LINTON.

TEXT: "And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice." Ex. 4:1.

One day God spoke to Moses out of a burning bush and told him to go to Egypt and lead the children of Israel out from their land of bondage. At once Moses made an excuse why he should not go, for he answered and said, "But, behold, they will not believe me, nor hearken unto my voice." Boys and girls, it is a very sad thing when people will not believe what we say. It discourages us from ever trying again. But, if we know we are doing what we should do, we must keep on at it.

Probably about forty years ago a young man began his ministry by preaching in the province of Ontario. In one village church the leading official, who was also the man who had the key to the church, told the young man he could preach in that pulpit no more. After a few words the man said that after the service that Sunday morning, the church would be locked against him. When his sermon was over the young preacher announced that he would be there for service next Sunday morning at the usual hour.

The next week when the young minister drove up to the church a great crowd of people were standing around outside. The door was locked and the only man who had the key was home. The people were curious to find out what the young man would do. He ordered the lock to be broken, and, when that was done, the service was held as usual. The man tried to make trouble for the preacher, but he learned from his lawyer that he had had no right to keep the church locked.

Some years later on a Sunday morning a larger crowd than usual gathered in that same church. The people were celebrating the church's anniversary, and they had sent to some distance for a special preacher. Now the congregation was waiting eagerly for the sermon, glad the man they had sent for had

consented to come. The preacher they had chosen was the man who, a few years before, had been locked out of the church.

Two lessons, then, we can learn from our text: 1. We must not give up doing right, even though we meet with discouragements. 2. We should help all those who talk to us about God and His love by listening carefully to what they say, and doing as they tell us is right.

**THEME: *Choosing Fruit from the Tree of Life. (Children's Day.)***

THE REV. MASON LINTON.

TEXT: "The tree of life also in the midst of the garden." Gen. 2:9.

For our Children's Day sermon this year we are going to think about the Tree of Life, which God planted in the midst of the beautiful Garden of Eden. Boys and girls, we have a Tree of Life still with us, even though it is not the same one which grew in Eden. It, too, has many kinds of fruit growing on it, and you and I are constantly picking fruit from it. What kind of fruit are you choosing? You like to suppose things, so I am going to ask you to do that with me this morning. Suppose, then, it is a beautiful, warm day and we are standing in a lovely garden. In the very middle of this garden is the Tree of Life, and it is loaded down with fruit of different sorts. I am sorry I cannot tell you what this tree looks like; you must do your best to imagine that for yourselves. Now I am going to send one of you out to pick a fruit of his own choosing. But wait a moment. On each fruit a name is written clearly, so you can make no mistake as to what kind you are picking. Now go, and let us see what you bring back.

1. Look, children, he is coming back! Aren't you curious to see what he has in his hand? Well, at any rate, he is not a greedy fellow, for he has only one fruit with him. Isn't it a beauty? It is rosy and large. Surely he has made no mistake, for, when he bites into it, he will find it sweet and juicy. Now let us read the name of this fruit. Why, it is *Rest*, and, lest we may not understand exactly what that means, another name is on the other side; it is *Ease*.

Well, we have found out something about our young friend, haven't we? He wants to take life easy. Perhaps when he chose this, he did it too hastily and took what he thought he would like best. But we cannot always go by the looks, for *Ease* and *Rest* are just other names for *Laziness*; and laziness is a very ugly word.

2. Watch! another is taking longer to make his choice. That is a good sign; but, then, we must remember, he has learned from the other's mistake. Now he is coming back, and by the happy look on his face, he thinks he has made a fine choice. See, he has but one in his hand. It is not as rosy, but is a little darker red than the first one was. When he bites into it, he will find it is not so sweet as the other, but there will be a tang to it which will make it very pleasant indeed. Read the name on it. What does it say? Yes, its name is *Fun*. If you wish another name for it, you may call it *Play*. Are you smiling at what he has picked? He has taken what he wanted most, and there is no one but wants all the fun out of life he can get.

It was a glorious day, and every one who was able was out of doors. On a couch on a verandah of a certain house a boy of eighteen was lying. By the colour of his cheeks he looked well and strong and he should have been out



with the rest. But when he moved on his bed he could scarcely do it without a groan. A few days before he had been riding his bicycle with his hands off the handlebars and folded across his chest. At a corner a motor car came upon him suddenly, and, because his hands were not in the right place, he was hurt. Now he had to stay quiet until his broken thigh was mended. While he was lying there a minister called. The young man told him of his carelessness and his accident, then he said, "Sir, did you notice the cricket match as you came through the park? Do you remember the score?" This minister was very fond of cricket, and the boy and he enjoyed talking about the game they both loved. The boy felt better for the minister's call, especially since he promised to come again in a week and bring some books about cricket with him.

When the minister called again they did not waste any time getting into a discussion about playing cricket. Suddenly the boy looked up into the face of the man beside him, and cried, "I love cricket! It's *the best thing in the world*; don't you think so?"

This young man was like our friend here, who has just chosen *Fun* as the best fruit growing on the Tree of Life. *Fun* is better, far, far better than *Laziness*, for it keeps us active and interested, and will usually make us healthy and strong. Yet when we think always of *Fun*, we get selfish. There must be some better fruit on the Tree of Life. Let us send another out to choose.

3. He is doing exactly what I thought he would. How carefully he is looking over the different fruit! He has learned so much from the other two that he is profiting by their mistakes. He has passed over *Ease* and *Fun*. Just then I saw him reach up as if he were going to take the fruit of *Learning* or *Study*. *Beauty* or *Good-looks* does not seem to attract him. Ah, he has chosen at last, and he did it so quickly I did not see what it was. We shall have to wait for him to bring it to us.

See what a hard-looking fruit it is. No, do not try to eat it now, for you will not enjoy it. It is like a winter apple, not good to eat just now, but it will keep a long time, and will be lovely when you have the greatest need for it. And the name of this fruit is *Work*. I am sure that this boy chose, not what he wanted most, but what would do him the most good; and he was wise in doing so.

In 1923 a boy rode up to a farmhouse on his wheel, and asked for a chance to work. This work meant that he would have to get up before daylight, eat his breakfast, ride eight miles and for nine hours work hard in the hot sun. Two days after the job was given him his father was sworn in as President of the United States; for this boy was Calvin Coolidge, Jr. When the farmer heard of it, he said, "Well, that means that we will lose young Cal. He won't want to work now that his father is President." Just then Calvin rode up on his wheel, and the man felt sure he had come to tell him he was going to quit his job. Instead of that the young fellow said eagerly, "Which shed do you want me to work in today?" All through that summer that boy, whose father held the highest position in the land, kept on at his job. Young Calvin Coolidge loved work, and he is a splendid example for you and me to follow.

4. But even yet the best has not been taken from the Tree of Life. Of course we could send another boy, but so very many different kinds of fruit grow on this tree, it would take too long to think of them all. So, instead, I

shall go over and take my choice. I know you must be eager to go with me, but you wait, I shall not be gone long.

Now let us see what I have taken from the Tree of Life. "Oh," but someone says, "you took more than one." Yes, boys and girls, I did, though I really did not mean to be greedy. And, look! I have taken the same fruit as the boys brought; for I want all of them.

Here is the first one, *Ease* or *Rest*. The boy who chose it made no mistake, because we cannot do without rest. Yes, and some warm summer day, when we have nothing to do, it will do us good just to sit in the shade of a tree and think of some of the fine things we enjoy. That boy's mistake was made when he chose *Rest*, and nothing more. If we rest all the time, we are sure to become lazy. In Holland a lazy man is punished by being put in a pit, which is being filled with water. He is set to work at a pump to keep the water from getting too high. He must work or drown.

*Fun*, too, is a very good thing, and it makes us better and happier to have all we can get of it. But it is not the best thing in the world, as that young man thought cricket was. The minister answered that question by saying, "If I thought cricket was the best thing in the world, I should scarcely devote my life to the Christian ministry, should I?" *Fun* is not the best thing in the world, but it is good, and we need it. That minister had enjoyed watching the cricket match that afternoon.

*Work* is one of the very finest things we have, and we admire the President's son who stuck to his job. Yet it is very, very true that all work and no fun makes Jack, or any one else, a dull boy. And with our choice of work, how long would we last, if we had no rest? Calvin Coolidge wrote home to his mother one day, "Dear Mother: It's raining, and I don't have to work. It's the first chance I've had to write." And I am sure he was very glad for the rest that day.

So, my little folk, choose all of these fruits from the Tree of Life. You will learn of many others that are good for you to have, you should also take them. But if you would be an "all-round" boy or girl, do not be satisfied with but one of them.

5. When I was looking at the Tree of Life, I tried to find a fruit which was not there. That fruit would be called *Religion* or *Love for God*, but I had to be satisfied that it was not there.

The Bible tells us that God planted this garden and the Tree of Life with all its fruit. So the whole tree itself is a gift of God's love. Then as we pick each fruit, we should remember God's goodness to us. That will help us to grow within our own lives the fruit of *Religion* or *Love for God*. When we do this, we shall try to use each fruit we take from the Tree of Life in just the way God would wish.

That will mean you shall use each of them unselfishly. Some day you may like to rest, and you will think of your mother who is tired out from doing the things she loves to do for you. Help her, then, that she may be able to finish her work sooner, so that she can get some rest also. In your fun and games play fair, and take defeat with a smile. Your work, too, will be for the good of others as well as yourself, and, perhaps, you may do some special work for God.

**THEME: *A Mother's Influence is Always with Us.***

THE REV. MASON LINTON.

TEXT: "His name was Laban." Gen. 24:29.

This morning I want to talk a little bit to you about your mother. But you may object by saying that Mother's Day was two months ago, and I preached about mother then. If that is the way you feel, I am sorry. Surely we ought to think of Mother more than just one day in the year. At any rate, this year we are going to spend at least two days talking about her. There is only one thing I want to teach you this morning, and it is this: You can never get away from her influence as long as you live.

I hope you really listen to what I say, and do some thinking for yourselves. If so, you may think I am wrong in what I have just said. Some of you do not even remember your mother, because she died so many years ago, perhaps even when you were born. That may be so, yet your mother's influence is ever with you. Usually she is the one who gave you your name, and that name you carry. Our text speaks about a young man, "His name was Laban." His mother had named her boy after a god they worshipped in the country where they lived. She must have named him that in the hope that he would grow to be one of the very finest of men. So by your names you can find what Mother wished you to be. Is it Ruth? Ruth was a young lady in the Old Testament, who was noble and loyal and true to her friends throughout all her life. Is it Helen? Helen was the most beautiful woman in the world many, many years ago, and your mother wants her girl to be beautiful in kind words and loving deeds. Is it Calvin? Calvin was a great religious leader.

Unfortunately, it takes more than a good name to make us good boys and girls. Laban was given a very fine name, but he did not grow to be a fine and noble man. So we may have the very best name in the world, but still become very bad people. Yet we can be thankful for the names we have; they show us what sort of person Mother expected us to be.

Sixty years or more ago a young man of twenty went to San Francisco to live. In those days it was a very rough place, and this young man had just arrived from Scotland. At home he and his mother had been the best of friends. In the evenings she would often talk to him and sing to him the old songs so dear to the heart of every Scotsman. Those songs stayed with him on the long voyage over. Soon after he reached San Francisco a young man, who had been living there two years, undertook to show him the sights of the city. One evening he led the newcomer to the door of a gambling den. As they looked in they saw the evil faces of degraded men. "Come," said the guide, "let us for once try our luck at cards." Just then there came to the memory of the other a favourite song of his mother. It was as if his mother had spoken, and he led his friend away. Never again was a place of that kind any temptation to him.

We must let Mother influence us to do right. This influence can be seen clearly in the name she has given us.

**THEME: *Opposition in the Home.***

THE REV. MASON LINTON.

TEXT: "I am come to set a man at variance against his father, and the



daughter against her mother, and the daughter-in-law against her mother-in-law." Matt. 10:35.

Boys and girls, we have one of the hard sayings of Jesus for our text this morning. In it He says, "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." From it we learn that if we decide to follow Christ we are sure to meet with opposition and difficulty.

If we have too easy a time we get nowhere, just like the train on the greased rails. Then when any difficulty comes we must do our best to master it, for only in that way can we advance and improve.

"Mother," cried a young man, as he came in from the hayfield and was washing himself at the back door, "I have at last decided to enter the ministry of the Church. For a long time now I have been thinking about it, but I never seemed to be able to decide until this morning." "Why, my son," and there was disappointment in her tone as his mother spoke, "you cannot do that. You know that your father has always planned that you shall have the farm. You are just beginning to get interested in it. You must get that other notion out of your head. Your father will never give you his consent." And, sure enough, his mother's words were true, and there was trouble in that home, because of what the son wanted to do. Finally one evening the young man went to his father and said, "Father, I am sorry to do anything against your wishes, but next month I am going to college to begin my preparation for the ministry." Some years later, when I knew this family, they spoke with pride about their minister son.

### THEME: *Making a Speech.*

THE REV. MASON LINTON.

TEXT: "For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10:20.

My little folk, did you ever try to make a speech? If you ever do, you will find the first attempt the very hardest work you have ever done. Ask any minister you know—for preaching is really making a speech about God—and he will tell you the same as I have done. Our text for this morning is about the disciples. The time will come, Jesus is telling them, when they will be brought before people to tell about God. He says, when it does happen, His followers are not to worry, "For it is not ye that speak, but the Spirit of your Father which speaketh in you." In these words we find the secret of making a good speech.

A man went into a restaurant for lunch. Just as he started to eat someone stood up to make an address. This man did not want to hear an address, he had other things to do, but, in the end, he stayed until the man had finished talking. The speaker was the Chief of the Fire Department, and he was telling the people about his work. He said, "I ain't no speaker. I been in the fire department ever since I was a kid. I don't know anything except how to fight fire." And that was the very reason why his speech was so good. He had such an interest in fighting fire, that it was really the interest within him speaking.

That is the only way to make a fine speech, or give a good address, or preach

a helpful sermon. We must have an interest, a very deep interest, in what we are going to tell others. It is the same when we tell any one about God. We must first know something about Him ourselves, and then—! It is the “and then” I want to tell you about now. About eighteen years ago I preached my first sermon. I had prepared for it as best I could. Sunday morning I went to church and in the afternoon to Sunday School. I was to preach in the evening. After Sunday School, when I thought about it, I got terribly frightened. When I got home I tried to think about my sermon, but no thoughts would come. When I heard the bells ringing for the evening service, I was more fearful than ever. I went to my room, got on my knees, but, in my fright, I could not pray. God knew my need, and that night, when I stood up to preach, all fear had gone. The Spirit of my Father must have spoken in me.

If ever you do any hard thing of this sort, do your best, rely upon God, and He will do the rest; that is the promise of our text.

### THEME: *Talking to God.*

THE REV. MASON LINTON.

TEXT: “Give ear to my words, O Lord.” Psa. 5:1.

A little boy came home from school discouraged. His lessons for the next day were very hard, so hard that he knew he could never do them. All afternoon in his play he thought of those lessons, and they spoiled much of the fun he might have had. After supper he opened his books to begin his work, and they seemed even worse than ever. Suddenly he thought of something, and he bowed his head for a moment and closed his eyes. Then he began at his work in earnest. After a while he closed his books, and spoke to the others, “My lessons are done.” “What!” said his mother, “they are done so soon?” “Yes, Mother,” replied her boy, “I finished them earlier than usual. I guess it must have been because God helped me; I asked Him to. I thought the lessons were harder than ever tonight, but I had no trouble with them.”

If you want God to hear you when you pray, you must think carefully what you say to Him. Don was praying just before he got into bed, and his grandmother was with him. At last he said, “If I should die before I wake”—and then he paused. His grandmother, thinking he had forgotten the rest, tried to help him by saying, “I pray,” but the boy got from his knees and said, “Wait a minute,” and ran downstairs. After a while he came back, finished his prayers and jumped into bed. His grandmother asked why he had stopped in the middle of his prayer. “Well,” he said, “Ted had all his tin soldiers neatly arranged in line, and, before I came up to bed I upset them all and stood them on their heads. I wanted to see Ted get cross when he saw them in the morning. But, when I was saying my prayers and thought, I did not want Ted to remember me as a big brother who had upset his toys. So I went down and put them in order as he left them.”

Talk to God, and He will hear you. Think carefully what you are asking, and be honest about it, then you may be sure God will answer your prayers.

### THEME: *Regaining Control.*

THE REV. MASON LINTON.

TEXT: “And the Lord said unto Moses, Put forth thine hand, and take it

by the tail. And he put forth his hand, and caught it, and it became a rod in his hand." Ex. 4:4.

As long as we have anything in our hand and under control, we have no cause to fear it. But if we should allow it to control us, then it is like the serpent of which Moses was afraid. Our only way to peace is to regain control of the thing we fear.

Loud cheering was heard from the cricket field as the game ended. Clearly by the sound it must have been a very unusual game. And so it was, for the winning team had gained the victory by only two runs. Every one on that team wore a smile; that is, all except one man. Lewis was not happy. He was supposed to have made a very fine play, but he knew that, before he caught the ball, it had hit the ground. However, he had said nothing about it, and it was really cheating that had won the game.

The next day at his work in the drygoods store people missed his usual smile and cheery word. But Lewis was unhappy, and it seemed impossible for him to be pleasant. That night he could stand it no longer, so he went to his captain and told how he had cheated in the game the day before. He was punished by not being allowed to play with his team the rest of the season, and was given this advice, "In the future, both in play and business, whether winning or losing, play a clean game." The punishment was a hard one, but Lewis felt he deserved it.

A few days later Lewis was in his usual place in the store. A lady came and asked for fifty yards of flannel to be sent to the Poor Home. In unfolding the flannel, Lewis noticed a place which was moth-eaten. He pointed it out to the lady and asked the manager if the price of a few yards could not be taken off. Consent was given, but, after the lady had left the store, Lewis lost his job. Yet he was happy, because he had controlled his temptation to cheat.

Not long after this had happened the same lady noticed Lewis standing outside the store. She spoke to him and said, "I want another fifty yards of that same flannel you sold me the other day. You were so kind and courteous to me then in pointing the flaws in the material, I think I shall wait until you go in so you can serve me." Then Lewis had to tell her he was working there no longer.

About a week later when Lewis returned to his home, he met with a great and pleasant surprise. A letter was there waiting for him. In it was an offer of a position as private secretary to the husband of this lady. His honesty and faithfulness won him a high place with his new master.

### THEME: *The Sacrifice of Righteousness.*

THE REV. MASON LINTON.

TEXT: "Offer the sacrifices of righteousness." Psa. 4:5.

Suppose that tomorrow morning, as I go along the street, I see a number of you on your way to school. I do not need to ask you where you are going, because you are carrying your school-books under your arm. So I say, "Good morning everybody. I see you are going to school. Will school do you any good?" Of course it will.

When men go fishing on the lake for sport, they try in every way possible to coax the fish to come to their hook. They will get the gayest coloured feathers



and fasten them at the top of a hook to make it look as nearly as they can like a fly. The fish see it and think it is a real fly. They are hungry and in trying to get the fly they are caught. In your life you will find many things offered to you, and they look good. There are some kinds of pleasure which will do you harm, even though they appear so pleasant. You know what some of these are, and you will learn of more as you grow older. Then you must sacrifice in the cause of righteousness, by refusing to have anything to do with any bad habit.

In a certain lake there were many fish, but no one seemed to be able to catch them. They tried every way they could, but without success. At last they found growing at the bottom of the lake a plant of which the fish were very fond. When the fish were hungry, they did not bother the "fly" the fishermen threw out to them; they went down to the bottom of the lake and ate the plant growing there.

Boys and girls, if you want to find it easy to refuse to take the things others tempt you with, learn about Jesus, the Friend of children. He will keep you safe from bad habits, by giving you something you will like to do.

### **THEME: *God's Sympathy.***

THE REV. MASON LINTON.

**TEXT:** "I have surely visited you, and seen that which is done to you in Egypt." Ex. 3:16.

You have had trouble of some sort and you feel badly about it. You have gone to a friend, but he only laughed at you and said you are foolish to worry over such a little thing. Then you ran to Mother. She understood and sympathized with you, and your trouble at once became easier. Mother did not really do anything, did she? Why, of course, she did; she must have done something, for the trouble disappeared. That is exactly the sort of sympathy God offers to us when we are in difficulty.

In a war between the French and the Germans, the French army was being defeated and driven back. In the French army was a young duke, who had enlisted as a private soldier. He was eating a piece of stale bread, which was all he had. As he ate he thought of the wonderful dinners he used to have. With these thoughts in his mind the bread seemed too dry and hard, so he threw it away. When he threw it away another soldier picked it up from the dirt and ate it hungrily. "Excuse me," said the duke to him, "for throwing that bread away. I had no idea any one could be as hungry as you are." Then the other told the story of his life. He had been an orphan who had lived in the streets, and had never had enough to eat. Later the master, from whom he had learned his trade, had almost starved him. After that his work did not pay him very well. He had been hungry all his life; he had never had enough to eat. When the other heard his story he said, "Then you and I shall go shares in the future. I have a very small appetite, and I shall give you part of my food." So that evening Jacques, the hungry soldier, had part of the duke's supper, and then they lay down side by side to sleep.

At midnight the watch came to call the duke to do sentry duty. When Jacques saw he was asleep, he thought it was a shame to wake him, so he

went in his place. That night the Germans made an attack and Jacques was killed.

Sympathy is really sharing. God is anxious to share our burdens with us and make them lighter. We, too, can have a share in His work by being good and doing as He wants us to do.

**THEME: *The Stone Moved Away. (Easter.)***

THE REV. MASON LINTON.

**TEXT:** "The angel of the Lord rolled back the stone from the door." Matt. 28:2.

Today is Easter and everywhere throughout the Christian world the people gathered in churches are thinking of the resurrection of Christ. The resurrection of our Saviour from the grave is to teach us that, when we die, we shall rise again. But who will open the grave for us? An angel of God will take away the barrier and lead us into the presence of Jesus.

There is a lovely legend about a boy in Heaven, I want to tell you.

In a very rich home surrounded by a lovely garden lay a boy who was very sick. His father had called in the best doctor he could find, in the hope that his boy might be made well again. He loved his boy and could not bear to think of living in that beautiful home without him. But one night a pure white angel came down and carried the lad straight through the Golden Gate to Heaven.

When the boy found himself in that lovely land he felt strange and lonesome. At once an angel came to him with a beautiful bunch of flowers in his hand. The angel said, "I have come to help you, for I know you must be feeling strange. What can I do to make you feel at home?" "Well," replied the lad, "mother used to tell me stories. Do you have stories in Heaven?" "Why, yes, of course we do," answered the angel, "and here is one I want you to hear."

"Once upon a time a little orphan boy lived in a big city. The people in the home where he lived were not kind to him, and besides he was not strong and healthy. One day when out walking he saw a very fine house and around the house a great high iron fence. The gate happened to be open, and he looked in. He saw a wonderful garden and in it a boy chasing a butterfly. It flitted from flower to flower as if it was having as much fun as the boy. So interested was the poor lad that he did not notice he had stepped inside the gate, until the gardener seized him roughly by the arm, and said, 'We do not want any ragged beggars in here. No doubt you were the one who trampled on the flowers.'"

"The poor boy stood on the street crying, for gone was all the pleasure of the beautiful garden. 'Don't cry,' said a boy's voice beside him. 'See I have brought you these flowers. I was picking them for mother, but I know she would sooner you had them. Besides I can get her lots more from the garden.' Then for the first time in his life the orphan lad was happy."

As the angel paused the boy asked, "Is that the end of the story?" "No," replied the angel, "there is just a little more." The angel handed the flowers he had been holding all the time, and, putting them into the boy's hand, he said,

"You were that boy in the garden; these are the flowers you gave; and I was once that orphan child."

**THEME: *A Memorial for God.***

THE REV. MASON LINTON.

**TEXT:** "This is my name for ever, and this is my memorial unto all generations." Ex. 3:15.

A memorial is something we set up that we might not forget how good some people have been to us. So we have a War Memorial, that we may remember those soldiers who died for us in the Great War.

But what memorial has God left that we may be sure He loves us as He loved others years ago? His memorial is found in the lives of those who have been faithful to Him. To them He has given the strength which has kept them faithful. But here is your story. Perhaps you may read it for yourself in the book the Rev. Dr. May has written, called *Sunday Morning Stories*.

Jason was a Greek boy who lived in Antioch at the time when the first Christian church was built there. He and his chum, Joel, used to enjoy going to church to hear Barnabas teach. These two boys became Christians. On Sunday they felt, as they listened to Barnabas, that it was an easy and happy life, but on Monday they found it no easy task to live as they had been taught the day before. However, they did their best. Soon the boys of their own age learned that they were Christians, and they teased them; that is, they teased Joel, for he was small. But at first they were afraid to trouble Jason, because they remembered how strong he was, and well able to take his own part in a fight. Before long, though, they began to jeer at Jason. The words hurt the brave fellow, but he fought hard with himself, and did not answer back.

Then came a new tormentor, whose name was Aries. He was a dwarf, with long, thin arms and twisted legs. He kept well back as he cried out ugly and wicked names at these two boys. When he found they did not reply, he became more bold and crept nearer to them. If possible the names he chose for them were even worse than before. Just then Jason and Joel turned to walk in another direction. Aries, thinking they had turned to punish him, sprang back. The road over which they had been travelling ran along the side of the river. Aries, in jumping back, came too near the edge and fell in. The river was deep and swift, and only a very strong boy would be able to save himself from drowning. Poor Aries was too weak to struggle against the current.

Jason, as soon as he saw what had happened, rushed in to save the cripple. Joel, as he watched from the shore, thought he would never see his friend again. When he did come to the surface he was alone. But again he went down to find Aries. This time he was down even longer, but he appeared at last with the half-drowned boy. Then there was a fight to reach the river bank. Every time they came near, the current drove them back. In the meantime, when Joel saw them beaten back again and again, he found a long branch from a tree, and reached it out over the water. Jason seized it, and Joel drew them to safety.

Later, when Aries opened his eyes and saw what had happened, he got to



his feet and staggered up the bank. At the top he paused and looked back. No one had ever been kind to him before, and this "Christian" boy had pulled him out of the river and risked his life for him. Was this the sort of people these "Christians" were?

A Christian boy or girl is the finest memorial of God.

**THEME: *The Lure of Gold.***

THE REV. MASON LINTON.

**TEXT:** "When he saw the earring and bracelets, he came unto the man." Gen. 24:30.

Laban, Rebekah's brother, went out to give his welcome to a stranger his sister had met at the well. This text tells us why he did it. I am sorry that it was not because he had a heart of love, but because of his love for gold. He saw Rebekah had received some valuable gifts, and he hoped that he might be given something.

Not long ago a letter came to me from a girl of eighteen. In it she told of the good times she was having, and the many parties she was attending. With each name she mentioned, she took great care to explain how wealthy each one was. Boys and girls, it is foolish and silly and useless to judge the worth of people by the money they possess. Do not do that, for unless they have goodness, all the rest is of little value.

A gold miner was on board a vessel going from Australia to England. He had been in Australia for some time, had found gold, and was returning home to enjoy it. The ship was wrecked on the rocks, and most of the passengers were lost. This miner was a strong swimmer, so he fastened his gold about him and prepared to jump into the sea. Just then a little girl, whose father and mother had been washed overboard, ran to him and asked to be taken ashore. What was he to do? He knew he could take either the girl or the gold, but, if he took both, they were sure to lose their lives. Unfastening the belt of gold, he tied the girl securely to his back instead, and with her swam to the shore.

Love is far more valuable than gold. Judge your friends not by the money they possess, but by how much love they have for God.

**THEME: *Family Pride.***

THE REV. MASON LINTON.

**TEXT:** "I am the daughter of Bethuel." Gen. 24:24.

My father is not a great man; he has probably done nothing by which he will be remembered after his life is over. He is not a man of wealth, for in all the years he has lived he has not collected a large amount of money. So, you see, I have nothing to boast about in the things he has done. Yet I have a great deal of family pride. Here is the reason.

Once I boarded in a home where the daughter was taking care of her father and mother, who were nearly ninety years old. She had been a missionary in the far away land of Africa, and in a few months was to go back again. Once I asked her if she would not prefer to stay home. Her reply was, "When I think of my father and mother and the others, I would like to stay here. But then there comes the memory of what happened when my husband and I left

the last time to come home. On the wharf, as the boat started, were a large number of natives. As the vessel moved on they sang, in their own language, 'God be with you 'till we meet again.' I must go back." That brave woman did go back, and has gone back many times since.

That missionary and her husband belong to my family. No, they are no relation to me at all, as relationship is usually traced, but they love God and so do I. In that way we are all members of one family, the great family of God.

Another time I was visiting at a home during Christmas. The people in that home were not wealthy, but they did their best to make me happy, and they succeeded. Christmas Eve came, and mysteriously things began to happen, as you might well expect. But the thing that interested me most was to see two baskets being filled. Into each of them went a lovely chicken and with it a pudding and cake and cookies, fruit and candy and some toys. Later, when darkness came on, the young people slipped away quietly into the night with the baskets. Down the street they went, and then on tip-toe to the door of a certain house. There they placed the basket, and, after banging on the door, ran away as fast as they could. In that house lived a poor family, who would have had no happy Christmas had it not been for my friends. The second basket was left in the same way at the door of another home.

Those folks I was visiting were not relatives of mine, as we count them in this world of ours, but they loved God, and so did I. That made us all one family.

By giving your love to God, you are linking yourselves with all others who do the same.

### **THEME: *The Silence of Gratitude. (Thanksgiving.)***

THE REV. MASON LINTON.

TEXT: "The man wondering held his peace." Gen. 24:21.

Our text has a peculiar expression in it, but all of us know what it means. The text says, "The man wondering held his peace." "To hold one's peace" means to be silent. This man of our text had come thirsty to a well, and a young woman had given him water to drink and had even drawn some for the ten camels he had with him. As he thought of such great kindness, he was speechless.

He did not even say, "Thank you!" You and I have been taught to say "Thank you" for everything others do for us, and on this, our Thanksgiving Service, I would remind you that you should never forget to tell people how grateful you are to them.

A woman was about to pass out of a public building when the heavy door swung back in her face. A ragged street urchin ran and opened it for her. She at once turned to him with a smile, and said, "Thank you." "Did you hear that?" asked the lad of a companion. "She said, 'Thank you' to the likes of me." The lady was amused, and soon forgot all about it.

Some years later she was doing her Christmas shopping. The store where she went was crowded, but a certain clerk was unusually kind and thoughtful. When she thanked him for all he had done, he said, "Pardon me, madam, but you gave me my first lesson in gratitude." He had been the ragged urchin to whom she had said, "Thank you."

Boys and girls, I cannot remind you often enough to be gracious always. But, I am afraid you will think the man in our text was not gracious. He really was, but the woman had done so very much for him, a stranger, that for the moment he could not say a word. It is a fine thing to speak our thanks, but there is yet a finer way to tell others how we feel.

Eight years ago a young man just finished his college work. He was staying with his brother until he found a position. For two months he was there. One evening he was going out to see a friend when his brother's wife handed him five dollars. As he took it, for a moment he was like the man in our text. He knew there was very little money in his brother's house, and he knew they could not afford to give him such a large amount. But as soon as he thought he could not say enough to show her how very grateful he was.

But if that is all that he did, I should not be telling you about him this morning. As the years went by he did not forget how kind those in that home had been to him. Last year when Christmas came near, he thought of those in his brother's house. Large parcels went through the mails from him. In them there was a present for each of the eight children and some extras besides. In a few weeks a letter came from the mother of those children saying that Christmas would have been rather mean if it had not been for the things he sent. He was expressing over again, as he has been doing every year, the gratitude he felt eight years ago when they were so kind to him.

This Thanksgiving remember when you receive a kindness you are not only going to say, "Thank you," but you are going to show your gratitude always by being kind to them in every way you can.

Now let us think about the One who never fails us, the One who said, "Lo, I am with you alway." No matter what we are doing and where we are, we can always be assured that He loves us and will care for our needs. To Him our gratitude belongs from morning until night, every day in the year, because He never fails us.

### THEME: *Endless Treasures.*

TEXT: "And He said unto them, Is the lamp brought to be put under the bushel, or under the bed?" Mark 4:21.

Warren lived in the hills of northern New England, and because his mother and father were busy earning enough to feed and clothe the family of seven, the little boy was left to find his own means of entertainment and his company. He spent much time questioning his grandmother about the things he observed and did not understand. He wanted to know where the wind came from that turned the big wheel on the windmill. He wanted to know what made it warm one day and cool the next day. What made the fishing boats on the sea travel at good speed one day, and another day the sails hung limp? What made the beans in mother's garden grow up out of the ground, instead of into the earth and disappear? Grandmother could answer many of his questions, but some she could not, and she always gave Warren what was to her the proper answer to all his questions, "God does it."

Warren had learned to read, and he spent many absorbing hours tucked away on grandmother's window seat with a book on his knees. One day he was reading a legend about mankind living in a little valley surrounded by



mountains, where for many, many generations they had toiled to earn the bare means of livelihood. Some of the younger and more venturesome members of the tribes sought to find a means of escape from the valley, in order to have better food and a variety of work, but the older members always discouraged them with tales of hardship and death for those who gained the rim of the valley. The older members counselled a patient acceptance of what confronted them, trusting that the "Gods of Plenty" would sometime descend upon their valley.

A famine came, and only a few members of the tribes were able to hold a meeting, and they decided to take a chance on gaining the rim of the valley and meeting whatever was before them, rather than to stay where life was no longer possible. In a short while they were ready to go forth, and they bid good-bye to those they left behind to linger on. Even the braver ones of those who went forth cast lingering glances toward the familiar things they were leaving forever. Reaching the top, after a tortuous climb, they found a land stretched out before them, rich and fertile, with promising peace and plenty for all who would make the climb.

Warren was much taken with the legend, and asked to read it to his grandmother. She listened patiently, and when he had completed the story, she said, "My son, that is a story of my life, and your life, everyone's life. It is bad enough to live in a valley of famine with our bodies, but this story pictures also the fact that thousands of us live in a valley of famine so far as our minds and hearts are concerned. Since we are nearing the Christmas season, I want to tell you the story of mankind living in such a valley of famine for thousands of years, always looking for a Saviour to be born to take away their troubles, but when He was born they did not recognize Him. Shepherds in fields afar and Wise Men in distant lands saw or heard and believed, but those in whose midst the Saviour was born did not know it." (Complete the Christmas Story.) Grandmother told Warren all about Christ's healing of the sick and the lame, but what was more important, teaching those who would listen that He had come from God on high to show them what God was like and how much He loves mankind. He is still trying, and some listen—many don't. They go on living in the valley, starving to death spiritually, never even curious about the greatest things in life, those that concern God and what He means to us.







8930

BV  
4200  
E82  
V.8

**THEOLOGY LIBRARY**  
SCHOOL OF THEOLOGY AT CLAREMONT  
CLAREMONT, CALIFORNIA



PRINTED IN U.S.A.

23-262-002

8930

